

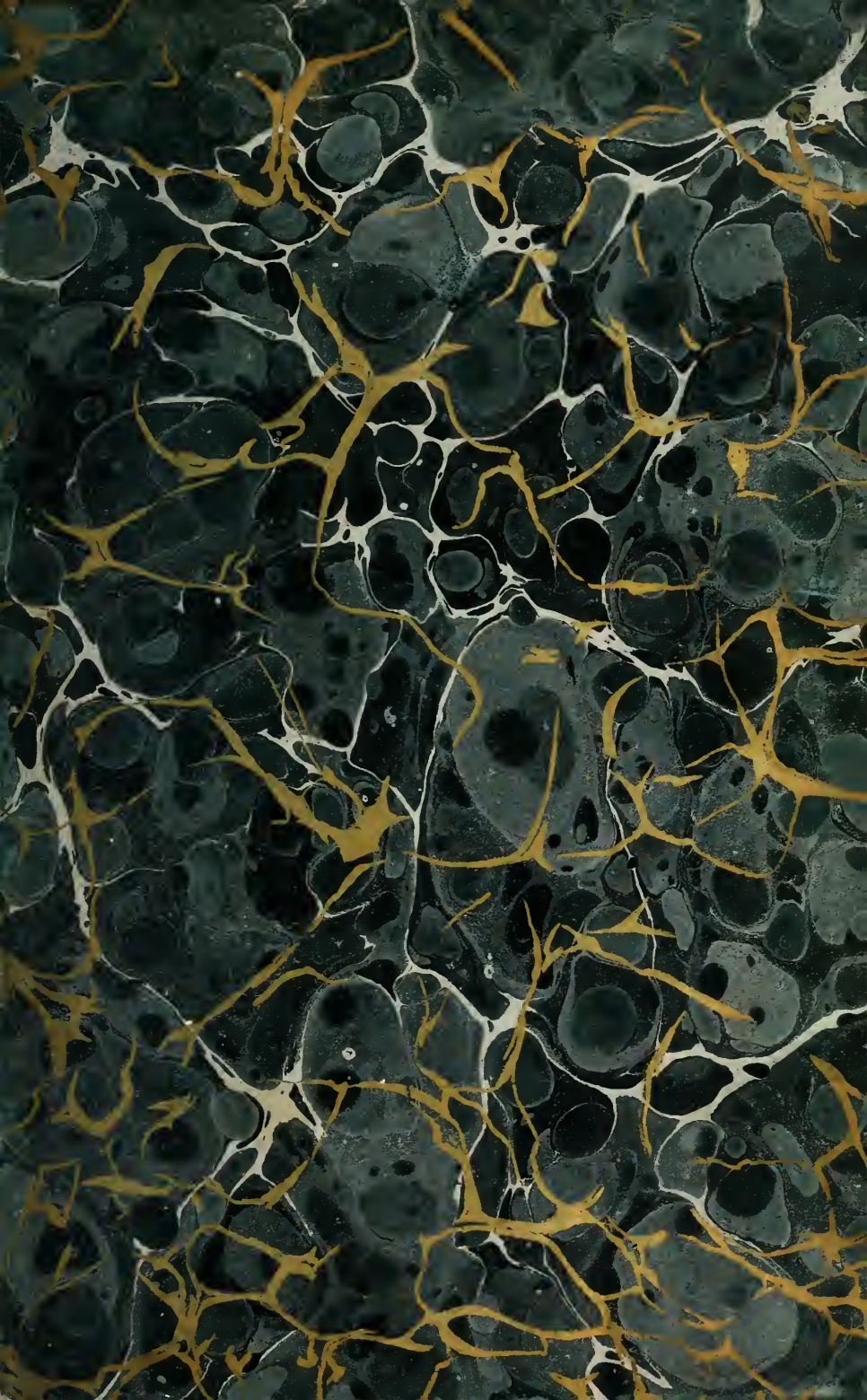
UC SOUTHERN REGIONAL LIBRARY FACILITY



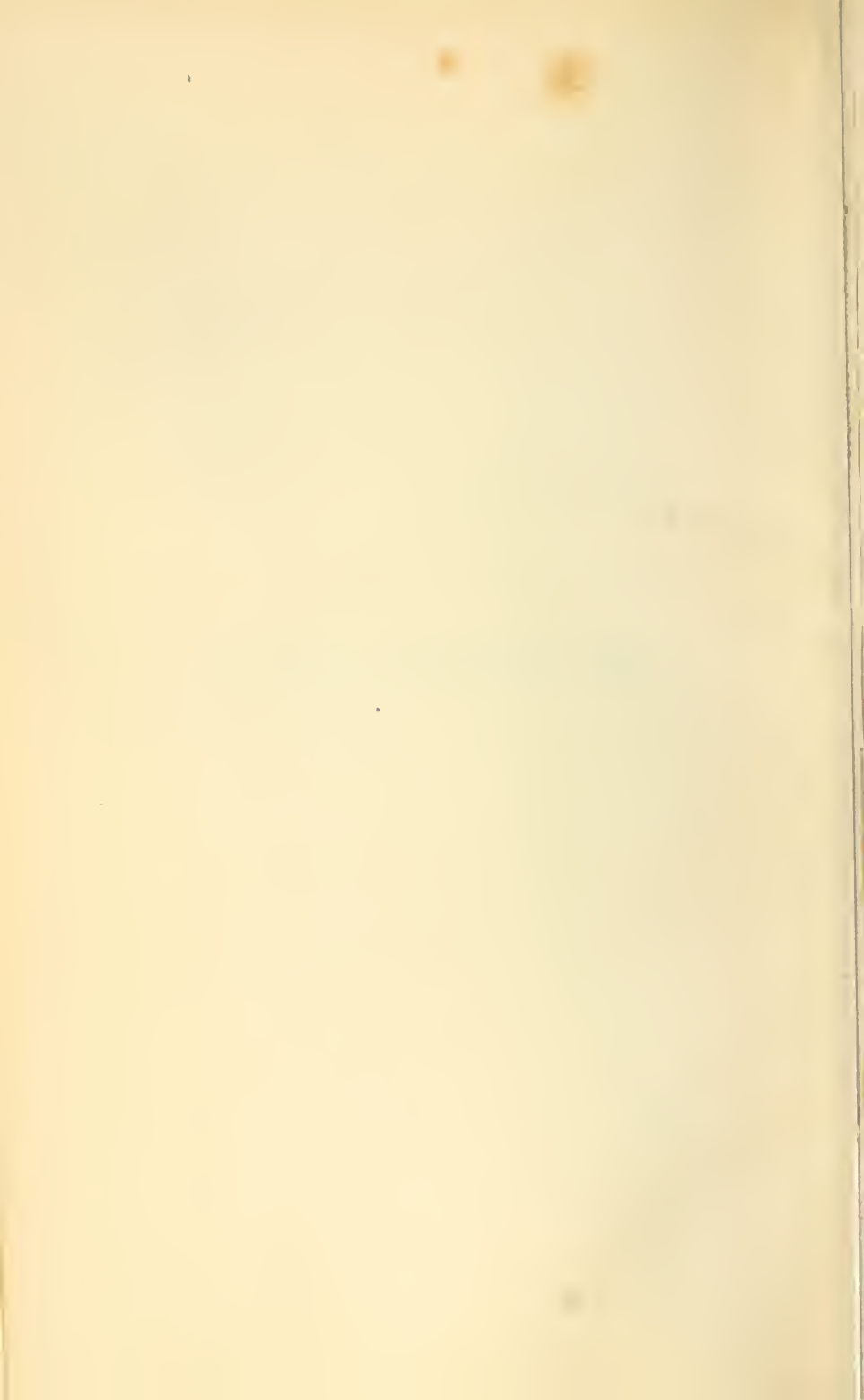
AA0010993178



THE LIBRARY
OF
THE UNIVERSITY
OF CALIFORNIA
LOS ANGELES



THE HEAVENLY ARCANA



THE
HEAVENLY ARCANAE

CONTAINED IN

THE HOLY SCRIPTURE, OR WORD OF THE LORD
UNFOLDED

IN AN EXPOSITION OF GENESIS AND EXODUS

TOGETHER WITH THE

WONDERFUL THINGS SEEN IN THE WORLD OF SPIRITS AND
IN THE HEAVEN OF ANGELS

FROM THE LATIN

OF

EMANUEL SWEDENBORG

VOLUME XI.

SWEDENBORG SOCIETY, BRITISH AND FOREIGN

(INSTITUTED 1810)

36 BLOOMSBURY STREET, LONDON

1890

*“Seek ye first the kingdom of God and His righteousness,
and all these things shall be added unto you.”*

—MATTHEW vi. 33.

BX
8711
A2
1854
V.23

TRANSLATOR'S PREFACE.

IN introducing to the readers of the theological works of Emanuel Swedenborg the first stereotyped volume of the Heavenly Arcana in a new English dress, a brief statement of the principles by which the translator has been guided in his work seems to be required. This new translation—for it is essentially a new translation, and not simply a revision—has been carried out on the lines of the code of translation adopted a few years ago by the Swedenborg Society. This code of translation, however, has since been improved in some important particulars by the Rev. J. F. Potts, B.A., in his “Swedenborg Concordance,” especially in connexion with the words, *Naturale*, *Sensuale*, *Rationale*, *Spirituale*, *Celeste*, *Voluntarium*, *Intellectuale*, etc., when employed as nouns, and when used by Swedenborg to mark divisions of the human mind. Mr. Potts, in such cases, translates these words simply by “the Natural, the Sensual, the Rational,” etc., printing them with capital initial letters, and thus avoiding the use of explanatory nouns, such as [part], [degree], [principle], etc. Another improvement introduced by Mr. Potts concerns the phrase *omnia et singula*, which he translates by “each and all things.” Both these improvements have been adopted in the present translation.

Another feature of the present translation consists in the banishment of the many Latin constructions, Latinisms, and anglicized Latin words which have crept into the English translations of Swedenborg's writings, and which not unfrequently have rendered his style unnecessarily involved, heavy, and laboured, and his language unintelligible. English constructions, English phrases and clauses, and adequate English words and expressions have been substituted in their places by the translator. In order to produce more readable English sentences, the translator also has applied more freely the means and facilities which rhetoric and grammar place at the disposal of the scholar. Thus, he has not hesitated to substitute a noun for a pronoun, or conversely, when required, in order to express more clearly the meaning of the author. He has also freely resolved participial clauses into ordinary relative and temporal clauses, each with a subject and predicate, when perspicuity of the style seemed to demand it; and he has also extended

this at times to those cases where in the Latin the non-existent participle of the verb *esse* is understood; and, on the other hand, he has changed relative clauses into participial clauses when it seemed necessary. Interchanges between the active and passive voice, also, which are sanctioned both by logic and syntax, he has resorted to, whenever it seemed useful, in order to relieve the heaviness or monotony of a sentence. *Inde* and *unde*, also, he has not hesitated to translate by "from this," "from which," and by "therefore," instead of "hence," "thence," and "whence;" and *ubi* and *ibi* by "in which" and "in it," instead of by "where," "here," and "there"—whenever the exigencies of a good English style seemed to require it.

Special care also was devoted to the proper rendering of the many Bible passages. A great desideratum of the New Church is a duly authorized New Church version of the Divine Word, made on the basis of Swedenborg's Latin translation, and in the light of the spiritual sense. In the absence of such an authoritative version, the translator has rendered the Bible passages in the present volume, to the best of his ability, in the light of Swedenborg's Latin renderings, but with a constant reference to the original Hebrew and Greek, as well as to the spiritual sense, so as to obtain a correct understanding of the translations adopted by Swedenborg. But in putting the Latin of Swedenborg's rendering of Scriptural passages into a corresponding English dress, the translator has made much use of the revised English version of the Old and New Testaments. Wherever, indeed, it seemed feasible and admissible, the expressions and the grammatical order of the words in the revised English version have been retained.

The translator's great object, in the present volume, has been to make of the Heavenly Arcana a readable English book, while clinging, at the same time, as closely as possible to the original language of the author. He hopes that he has succeeded in his endeavour.

RUDOLF L. TAFEL.

LONDON, *Feb.* 20, 1890.

EXODUS.

CHAPTER THE TWENTY-SECOND.

THE DOCTRINE OF CHARITY.

9112. It shall now be stated what conscience is. Conscience is formed with a man, from the particular religion in which he is, according to its reception inwardly in himself.

9113. Conscience is formed with a member of the Church through the truths of faith from the Word, or out of doctrine from the Word, according to its reception in his heart. For when a man is acquainted with the truths of faith, and apprehends them in his own way, and afterwards wills and does them, he then receives conscience. Reception in the heart is in the will, for a man's will is what is called the heart.

9114. Hence those who have conscience say from the heart what they say, and do from the heart what they do. They also have no divided mind, for they act according to what they believe to be true and good, and according to what they understand. A more perfect conscience, therefore, is possible with those who are more enlightened than others in the truths of faith, and who excel others in a clear perception, than with those who are less enlightened and are in an obscure perception.

9115. Those have conscience who have received from the Lord a new will; that will itself is conscience; and therefore acting in opposition to conscience is acting in opposition to that will. And since the good of charity makes the new will, the good of charity also makes conscience.

9116. Since conscience (as was said above, no. 9113) is formed through the truths of faith, as also are the new will and charity, it follows, likewise, that acting in opposition to the truths of faith is acting in opposition to conscience.

9117. Since faith and charity, which are from the Lord, make a man's spiritual life, it follows, also, that acting in opposition to conscience is acting in opposition to that life.

9118. Since, then, acting in opposition to conscience is acting in opposition to the new will, to charity, and to the truths of faith, consequently in opposition to that life which a man has

from the Lord, it is clear that a man is in the quiet of peace and in internal blessedness when he acts in accordance with conscience, [and] in disquiet and also in pain when he acts in opposition to it. This pain is what is called the gnawing of conscience.

9119. Man has a conscience of what is good and a conscience of what is right. The conscience of what is good is the conscience of the internal man, and the conscience of what is right is the conscience of the external man. The conscience of what is good consists in acting according to the commandments of faith from an internal affection; but the conscience of what is right, in acting from external affection according to civil and moral laws. They who have the conscience of what is good have also that of what is right; but they who have only the conscience of what is right are in the ability to receive the conscience of what is good, and, also, do receive it when they are instructed.

9120. Let examples also illustrate what conscience is. A man who has the property of another in his possession, without the knowledge of the other, and who thus can keep it for himself without any fear of the law or of the loss of honour and reputation, if, nevertheless, he surrenders it because it is not his own, has conscience, for he does what is good for the sake of what is good, and what is right for the sake of what is right. Again, let there be one who has it in his power to attain a high position, but who sees that another, also a candidate, would be more useful to the State; if he yields the position to this other man for the sake of the country's good, he has conscience. So in all other cases.

9121. From these particulars may be inferred the character of those who have no conscience. They are known by their being opposite. Those among them, who for the sake of gain do anything to cause what is wrong seem to be right, and what is evil seem to be good, or conversely, have no conscience. Those of them who know that what they do is wrong and evil, while, nevertheless, they do it, do not know what conscience is, and, if instructed, they do not wish to know. Such are they who do all things for the sake of themselves and of the world.

9122. Those who have not received conscience in the world cannot receive conscience in the other life: wherefore, they cannot be saved because they have no plane into which heaven, that is, the Lord through heaven, may flow, and whereby it may operate, and so draw them to itself; for conscience is the plane and receptacle of the influx of heaven. Such persons, therefore, in the other life are associated with those who love themselves and the world above all things; and these are in hell.

CHAPTER XXII.

[The verses are numbered as in the Hebrew Bible. The numbers of the Authorised Version are given in parentheses.]

1. (2.) If a thief be caught while digging through, and smitten, and he die, bloods shall not be [shed] for him.

2. (3.) If the sun have risen upon him, bloods shall be [shed] for him, repaying he shall repay; if he have nothing, he shall be sold for his theft.

3. (4.) If finding there be found the theft in his hand, from an ox even to an ass, even to a head of small cattle, alive, he shall repay double.

4. (5.) When a man (*vir*) shall have laid waste field or vineyard, and sent in his beast of burden, and shall have laid waste in another's field, of the best of his own field and of the best of his own vineyard he shall repay.

5. (6.) When fire shall have gone forth, and caught hold of thorns, and a stack of corn is consumed, or a standing crop or a field, he that kindleth the kindling, repaying shall repay.

6. (7.) When a man (*vir*) shall have given to his fellow silver or vessels in charge, and by theft it is taken away out of the house of the man (*vir*), if the thief be caught, he shall repay double.

7. (8.) If the thief be not caught, the lord of the house shall be brought to God, whether or not he hath put his hand to the work of his fellow.

8. (9.) Upon every word of transgression, upon ox, upon ass, upon a head of small cattle, upon garment, upon everything lost, of which he shall say It is this; even unto God shall come the word of them both. He whom God shall condemn, shall repay double to his fellow.

9. (10.) When a man (*vir*) hath given to his fellow an ass, or ox, or a head of small cattle, or any beast in charge, and it dieth, or is broken, or is led away captive, none seeing,

10. (11.) The oath of Jehovah shall be between them two, whether or not he hath put his hand to the work of his fellow, and his lord hath taken it, and he shall not repay.

11. (12.) And if in thieving by theft it hath been taken from him, he shall repay to his lord.

12. (13.) If in tearing it hath been torn in pieces, he shall bring it for a witness; he shall not repay what hath been torn in pieces.

13. (14.) And when a man (*vir*) hath asked a loan from his fellow, and it is broken or dieth, the lord thereof not being with it, repaying he shall repay.

14. (15.) If the lord thereof be with it, he shall not repay; if a hireling be with it, he shall come in his hire.

15. (16.) And if a man shall persuade a virgin who is not betrothed, and shall lie with her, endowing he shall endow her to himself for a woman.

16. (17.) If her father refusing shall refuse to give her to him, he shall pay silver according to the dowry of virgins.

17. (18.) A sorceress thou shalt not cause to live.

18. (19.) Every one that lieth with a beast, dying shall die.

19. (20.) He that sacrificeth to gods, save to Jehovah alone, shall be devoted [to utter destruction].

20. (21.) And a stranger thou shalt not afflict, and shalt not oppress, because ye were strangers in the land of Egypt.

21. (22.) Any widow and orphan ye shall not afflict.

22. (23.) If in afflicting thou shalt afflict him: and if crying he cry to Me, hearing I will hear his cry.

23. (24.) And Mine anger shall wax hot, and I will slay you with the sword, and your wives shall become widows, and your sons orphans.

24. (25.) If thou lend silver to My people, to the needy one with thee, thou shalt not be to him as a usurer, ye shall not put usury upon him.

25. (26.) If in receiving a pledge thou shalt receive as a pledge the garment of thy fellow, even at the going in of the sun thou shalt restore it to him.

26. (27.) For it is his only covering, it is his raiment for his skin, wherein he may sleep; and it shall be, when he shall cry unto Me, I will hear, for I am merciful.

27. (28.) Thou shalt not revile God, and a prince among thy people thou shalt not curse.

28. (29.) The first-fruits of thy corn, and the first-fruits of thy wine, thou shalt not delay; the first-born of thy sons shalt thou give unto Me.

29. (30.) So shalt thou do with thine ox, with thy flock; seven days it shall be with its mother, on the eighth day thou shalt give it to Me.

30. (31.) And ye shall be men (*viri*) of holiness to Me: and flesh rent in the field ye shall not eat; ye shall cast it to a dog.

CONTENTS.

9123. In the internal sense there are treated of, in this chapter, losses occasioned in various ways to the truth of faith and to the good of charity, and their amendment and restoration; also the aid to be brought should they be extinguished. Afterwards instruction in the truths of faith is treated of, and lastly the state of a man's life when he is in the good of charity.

INTERNAL SENSE.

9124. Verses 1-3 (2-4). *If a thief be caught while digging through, and smitten, and he die, bloods shall not be [shed] for him. If the sun have risen upon him, bloods shall be [shed] for him, repaying he shall repay; if he have nothing, he shall be sold for the theft. If finding there be found the theft in his hand, from an ox even to an ass, even to a head of small cattle, alive, he shall repay double.*

If a thief be caught while digging through, signifies if it is not apparent that good or truth is taken away; *and he be smitten and die*, signifies if these be affected then with loss even so as to be extinguished; *bloods shall not be [shed] for him*, signifies that he is not guilty of the violence offered; *if the sun have risen upon him*, signifies if he should see it clearly from the interior; *bloods shall be [shed] for him*, signifies that he is guilty; *repaying he shall repay*, signifies correction and restoration of the truth and good taken away; *if he have nothing*, signifies if nothing remain; *he shall be sold for his theft*, signifies alienation; *if finding there be found the theft in his hand*, signifies if there be any residue of truth and good through which restoration may be made; *from an ox even to an ass*, signifies whether from exterior good or truth; *even to a head of small cattle*, signifies or from interior truth or good; *alive*, signifies in which there is spiritual life; *he shall repay double*, signifies restoration to the full.

9125. *If a thief be caught while digging through*: that this signifies if it is not apparent that good or truth is taken away, is clear from the signification of digging through, as denoting the perpetration of evil in secret; and, when it is spoken of a thief, as denoting the taking away of good or truth through the falsity from evil, so as not to appear (of which we shall speak below); and from the signification of a thief, as denoting one who takes away good or truth, see nos. 5135, 8906, 9018, 9020; and, in an abstract sense, the truth or good taken away. We say, in an abstract sense, for angels, who are in the internal sense of the Word, think abstractedly from persons, see nos. 5225, 5287, 5434, 8343, 8985, 9007; the Word also, in that sense, has things for its objects without limitation to persons and places. That digging through denotes the perpetration of evil in secret, and, when spoken of a thief, the taking away of good or truth through the falsity from evil so as not to appear, is evident from a distinction being made between the theft committed by digging through and the theft committed when the sun is risen (in the next verse). That digging through has this signification, is also evident from the passages in the Word where it is mentioned, as in Jeremiah (ii. 34), "Also in thy

wings was found the blood of poor innocent souls; *I have not found these things in digging through*, but they are upon them all;” speaking of filthy loves, and the evils thence. I have not found them in digging through, means not by a search in secret, and therefore it is said that they are upon them all, that is, they appear everywhere. In Ezekiel (viii. 7, 8), “He brought me in to the door of the court, where I saw, and, behold, one hole in the wall; He said to me, Come, *dig through the wall*. I *digged*, therefore, *through the wall*, when, behold, one door;” this is spoken of the abominations of the house of Israel, which they wrought in secret; digging through the wall, means entering secretly, and seeing what they do. In Amos (ix. 2), “*If they should dig through into hell*, thence shall my hand take them; or if they should climb up into heaven, thence will I cast them down;” digging through into hell means hiding themselves there, and thus in the falsities from evil, for hell is falsity from evil, because this reigns there; the falsities are there called darkness, within which they hide themselves from the light of heaven; for they flee from the light of heaven, which is Divine Truth from the Lord. In Job (xxiv. 15–17), “The eye of the adulterer watcheth for the twilight, saying, No eye shall see me, and he putteth on a covering of faces; *in the dark he diggeth through houses*; in the daytime they mark [them] for themselves, they acknowledge not the light; even so the morning is to them the shadow of death, for they acknowledge the terrors of the shadow of death.” Here, evidently, digging through houses stands for secretly plundering the goods of another; for it is said, “he diggeth through houses in the dark; he watcheth for the twilight, that no eye may see him; he putteth on a covering of faces; he does not acknowledge the light,” and “the morning is to them
 3 the shadow of death.” That digging through a house means secretly taking away the good of another, has its source in the representatives in the other life. When the angels there hold discourse about the false that secretly destroys good, this is represented, beneath, where angelic conversations are presented to the sight, by the digging through of a wall; and, on the other hand, when the angels have conversation about the truth that approaches good, and conjoins itself thereto, this is represented by an open door, by which entrance is afforded. Hence the Lord, who spake according to the representatives in heaven, and according to correspondences, because from the Divine, says in John (x. 1, 2), “Verily, verily, I say unto you, *he that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber*. But *he that entereth in by the door* is the shepherd of the sheep;” and in Luke (xii. 39), “Know this, that if the master of the house had known *in what hour the thief was coming*, he would surely

have watched, and not have suffered *his house to be digged through.*" Here also a thief denotes one who through falsities destroys the goods of faith; digging through a house means doing this secretly, because it takes place when the master of the house does not watch. Hence also coming as a thief means coming without men's knowledge, because not by the door, but by some other way, as in John (Rev. iii. 3), "If thou shalt not watch, *I will come upon thee as a thief*, and thou shalt not know what hour I will come upon thee;" and again (Rev. xvi. 15), "*Behold, I come as a thief*; blessed is he that watcheth;" where coming as a thief means coming without any one's knowing or expecting it. This is said of the Lord, because the meaning is that in man the door is closed through the falsity of evil.

9126. *And he be smitten and die*: that this signifies if these [good or truth] be affected then with loss, even so as to be extinguished, is evident from the signification of being smitten, when said of truth and good, as denoting being injured or affected with loss, see nos. 9034, 9058; and from the signification of dying, as denoting to be extinguished. Truth and good are here meant, because by thief or theft is signified that which is taken away, and thus good and truth, as also in what follows (verse 3), *If finding there be found the theft in his hand, from an ox, even to an ass, even to a head of small cattle, alive.* Ox, ass, and a head of small cattle, signify exterior and interior goods and truths, and are called the theft, because in the hand of the thief; so in verse 6, *silver or vessels*, which, also, denote truths, interior and exterior. The same is signified by thief as by theft, because a thief, apart from person, means theft, that is, good and truth taken away; see just above, no. 9125.

9127. *Bloods shall not be [shed] for him*: that this signifies he is not guilty of the violence offered, appears from the signification of blood, as denoting, in the highest sense, the Divine Truth proceeding from the Lord's Divine Good, and in the internal sense thence derived the truth of good, see nos. 4735, 6378, 6978, 7317, 7326, 7846, 7850, 7877. Wherefore shedding blood signifies doing violence to Truth Divine, or to the truth of good, and, also, to good itself; for he who does violence to truth, does violence also to good, since truth is so conjoined with good, that the one belongs to the other; if, therefore, violence be done to either, it is done to the other also. Hence it appears, that by bloods not being shed for him is signified, that he is not guilty of the violence offered to truth and good. He who knows nothing of the internal sense of the Word, does not know otherwise than that by bloods in the Word are signified bloods, and that by shedding blood is meant, merely, slaying a man: yet the internal sense treats not of the life of a man's body, but of the life of his soul, that is, of his spiritual life, which he

is to live to eternity. This life is described in the Word, in the sense of the letter, by such things as belong to the life of the body, namely, by flesh and blood ; and since a man's spiritual life exists and subsists through the good which is of charity, and the truth which is of faith, therefore in the internal sense of the Word the good which is of charity is meant by flesh, and the truth which is of faith by blood ; and in a yet interior sense, the good which is of love to the Lord is signified by flesh, and the good of love to the neighbour by blood. But in the highest sense, in which the Lord alone is treated of, flesh means the Lord's Divine Good, and, therefore, the Lord as to Divine Good ; and blood means the Divine Truth proceeding from the Lord, and thus the Lord as to Divine Truth. These things are understood in heaven by flesh and blood, when a man is reading the Word, and in like manner when he attends the Holy Supper ; but the bread there denotes flesh, and the wine blood, because bread has the same signification altogether as flesh, and wine the same signification altogether
 3 as blood. But this is not comprehended by those who are sensual, as is the case with most men in the world at the present day ; wherefore, let them remain in their faith, yet, let them believe that in the Holy Supper, and in the Word, because they are from the Divine, there is something holy. They may not know where this holiness is, yet let those who enjoy interior perception, that is, who are able to think above the things of sense, consider whether by blood is meant blood, and by flesh, flesh in Ezek. (xxxix. 17-21), "Son of man, thus saith the Lord Jehovah : Say to the fowl of every feather, to every wild beast of the field, Assemble yourselves and come, gather yourselves from every side to My sacrifice, that I sacrifice for you, a great sacrifice upon the mountains of Israel ; *that ye may eat flesh and drink blood. Ye shall eat the flesh of the strong ones, and drink the blood of the princes of the earth ; and ye shall drink blood even to drunkenness, of My sacrifice which I shall sacrifice for you. Ye shall be filled at My table, with the horse and the chariot, and with the strong one, and with every man (vir) of war, thus will I set My glory amongst the nations.*" Also in John (Rev. xix. 17, 18), "I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Gather yourselves together unto the supper of the great God, *that ye may eat the flesh of kings, and the flesh of captains of thousands, and the flesh of the strong ones, and the flesh of horses, and of them that sit upon them, and the flesh of all, free and bond, small and great.*" It is very clear that in these passages by flesh is not meant flesh, nor by blood, blood ; so now with the flesh and the blood of the Lord, in
 4 John (vi. 51, 53-56, 58), "*The bread that I will give is My*

flesh. Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye shall not have life in you. Whoso eateth My flesh, and drinketh My blood, hath eternal life, and I will raise him up at the last day; for My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood, abideth in Me, and I in him. This is the bread which came down from heaven."

That the Lord's flesh denotes the Divine Good of His Divine Love, and His blood the Divine Truth proceeding from His Divine Good, may be seen from the fact, that these are the things which nourish a man's spiritual life. Hence, also, it is said, My flesh is meat indeed, and My blood is drink indeed, and also, This is the bread which came down from heaven; and since the man is conjoined with the Lord through love and faith, it is further said, He that eateth My flesh and drinketh My blood, abideth in Me, and I in him. But, as was said before, those only understand this saying who are able to think above the sensual things of the body, especially those who are in faith and love to the Lord; for they are raised by the Lord from the life of the sensual things of the body towards the life of their spirit, thus, from the light of this world into the light of heaven, in which light those material things which are in thought from the body, are put away. He, therefore, who is aware that blood denotes Truth Divine from the Lord, may know also, that by shedding blood, in the Word, is not meant killing, or depriving a man of the life of the body, but killing or depriving him of the life of the soul, that is, destroying his spiritual life, which is from faith and love to the Lord. That blood, when considered as shed unlawfully, denotes Truth Divine destroyed through the falsities from evil, is clear from the passages which here follow: Isaiah (iv. 4), "*When the Lord shall have washed the filth of the daughters of Zion, and shall have washed away the bloods of Jerusalem from the midst of her, by the spirit of judgment, and by the spirit of cleansing;*" Isaiah (lix. 3, 7), "*Your hands are defiled with blood, and your fingers with iniquity. Their feet run to evil, and they make haste to shed innocent blood, their thoughts are thoughts of iniquity;*" Jer. (ii. 34), "*Also in thy wings was found the blood of poor innocent souls;*" Lament. (iv. 13, 14), "*For the sins of the prophets, the iniquities of the priests, that shed in the midst of Jerusalem the blood of the righteous, they have wandered blind in the streets, they are defiled with blood; the things which they cannot [thus defile], they touch with their garments;*" Ezek. (xvi. 6, 9), "*I passed by thee, and saw thee trodden down in thy bloods, and I said, In thy bloods, live; I washed thee with waters, and washed away thy bloods from upon thee, and I anointed thee with oil;*" Ezek. (xxii. 2, 4, 6, 9), "*Thou, son of man, wilt thou plead with the city of*

bloods? Make known to her all her abominations. Thou art become guilty *through thy blood which thou hast shed*, and art defiled through the idols which thou hast made. Behold, the princes of Israel, every one according to his arm, were in thee, *and they have shed blood*. Men (*vir*i) of slander were in thee, *to shed blood*, and upon the mountains they ate in thee;" Joel (ii. 30, 31), "I will set wonders in heaven and in the earth, *blood and fire*, and a pillar of smoke; the sun shall be turned into thick darkness, *and the moon into blood*, before the great and terrible day [of Jehovah] cometh;" and in John (Rev. vi. 12), "The sun became black as sackcloth of hair, and *the moon became as blood*;" (Rev. viii. 8), "The second angel sounded, and as it were a great mountain burning with fire was cast into the sea, *and the third part of the sea became blood*;" (Rev. xvi. 3, 4), "The second angel poured out his vial upon the sea, *and it became blood as of a dead man*, whence every living soul died in the sea. The third angel poured out his vial upon the rivers and fountains of waters, *and there was* 6 *made blood*." In these passages by blood is not meant the blood of man's bodily life that is shed, but the blood of spiritual life, which is Truth Divine, to which violence is done through falsity from evil. The like is meant by blood, in Matt. (xxiii. 35), "Upon you shall come the *righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias*, whom ye slew between the temple and the altar;" by which is signified that the truths of the Word have been violated by the Jews from the earliest date until the present, to such an extent that they would not acknowledge anything of internal and celestial truth, and so did not acknowledge the Lord. Their shedding His blood signified the total rejection of Truth Divine, for the Lord was Divine Truth itself which is the Word made Flesh, John i. 1, 14. The total rejection of Truth Divine which is from the Lord, and which was the Lord, is meant by these words in Matt. (xxvii. 24, 25), "Pilate washed his hands before the people, saying, I am innocent *in the blood of this righteous [man]*: see ye to it; and all the people answered, *His blood be on us and on our children*." Therefore, it is thus written in John (xix. 34, 35), "One of the soldiers with a spear pierced His side, and forth- 7 with *there came out blood and water*. He that saw it bare witness, and the witness is true; and he knoweth that he saith true things that ye might believe." That water as well as blood came forth is, because water signifies external Truth Divine, such as the Word is in the letter. That water denotes 7 truth, see nos. 2702, 3058, 3424, 4976, 5668, 8568. Hence appears also what is signified by being cleansed *by the blood of the Lord*, namely, that it denotes through the reception of the truth of faith from Him (nos. 7918, 9088). So also it appears

what is signified by these words in John (Rev. xii. 11), "They overcame the dragon, *through the blood of the Lamb*, and through the Word of His testimony." Through the blood of the Lamb denotes through the Divine Truth which is from the Lord, and this is meant, also, by the Word of testimony. The blood of the Lamb denotes innocent blood, because a lamb means innocence (nos. 3519, 3994, 7840). Truth Divine proceeding from the Lord in heaven has innocence inmost; for it affects only those who are in innocence (nos. 2526, 2780, 3111, 3183, 3494, 3994, 4797, 6013, 6107, 6765, 7836, 7840, 7877, 7902).

9128. *If the sun have risen upon him* : that this signifies if he should see it clearly from the interior, that is to say, the theft which is being committed, is evident from the signification of the sun's rising, as denoting being seen in light, thus clearly ; here, that good and truth are taken away, which is signified by theft (no. 9125). "If the sun have risen" has this signification because the taking a thief while digging through (in the previous verse) signifies the taking away good and truth in secret, and thus when unseen (no. 9125). It is said, being seen from the interior, because such a thing as this is seen by the internal man. As it is of importance, it shall be stated ² how it is with sight from the interior. A man sees in himself whether what he thinks and wills, and hence what he says and does, is good or evil, and consequently whether it is true or false. This is altogether impossible unless he sees from the interior. Seeing from the interior is done by the sight of the internal man in the external. The case is the same as with the sight of the eye : the eye cannot see the things that are in it, but those which are without it. Thus then it is that a man sees the good and the evil that are in himself. Yet one man sees this better than another, and some do not see it at all. Those who see it are they who have accepted from the Lord the life of faith and charity ; for this life is internal life, that is, the life of the internal man. Because these persons from faith are in truth, and from charity in good, they can see the evils and falsities that are in themselves ; for from good, evil can be seen, and from truth falsity, but not conversely. This is because good and truth are in heaven and in its light, but evil and falsity are in hell and its darkness. From this it is evident that those who are in evil and thence in falsity cannot see the good and truth, nor even the evil and the falsity which are in themselves ; consequently, also, they cannot see from the interior. But ³ observe that seeing from the interior means seeing from the Lord ; for it is with sight as with everything that exists, nothing exists from itself but from that which is prior to or higher than itself, and so, finally, from the First and Highest. The First and Highest is the Lord. He who understands this can also

understand that the all of life with man is from the Lord, and that since charity and faith constitute the veriest life of man, the all of charity and of faith is from the Lord. He who excels others in the gift of thought and perception may also understand thence that the Lord sees each and all things, even the most minute that are with man. But evil and falsity do not exist from what is higher, but from what is lower than themselves, and consequently they do not exist from the Lord, but from the world ; for the Lord is above and the world below. Wherefore with those who are in evil and in falsity, the internal man is closed above and open beneath. Hence it is that they see all things invertedly, the world as all, and heaven as nothing ; therefore also they appear before the angels as inverted, with the feet upwards and the head downwards. Such are all in hell.

9129. *Bloods shall be [shed] for him* : that hereby is signified that he is guilty, appears from the signification of blood, as denoting violence done to good and truth, thus being guilty of that violence ; see above, no. 9127.

9130. *Repaying he shall repay* : that this signifies correction and restoration of the truth and good taken away, is evident from the signification of repaying, which means correction and restoration, see nos. 9087, 9097.

9131. *If he have nothing* : that this signifies if nothing remain, that is to say, of the good and truth taken away, appears from the signification of his [the thief's] having nothing, which signifies that nothing is left of the good and truth taken away. That the theft denotes the good and truth taken away, may be seen in no. 9125, and that by a thief the like is signified as by theft, see nos. 9125, 9126.

9132. *He shall be sold for his theft* : that this signifies alienation, appears from the signification of being sold, as denoting alienation, see nos. 4752, 4758, 5886 ; here the alienation of the good and truth taken away, of which nothing remains (no. 9131) ; and from the signification of "for theft," as denoting correction and restoration by other good and truth in place of what is taken away, which is signified by repaying (no. 9130) ; for the thief was sold that the theft might be repaid. With the things treated of in this verse the case is thus : He who sees that a good or a truth which is with him, is being taken away through a falsity from evil, is guilty of the violence done to them, for it is done with his knowledge ; for what is done consciously, proceeds from the will and at the same time from the understanding, and thus from the whole man ; for a man is a man from these two, and what is done from these two is done from a falsity which is from evil ; from a falsity because from the understanding, and from evil because from the will : hence the man has guilt. That which comes from a man's

understanding and at the same time from his will, becomes his own, see nos. 9009, 9069, 9071; and that a man becomes guilty if he does not through his intellectual part repress the evil of his voluntary part, when he sees it, see no. 9075.

9133. *If finding there be found the theft in his hand*: that this signifies if there be any residue of truth and good through which restoration may be made, appears from the signification of "finding there be found" (when spoken of the good or truth taken away, which is signified by a theft), as denoting, to be left; from the signification of "in his hand," as denoting in his power; that hand signifies power, see 878, 3387, 4931-4937, 5327, 5328, 5544, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8153, 8281; that "in his hand" denotes also what is with him, will be seen below. It appears also from the signification of theft, which means good or truth taken away, see no. 9125. Hence it is evident that "if finding there be found the theft in his hand," signifies if there be any residue of good and truth. The reason why it also means, *through which* restoration may be made, is because this verse treats of the restoration of the good and the truth that have been taken away. But the case herein is as follows: While a general affection of good remains, there always remains something through which any particular good that has been taken away, may be restored; for upon the general good, particular goods and truths depend; see nos. 920, 1040, 1316, 4269, 4325, 4329, 4345, 4383, 5208, 6115, 7131. By the expression "in his hand" is meant whatever is with him, because by hand is signified power, and whatever is in anyone's power is with him; hence also by hand and especially by the right hand is signified [the man] himself. From these things also it may appear what is meant by sitting at the right hand of the Father, when spoken of the Lord, namely, that it means, being everything with the Father, and thus being the Father Himself; and this is the same with being in the Father and the Father in Him, and with all of His things being the Father's, and all things of the Father being His, as the Lord teaches in John xiv. 8-11, and xvii. 10, 11.

9134. *From an ox even to an ass*: that this signifies whether from exterior good or truth, appears from the signification of an ox, as being the good of the Natural, see nos. 2180, 2566, 2781, 2830, 5913, 8937, and from the signification of an ass, as denoting the truth of the Natural, see nos. 2781, 5492, 5741. The good of the Natural is exterior good, and the truth of the Natural is exterior truth.

9135. *Even to a head of small cattle*:* that this signifies or of interior truth and good, appears from the signification of a head of small cattle, as denoting spiritual truth and good, thus

* *Pecus, pecudis*, one of the smaller cattle, either sheep or goat.

interior truth and good, see nos. 6016, 6045, 6049. In the Word sometimes flocks are mentioned and sometimes small cattle, and in the internal sense flocks mean interior goods and the truths thence, and small cattle, interior truths and the goods thence; but the distinction between these cannot be known unless it is known how it is with the twofold state of the man while he is being regenerated, the preceding or prior, and the subsequent or posterior state. The preceding state is when through the truths of faith a man is led to the good of charity. The subsequent state is when he is in the good of charity and thence in the truths of faith. Through the preceding state man is introduced into the church, that he may become a church, and after he has become a church he is in the subsequent state. The goods and truths with him in the subsequent state are signified by flocks, but the truths and goods with him in the preceding state are signified by small cattle. It is on this ground that truths are mentioned above in the first place, and good in the second. Concerning this twofold state with a man while he is being regenerated, or, what is the same, while he is becoming a church, see nos. 7623, 7992, 8505, 8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701, 2 8772, 8995, 9088, 9089. Those goods and truths are said to be exterior which are in the external or natural man, and those are said to be interior which are in the internal or spiritual man. The latter are interior and the former exterior, because the internal man is wise from heaven and the external man from the world: for heaven is within the man and the world without. The expression is here used "from an ox to an ass even to a head of small cattle," in order that every exterior good and truth, and every interior truth and good may be signified thereby. Moreover, according to the Divine order in heaven, good in the external man progresses towards truth, and from truth it progresses towards good in the internal man.

9136. *Alive*: that this signifies in which there is spiritual life, appears from the signification of life, as denoting spiritual life, which is the life of faith and charity, see nos. 5407, 5890. Those, therefore, are living in whom there is spiritual life.

9137. *He shall repay double*: that this signifies restoration to the full, appears from the signification of double, as denoting to the full, see no. 9103; and from that of repaying, as denoting restoration, see no. 9087.

9138. Verses 4, 5 (5, 6). *When a man (vir) shall have laid waste field or vineyard, and sent in his beast of burden, and shall have laid waste in another's field, of the best of his own field and of the best of his own vineyard he shall repay. When fire shall have gone forth, and caught hold of thorns, and a stack of corn is consumed, or a standing crop or a field, he that kindleth the kindling, repaying shall repay.*

When a man (vir) shall have laid waste field or vineyard, signifies [the deprivation of] the good and truth of the Church through lusts; *and sent in his beast of burden,* signifies if he did this but dimly conscious; *and hath laid waste in another's field,* signifies the consumption of cohering goods; *of the best of his own field and of the best of his own vineyard he shall repay,* signifies restoration out of the goods and truths still uninjured. *When fire shall have gone forth,* signifies anger from the affection of evil, *and caught hold of thorns,* signifies which betakes itself into falsities, *and a stack of corn is consumed,* signifies injury to the goods and truths of faith that have been received; *or a standing crop or a field,* signifies also to truths and goods of faith while being received; *he that kindleth the kindling, repaying shall repay,* signifies restoration of the things taken away through anger from an affection of evil.

9139. *When a man (vir) shall have laid waste field or vineyard:* that this signifies the deprivation of the good and truth of the Church through lusts, appears from the signification of laying waste, as denoting to deprive through lusts, see below, no. 9141; from the signification of a field, as denoting the Church as to good (see nos. 2971, 3766, 4982, 7502), and thus the good of the Church; and from the signification of a vineyard, as denoting the Church as to truth, and thus the truth of the Church. A field means the Church as to good, because the things that are of the field, as wheat and barley, signify the internal and external goods of the Church (nos. 3941, 7602, 7605); and a vineyard means the Church as to truth, because wine which is of the vineyard signifies the truth of good (nos. 1071, 6377). This signification of a field and a vineyard is due to representatives in the spiritual world; for fields which are full of wheat and barley appear before the spirits [in the world of spirits] when the angels who are in a higher heaven hold conversation about a congregation who are in good, and vineyards full of grapes, with wine-presses in them, appear when the angels discourse about a congregation who are in the truth of good. These representatives are not due to the circumstance that such things are in the earths, but they arise from correspondences, because wheat and barley, that is, bread from these, nourish the body, as the good of love and the good of charity nourish the soul, and because wine, as drink, acts in like manner. Hence it is that in the Word the goods of love and the truths of faith are called meats and drinks; in that sense also they are heavenly meats and drinks (nos. 56-58, 680, 681, 1973, 4459, 4792, 5147, 5293, 5576, 5579, 5915, 8562). That a vineyard means the Church as to the good and truth of faith, which Church is called spiritual, is clear from the passages in the Word where it is mentioned; as in Jeremiah (xii. 10, 11),

"*Many shepherds have destroyed My vineyard, they have trodden My field under foot, they have made My field of desire into a desert of solitude; he has made it (the vineyard) into a wilderness.*" Here the vineyard and the field manifestly stand for the Church; and since the Church is a Church from the truth and good of faith and charity, it is clear that the vineyard here means the Church as to truth, and the field the Church as to good. In Isaiah (iii. 14), "Jehovah entereth into judgment with the elders of His people and the princes thereof, *ye have set on fire the vineyard;*" here, too, the vineyard manifestly stands for the Church as to the good and truth of faith, for the elders with whom Jehovah will enter into judgment denote the goods of the Church (nos. 6524, 6525), and the
 4 princes its truths (no. 5044). Again, Isaiah (v. 1, 2), "I will sing to my beloved a song of my friend touching *His vineyard.* My beloved *had a vineyard* in the horn of the son of oil, and He surrounded it, and *planted it with a noble vine;*" here the Lord is spoken of, who is the beloved and the friend; the vineyard is His spiritual Church; the noble vine is the good of faith of that Church; the horn of the son of oil is the good of the faith of that Church from the good of love. He who knows nothing of the internal sense of the Word, can by no means know what is signified by "a vineyard in the horn of the son of oil;" yet in these words there lies hidden a meaning such as cannot be expressed in words. By these words is fully described the conjunction of the Lord's spiritual kingdom with His celestial kingdom; that is to say, the conjunction of the second heaven with the third, and, consequently, the conjunction of the good of faith in the Lord which is of the spiritual kingdom, with the good of love to the Lord which is of the celestial kingdom. The vineyard means the spiritual kingdom; in the horn means in power, thus in it; and the son of oil, the external good of love of the celestial kingdom. The celestial kingdom which is the Lord's inmost heaven is called an olive-tree or an olive-grove, because oil denotes the good of celestial love (nos. 886, 4582, 4638). Observe here that the Lord's kingdom upon earth is the Church. That there are two kingdoms, the celestial kingdom and the spiritual kingdom, and that the spiritual kingdom constitutes the second heaven, and the celestial kingdom the third, see nos. 3887, 4138, 4279,
 5 4286; concerning their conjunction, see no. 6435. Again, in Isaiah (xxvii. 2, 3), "In that day, *a vineyard of pure wine*, give ye answer to it; I, Jehovah, its keeper, I will water it every moment." A vineyard of pure wine (*merum*) stands for the spiritual Church. In Amos (v. 17, 18), "*In all vineyards* there is wailing: I will pass through thee. Woe to [you] that desire the day of Jehovah; what is the day of Jehovah to you? it is of darkness and not of light;" this is spoken of the last time of

the Church when the good and truth of faith are no more; this period is the day of Jehovah which is of darkness and not of light, wherefore it is said, In all vineyards there is wailing. In John (Rev. xiv. 19), "The angel put forth his sickle into the earth, and *vintaged the vine of the earth*, and cast into the great winepress of the wrath of God;" vintaging the vine of the earth means consuming the truth and good of the Church; the earth here denotes the Church. From these things it appears why the Lord so often likened the kingdom of the heavens to a vineyard (as in Matt. xx. 1, xxi. 28, 29, 33-41; Mark xii. 1-13), and why He called Himself the vine, in John (xv. 1-5), "As the branch cannot bear fruit of itself, except *it abide in the vine*, so neither can ye, except ye abide in Me. *I am the vine*, ye are the branches. Without Me ye can do nothing." The vine denotes faith in the Lord, consequently the Lord as to faith, for the Lord is faith, because faith is from Him; for no faith is faith save that which is from Him; hence also it is that the vine denotes the faith which is in (or towards) Him.

9140. *And sent in his beast of burden*: that this signifies if he did this but dimly conscious, appears from the signification of a beast of burden, as denoting bodily pleasure or appetite. It signifies but dimly conscious, for when a man is in these [appetites] he scarcely consults his reason, and thus is but dimly self-conscious. All beasts, of whatever race and kind, signify affections; gentle and useful beasts, good affections; and cruel and useless beasts, evil affections (nos. 45, 46, 142, 143, 714-719, 1823, 2180, 2781, 3218, 3519, 5198, 7523, 7872, 9090). When a beast is called a beast of burden, it signifies mere bodily affections which in themselves have but little reason; for the more a man acts from the body, the less he acts from reason; for the body is in the world, and thus remote from heaven where genuine reason is; a beast of burden [בעִיר], moreover, in the original tongue, is so called from its brutishness and stupidity, and thus from its lack of consciousness; as in Isaiah xix. 11; in David, in Psalm lxix. 10; lxxiii. 22; and in Jeremiah li. 17, and elsewhere.

9141. *And shall have laid waste in another's field*: that this signifies the consumption of cohering goods, is clear from the signification of laying waste, which means to deprive through lusts, and thus to consume (concerning which, see below); and from the signification of "in another's field," which means goods cohering; for a field is the church, and the things which are in a field are goods (no. 9139); the things in another's field thus are adjacent [goods] which cohere; for goods with man are like generations on earth, and consequently they are things which are in various proximity and coherence (no. 9079). Those things which are not in the same house or in the same family, but yet are related, are what are meant by being in another's

² field. Laying waste means to deprive through lusts, and thus to consume, because the word [בער] which is used in the original tongue for laying waste means specially to set on fire and burn, hence also to eat up and consume; and, because such is the derivation of the word, laying waste signifies here the consumption which is effected by lusts, for lusts with a man are consuming fires. There is indeed with the man a fire of life, and a light of life: the fire of life is his love, and the light of life is his faith. The love of good, that is, love to the Lord and love towards the neighbour, constitutes the fire of life with a good man, and with an angel of heaven; and the love of truth and the faith of truth constitute the light of life with them; but the love of evil, that is, the love of self and the love of the world, constitutes the fire of life with a bad man, and with a spirit of hell, and the love of falsity and the belief of what is false constitute the luminosity (*lumen*) of life with them. But the love of evil, in the Word, is called the burning of a fire, because it burns up and destroys those things which are of the

³ love of good and truth. That the burning of a fire has this signification, see nos. 1297, 1861, 5215, 9055. That the consumption through lusts is signified by that word in the original tongue, is clear from the following passages: Isaiah (iii. 14), "Jehovah will come into judgment with the elders of His people, and the princes thereof; *ye have consumed (set on fire) the vineyard;*" again, Isaiah (xxx. 33), "The breath of Jehovah, as a river of brimstone, *consumeth (kindleth) him;*" the river of brimstone denotes falsities from the evils of the love of self and the world

⁴ (no. 2446). In Ezek. (xxxix. 9, 10), "The inhabitants of the cities of Israel shall go forth, and *shall set on fire and burn* the weapons, both shield and buckler, with the bow and the arrows, and with the hand-staff and the spear; *they shall kindle a fire of them* for seven years, that they shall bring no wood out of the field, nor cut down out of the forest." Thus are described the consumption and desolation of good and truth through lusts; but who would see this, unless he knew what is signified by the inhabitants of the cities of Israel, and by the weapons, the shield, the buckler, the bow with the arrows, the hand-staff and the spear; by seven years, and by wood from the field and from the forests? That inhabitants denote goods, see nos. 2268, 2451, 2463, 2712; cities truths, and hence doctrinals from the Word, nos. 2268, 2449, 2943, 3216, 4492; that Israel means the Church, see nos. 4268, 6426, 6637; the inhabitants of the cities of Israel thus signify the goods of the doctrinals of the Church, which, in the opposite sense, are turned into evils and falsities. That the shield and buckler, the arrows of the bow, denote the truths of the doctrine from the Word, through which there is protection from the falsity of evil, see nos. 2686, 2709, 6421; that the hand-staff means the power

of truth from good, nos. 4876, 7026); the spear likewise, but an interior power; that seven years mean a full state, and thus, to the full, nos. 6508, 8976); hence, kindling a fire for seven years means consuming to the full through lusts. Woods from the field denote the interior goods of the Church (nos. 3720, 8354). That a field is the Church, see nos. 2971, 3766, 7502, 7571; and that woods from the forests are its exterior goods, nos. 3720, 9011. From the knowledge of these things it may be known that these prophetic words describe the consumption of all things belonging to the Church through lusts, until nothing of the good and truth of the internal and external Church survives; and this is signified by their kindling a fire for seven years, that they may not bring woods out of the field, nor cut any from the forests. By the above word is also described the 5 consumption of the good and truth of the Church in Mal. (iv. 1): "Behold the day cometh, burning as an oven, in which all that sin proudly, and every worker of wickedness shall be stubble, and the day that cometh *shall consume (kindle) them*, said Jehovah of Hosts, who shall leave them neither root nor branch." The day that cometh means the last time of the Church, when the loves of self and of the world shall reign and consume all the truths and goods of the Church, until nothing survives in the man's internal and external; this is signified by "it shall leave them neither root nor branch;" the root of good and truth is in the man's internal, and the branch in his external. Thus, then, it is evident that by laying waste is meant to consume through lusts, as is the case elsewhere in the Word.

9142. *Of the best of his own field, and of the best of his own vineyard he shall repay*: that this signifies restoration out of the goods and truths still uninjured, appears from the signification of a field, as denoting the good of the Church; and from the signification of a vineyard, as signifying the truth of the Church, see no. 9139. That which after the consuming is still uninjured, is called the best. It appears, further, from the signification of repaying, as denoting restoration (no. 9087).

9143. *When fire shall have gone forth*: that this signifies anger from the affection of evil, is clear from the signification of fire, as being love, here the love of evil, and its affection, see above, no. 9141; the affection of evil is mentioned, because by affection is meant what is continuous from love. Fire denotes anger from the affection of evil, because anger arises thence; for when that which a man loves is assailed, a fiery [temper] breaks forth, and, as it were, blazes up. This is the reason why anger in the Word is described by fire, and is said to burn; as in David (Psalm xviii. 8), "There went up a smoke out of His nostrils, and fire out of His mouth, coals were kindled from Him;" (Psalm ii. 12), "Kiss the Son, lest He be angry; for His anger will burn up shortly;" Isaiah (xxxiii. 14), "Who shall

dwell for us *with the devouring fire?* who for us shall dwell *on the hearths of eternity?*" Isaiah (xlii. 25), "He hath poured out upon him [the people] *the heat of His anger*; *He hath set him on fire* round about, yet he knew not; *He burned him*, yet he laid it not to heart;" Isaiah (lxvi. 15), "Behold, Jehovah *will come in fire*, and His chariot like a whirlwind, to requite [them] *in the heat of His anger*; and His rebuke *in flames of fire*." In Moses (Deut. ix. 15, 19), "I looked back, and came down from the mount, *when the mount was burning with fire*; I was afraid, *because of the anger and heat* wherewith Jehovah *was angry* against us." In these and many other passages anger is described by fire. Anger is ascribed to Jehovah, that is, to the Lord, but it is with man, see nos. 5798, 6997, 8283, 8483. That the Lord appeared on Mount Sinai before the Israelitish people, according to their quality, and therefore in fire, smoke, and thick darkness, see no. 6832. But it is to be observed that anger is a fire that breaks forth from the affection of evil, while zeal is a fire breaking forth from the affection of good (nos. 4164, 4444, 8598); therefore, zeal also is described by fire: as in Moses (Deut. iv. 24), "Jehovah, thy God, *is a consuming fire, a jealous* (or zealous) God;" also in Zeph. (iii. 8), "I will pour upon them *all the heat of My anger*, for all the land shall be devoured *in the fire of My jealousy* (or zeal)." That the zeal of Jehovah is love and mercy, and that it is called anger, because it appears so to the wicked when they rush into the punishment of their evil, see no. 8875.

9144. *And hath caught hold of thorns*: that this signifies which [namely, anger] betakes itself into falsities, appears from the signification of catching hold when spoken of anger which arises from the affection of evil, namely, that it introduces itself into, and thus kindles; and from the signification of thorns, as denoting falsities, concerning which below. But, first, a few words shall be said to show how the case is with these things: The loves that are with a man are the fires of his life (no. 9055); evil loves which are the loves of self and the world, are consuming fires, for they consume the goods and truths which belong to the very life. These fires constitute the life of a man's will, and the light from these fires constitutes the life of his understanding. So long as the fires of evil are kept shut up in the will, the understanding is in light, and hence able to perceive good and truth; but when these fires send their light into the understanding, the previously existing light is dissipated, and the man is immersed into darkness, so far as the perception of good and truth is concerned; and this is the case so much the more, in proportion as the loves of self and the world which are these fires, receive increase, until finally these loves stifle and extinguish all truth, together with all

² good. When these loves are assailed, then fire from the will

bursts into the intellectual part, and kindles a flame there: this flame is what is called anger; hence a man is said to become heated, to take fire, and to be inflamed when he is angry. This flame attacks the truths and goods which are in the intellectual part, and not only hides, but also consumes them; and, what has [hitherto] been a secret, when this evil fire from the will bursts into the intellectual part, that part then is closed above, and opened below, that is, it is closed where it looks towards heaven, and opened where it looks towards hell. Hence it is that when an evil man becomes heated into anger, evils and falsities flow in, which are kindled into flame. The case herein is as with a fibre in the body: if a fibre is touched with the point of a needle, it instantly shrinks, and closes itself, and thus prevents the injury from going any further, and impairing life in its principles; a falsity also when presented to the sight has the appearance of being furnished with a sting. The state 3 of a bad man when angered resembles that of smoke, which at the approach of fire ignites; for the falsity of evil in the intellectual part is like smoke, and anger is like the flame of ignited smoke; a correspondence also exists between them. Hence smoke in the Word denotes falsity, and its flame, anger; as in David (Psalm xviii. 8), "*There went up smoke out of His nostrils, and fire out of His mouth, live coals were burning in Him;*" and in Isaiah (ix. 17, 18), "*Wickedness burneth as the fire; it devoureth the briars and thorns, it kindleth the thickets of the forest; and they go up as the lifting up of smoke in the heat of Jehovah of Hosts.*" Smoke here denotes falsity; from this when enkindled there arises anger. That smoke denotes falsity, see no. 1861. From all this it is made evident what is signified in 4 the internal sense by "when fire shall have gone forth, and caught hold of thorns, so that a stack of corn is consumed, or a standing crop;" namely, that there is meant thereby, if the affection of evil breaks forth into anger, and betakes itself into the falsities of lusts, and consumes the goods and truths of faith. Every thinking person can see that there must be some cause which lies interiorly hidden, and is not obvious, for this law; for nowhere has a law been enacted as to fire laying hold of thorns, and thereby consuming a stack of corn, or a standing crop, for such a thing happens very rarely; but it is of daily occurrence that the fire of wickedness and anger lays hold of the falsities of lusts, and kindles them, and thus consumes the truths and goods which belong to the Church. That thorns 5 denote the falsities of lusts is evident from these passages: Isaiah (xxxii. 13), "*Upon the land of My people cometh up thorn and briar;*" the land denotes the Church, thorn and briar are falsities and the evils therefrom. Isaiah (xxxiii. 11, 12), "*As for your spirit, a fire shall consume you, so the people shall be burnt to lime, as thorns cut down which are kindled with fire;*"

- the thorns which are kindled with fire stand here for the falsities which break into flame and consume truths and goods.
- ⁶ Ezek. (xxviii. 24), "There shall be no more *a pricking briar* to the house of Israel, nor *any grieving thorn*;" a pricking briar stands for the falsity of the lusts of self-love, and a grieving thorn for the falsity of the lusts of the love of the world. Hosea (ii. 5, 6), "Your mother hath played the harlot, *therefore I hedge up thy way with thorns*, and she shall not find her paths;" ways and paths stand here for truths, and thorns for falsities in their stead. Hosea (x. 8), "The high places of Aven, the sin of Israel, shall be destroyed, *the thistle and the thorn shall come up on their altars*;" the thistle and thorn stand here for the evil and false that lay waste the goods and truths of worship. In David (Psalm cxviii. 12), "They compassed me about like bees, they are quenched as *the fire of thorns*;" the fire of thorns stands here for the lust of evil. Matthew (vii. 16), "Ye shall know them by their fruits. *Do men gather grapes of thorns, or figs of thistles?*" gathering grapes of thorns, stands here for deriving the goods of faith and charity from the falsities of lusts; that grapes denote these goods, see nos. 1071, 5117, 6378.
- ⁸ Mark (iv. 18, 19), "Other seed fell *among thorns*, but the thorns came up and choked it that it yielded no fruit. *They which are sown among thorns*, are such as hear the word, but the cares of this world and the deceitfulness of riches and *lusts* of other things entering in choke the word, that it becometh unfruitful." Here we have an explanation of what is meant by being sown among thorns, and thus by thorns. The same things are signified by sowing among thorns and reaping thorns, in Jeremiah (iv. 3), "Thus said Jehovah to the man (*vir*) of Judah and of Jerusalem, Break up your fallow ground, and *sow not among thorns*," and in Jeremiah (xii. 13), "They have sown wheat and *have reaped thorns*." The falsities of lusts, which are signified by thorns, are falsities that confirm those things which belong to this world and its pleasures; for these falsities beyond all other take fire and blaze up because they are from the lusts in the body which are felt; wherefore also they close the internal man so that a person is unable to discriminate anything that belongs to the salvation
- ¹⁰ of the soul and to life eternal. The placing upon the head of the Lord a crown twined of thorns when He was crucified, and His being hailed King of the Jews, and His saying, "Behold the man" (John xix. 2, 3, 5), represented the quality of the Divine Word in the Jewish Church at that time, that it was stifled by the falsities of lusts. King of the Jews, as He was then saluted by them, signified Truth Divine. That by a king, in the Word, is signified Truth from the Divine, may be seen in nos. 1672, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 6148; and that the same is signified by the Anointed, which in the Hebrew is Messiah, and in Greek, Christ, see nos. 3004,

3008, 3009, 3732 ; that by Judah, in the highest sense, is meant the Lord as to Divine Good, and in the internal sense, as to the Word, and, therefore, as to doctrine from the Word, see no. 3881. The Lord's saying, while such a crown was on His head, "Behold the man," signified, Behold the Divine Truth, such as it now is in the Church ; for the Divine Truth proceeding from the Lord is, in heaven, a Man ; hence heaven is the Greatest [or Grand] Man, and this by influx and by correspondence : this has been shown at the end of several chapters, see nos. 1871, 1276, 2996, 2998, 3624-3649, 3741-3750, 7396, 8547, 8988. Hence, also, the Lord's Celestial Church is called Man (*Homo*) (nos. 478, 479) ; it was this Church that the Jews represented (nos. 6363, 6364, 8770). Hence it is plain what was signified by the thorny crown, what by the salutation, King of the Jews, and by Behold the Man, and also by the inscription on the cross, Jesus, the Nazarene, the King of the Jews (John xix. 19, 20) ; namely, that the Divine Truth, that is, the Word, was thus regarded, and thus treated by the Jews, among whom was the Church. That all things done to the Lord by the Jews at His crucifixion, signified the states of their Church with respect to Truth Divine or the Word, see no. 9093. That the Lord was the Word, is evident from John (i. 1, 14), "In the beginning was the Word, and the Word was with God, *and God was the Word ; and the Word was made flesh, and dwelt among us, and we saw His glory ;*" the Word denotes Divine Truth.

9145. *And a stack of corn is consumed* : that this signifies injury to the truths and goods of faith that have been received, appears from the signification of a stack of corn, as denoting the truth and good of faith that have been received. A stack of corn has this signification, because it is a crop already gathered in, and a standing crop signifies the truth and the good of faith during their reception, as is shown in the next paragraph.

9146. *Or a standing crop or a field* : that this signifies truth and good while being received, appears from the signification of a crop, as denoting the truth of faith (see below) ; and from the signification of a field, as denoting the Church in respect to good, and thus the good of the Church ; see above, no. 9139. A crop denotes the truth of faith, because the things belonging to a crop, as wheat and barley, and bread thereof, signify the goods of the Church (nos. 3941, 7602). The goods of the Church are those things which belong to charity towards the neighbour and to love to the Lord. These goods are the *esse* and soul of faith, for by virtue of them faith is faith, and lives. A standing crop signifies the truth of faith while it is received, because it is not yet gathered into stacks, or carried into the barn, and, therefore, a crop while standing and in process of growing denotes the truth of faith during its reception. The like is signified by 2

a standing crop in Hosea (viii. 4, 7), "Israel have made a king, and not by Me, they have made princes, and I knew it not; their silver and their gold they have made into idols. Since they sow the wind, they shall reap the whirlwind; *he hath no standing crop*, the blade shall yield no meal; if so be it yield, strangers shall swallow it up;" the truths and goods of the Church are here treated of, which are scattered abroad by things vain and false; that these things are treated of is clear from the context, but what is said concerning them is evident from the internal sense; for in this sense a king means the truth of the faith of the Church, as a whole, see nos. 1672, 2015, 2069, 3009, 3670, 4575, 4581, 4966, 5044, 6148; princes mean primary truths (nos. 1482, 2089, 5044): hence it appears what is meant by Israel having made a king, and not by Me, by their having made princes, and I knew it not; for Israel is the Church (nos. 4286, 6426, 6637); by silver is here meant the truth of good, and, in the opposite sense, the falsity of evil (nos. 1551, 2954, 5658, 6112, 6914, 6917, 8932); by gold is meant good, and, in the opposite sense, evil (nos. 113, 1551, 1552, 5658, 6914, 6917, 8932); by idols, worship from falsities and evils (no. 8941): hence it is clear what is meant by their having made their silver and their gold into idols. By the wind which they sow, are signified vain things; by the whirlwind which they shall reap, disorder thence in the Church; by the standing crop, which he has not, the truth of faith while it is received; by the blade, which makes no meal, is meant barrenness; by the strangers who shall swallow it up, are signified the falsities which shall consume.

9147. *He that kindleth the kindling, repaying shall repay*: that this signifies the restoration of the things taken away through anger from an affection of evil, is evident from the signification of repaying, as denoting restoration, see no. 9087; from the signification of a fire that goeth forth, as denoting anger from an affection of evil, see no. 9143. Hence kindling means the taking away or consuming through that [anger], and that which is kindled means that which is taken away or consumed.

9148. Verses 6 to 14 [7-15]. *When a man (vir) shall have given to his fellow silver or vessels in charge, and by theft it is taken away out of the house of the man (vir), if the thief be caught, he shall repay double. If the thief be not caught, the lord of the house shall be brought to God, whether or not he hath put his hand to the work of his fellow. Upon every word of transgression, upon ox, upon ass, upon a head of small cattle, upon garment, upon everything lost, of which he shall say, It is this; even unto God shall come the word of them both; he whom God shall condemn, shall repay double to his fellow. When a man (vir) hath given to his fellow an ass, or ox, or a head of small cattle, or any beast in charge, and it dieth, or is broken, or is led away captive, none*

seeing, the oath of Jehovah shall be between them two, whether or not he hath put his hand to the work of his fellow, and his lord hath taken it, and he shall not repay. And if in thieving by theft it hath been taken from him, he shall repay to his lord. If in tearing it hath been torn in pieces, he shall bring it for a witness; he shall not repay what hath been torn in pieces. When a man (vir) hath asked a loan from his fellow, and it is broken or dieth, the lord thereof not being with it, repaying he shall repay. If the lord thereof be with it, he shall not repay; if a hireling be with it, he shall come in his hire.

When a man shall have given to his fellow silver or vessels in charge, signifies truths from good, and corresponding scientifics in the memory; and by theft it is taken away out of the house of the man (vir), signifies the loss of them therefrom; if the thief be caught, signifies recollection; he shall repay double, signifies restoration to the full; if the thief be not caught, signifies if there be no recollection of what was taken away; the lord of the house shall be brought to God, signifies scrutiny from good; whether or not he hath put his hand to the work of his fellow, signifies whether he has entered into it; upon every word of transgression, signifies whatever injury and whatever loss; upon ox, upon ass, upon a head of small cattle, signifies of exterior and interior good and truth; upon garment, signifies of sensuous truth; upon everything lost, of which he shall say, It is this, signifies everything undecided; even unto God shall come the word of them both, he whom God shall condemn, signifies scrutiny and decision through truth; he shall repay double, signifies amendment to the full. When a man hath given to his fellow an ass, or ox, or a head of small cattle, or any beast, in charge, signifies exterior and interior truth and good, and everything belonging to the affection thereof in the memory; and it dieth, or is broken, signifies loss or injury; or is led away captive, signifies removal; no one seeing, signifies of which the mind is not conscious; the oath of Jehovah shall be between them two, signifies scrutiny through truths from the Word as to each and all of these things; whether or not he hath put his hand to the work of his fellow, and his lord hath taken it, signifies conjunction under [the influence of] good; and he shall not repay, signifies that there is no injury; and if in thieving by theft it hath been taken from him, signifies if there be loss; he shall repay his lord, signifies restoration in the place of it; if in tearing it hath been torn in pieces, signifies if the injury be not done from any guilt; he shall bring it for a witness, signifies the same confirmed; he shall not repay what hath been torn in pieces, signifies no penalty; and when a man (vir) hath asked a loan from his fellow, signifies truth from another stock; and it is broken or dieth, signifies injury inflicted upon it, or its extinction; the lord thereof not being with it, signifies

if the good of that truth be not there together; *repaying he shall repay*, signifies restoration; *if the lord thereof be with it, he shall not repay*, signifies if the good of truth be there together, that there shall be no restoration; *if a hireling be with it*, signifies if for the sake of the good of gain; *he shall come in his hire*, signifies submission and service.

9149. *When a man (vir) shall have given to his fellow silver or vessels in charge*: that this signifies truths from good, and corresponding scientifics in the memory, appears from the signification of silver as denoting truth from good, see nos. 1551, 2954, 5658, 6914, 6917, 7999, 8932; and from the signification of vessels as denoting scientifics, see no. 3068. Vessels are such corresponding scientifics, because all spiritual truths are stored up in scientifics, as in their vessels (no. 3079); and all scientifics correspond to the truths they contain. It appears further from the signification of "in charge," which denotes in the memory; for in the spiritual sense, which treats of truths and scientifics, to be kept in charge means to be retained in the memory, because it is there that such things are kept. For a man (*vir*) to give to his fellow to keep in charge, means for a man to lay up with himself, in his memory; for what is spoken in the sense of the letter of one man and another, as here of a man and his fellow, in the internal sense is understood of one person; for two truths, namely, the truth and the corresponding scientific, are in a person as a man (*vir*) and his fellow.

9150. *And by theft it is taken away out of the house of the man (vir)*: that this signifies the loss of these therefrom [namely, of truths and scientifics from the memory], appears from the signification of theft as denoting the taking away of such things as constitute a man's spiritual life, consequently of the truths and scientifics, which are signified by silver and vessels (no. 9149); and from the signification of a house, as being the place where anything is stored up; hence it is that a house signifies various things, as, for instance, the Church, the good in it, and also a man, and each of his minds, namely, the natural and the rational; but here it signifies the memory, because truths and scientifics are there, as in their own house. That a house signifies various things, see nos. 3128, 3142, 3538, 3652, 3720, 3900, 4973, 4982, 5023, 5640, 6690, 7353, 7848, 7929.

9151. *And the thief be caught*: that this signifies recollection, appears from the signification of being caught, when applied to truths and scientifics in the memory which have been taken away, as denoting recollection; and also from the signification of a thief, as denoting what has been taken away; for a thief and theft have a like signification, see nos. 9125, 9126.

9152. *He shall repay double*: that this signifies restoration to

the full, appears from the signification of repaying as denoting restoration, concerning which see no. 9087, and from that of double, as denoting to the full, see no. 9103. The subject treated of in the internal sense of the present and following verses, as far as the 14th, is the loss in man of the truth of faith, and thus the loss of spiritual life, and also its restoration; for by the truths of faith a man is led to the good of charity, and becomes spiritual. But the things which are treated of in the internal sense in the verses which immediately follow, are for the most part unknown to man, because it is not known what spiritual life is, nor that this is an inner life distinct from natural life, which is exterior; nor is it known that spiritual life is given by the Lord to man through his receiving the truth of faith in the good of charity. Hence it is that the things said about the loss of this life, and its restoration, lapse with a man into thick darkness, because they light upon things of which he has no knowledge: yet such things as these constitute the angelic wisdom, for they are suited to the light in which the angels are. When, therefore, a member of the Church who is in the good of faith, reads the Word, angels join themselves to him, and are delighted with the man, because with the wisdom which then through the Word flows in with them from the Lord. Hence is the conjunction of heaven with man, which apart from the Word would not exist at all; for the Word is of such a quality, that in its original language there is not a jot or a tittle but affects the angels, and conjoins them to man. That this is so I am able to affirm, for it has been shown me out of heaven.

9153. *If the thief be not caught*: that this signifies if there be no recollection of what has been taken away, appears from the signification of the thief, if he be caught, which denotes, if there be a recollection of what has been taken away; see above, no. 9151. In the present case there is no recollection, because it is said, if he be not caught.

9154. *The lord of the house shall be brought to God*: that this signifies scrutiny from good, appears from the signification of being brought to God, namely, that scrutiny may be made, see below, no. 9160; and from the signification of the lord of the house, as denoting the good from which [is the scrutiny]. The master of the house denotes good, because truths and scientifics taken away from the memory are here treated of, which are signified by the silver and the vessels given in charge, and taken away by theft (nos. 9149–9150); because these things belong to good, and are in good, therefore the master of the house whose the things are, and with whom they are, denotes good. Good is called a master, because truths and scientifics belong to good as to their master; and good is also called a house, because truths and scientifics are in good as in

their own house; see no. 3652, where are explained the Lord's words, in Matthew (xxiv. 17), "*He that is on the roof of the house, let him not come down to take anything out of the house.*"

² The case herein, namely, that scrutiny shall be made from good, with regard to the truths and scientifics taken away from the memory, is as follows: Good with a man is what receives in itself all truths, for good derives its quality from truths, and truths are living so far as they have good in them, and also about them. The case is the same as with a fibre or blood-vessel in a living animal: so far as a fibre has spirit in it, and so far as a vessel has in it blood, so far they live; again, a blood-vessel lives in so far as it has around it fibres in which there is spirit. It is so with truth and good: truth apart from good is like a fibre without spirit, or a vein or artery without blood. Everyone may comprehend the quality of these; namely, that they are without life, and, therefore, without any use in a living animal. It is so with faith apart from charity: since good, as has been said, has its quality from truths, good also has its form from them, for where there is form there also is quality, and where there is no form neither is there quality. The case herein is again like that of the spirit and the blood in the living animal; the spirit receives its determinations, and thus its form, through fibres, and the blood likewise through its vessels. Hence it is evident that truth apart from good has no life, and good apart from truth no quality, thus that faith apart from charity is no living faith; by faith is here meant the faith of truth, and by charity the life of good.

³ From these things it may be seen how it is to be understood that scrutiny is to be made from good as to the truths and scientifics that have been taken away; namely, that when a man is in good, that is, in the affection of doing good, he comes into a recollection of all the truths which have entered into a good; and that when he turns away from good, truths are separated, for it is the falsity from evil which takes them away as if by theft. But the truths that have been removed, come back again into remembrance, when a man through life returns into the affection of good or truth. That this is so everyone who reflects may know by experience from his own case, or from that of others. Hence it is plain what is meant by making a scrutiny from good respecting the truths and scientifics that have been removed from the memory, that is, from the mind of a man.

9155. *Whether or not he hath put his hand to the work of his fellow*; that this signifies whether he has entered into it, is evident from the signification of whether or not he hath put his hand, as denoting, whether or not he subjected good to his own jurisdiction and power; and from the signification of "to the work of his fellow," as denoting the truth and scientific taken

away ; for the silver and the vessels given in charge, and taken away by theft, are what are called the work of one's fellow. That silver and vessels denote truths and scientifics, may be seen above, no. 9149. Hence it is evident that "whether or not the master of the house hath put his hand upon the work of his fellow," signifies whether good has subjected to its own jurisdiction and power the truths and scientifics which were taken away ; and thus, whether these things had entered previously into good, according to what was shown just above, no. 9154. That hand denotes power, see nos. 878, 3387, 4931-4937, 5296, 6292, 7188, 7189, 7518, 7673, 8153 ; that what is in the hand denotes what is with any one, or in any one, see no. 9133.

9156. *Upon every word of transgression*: that this signifies whatever injury and whatever loss, appears from the signification of transgression, as denoting everything that is contrary to the truth of faith, thus everything that injures or extinguishes it, consequently any injury or loss thereof whatsoever. In the Word evils sometimes are called sins, sometimes iniquities, and sometimes transgressions ; but what is meant specifically by each of these words is not evident except from the internal sense. Those evils are called *transgressions* which are done in opposition to the truths of faith ; those are called *iniquities* which are done in opposition to the goods of faith ; and those *sins* which are done in opposition to the goods of charity and love ; the two former proceed from a perverted understanding, but the latter from a depraved will. Thus in David (Psalm li. 2, 3), "Wash me from mine iniquity and cleanse me from my sin ; for I acknowledge my transgressions, and my sin is continually before Thee ;" iniquity stands here for evil against the goods of faith, sin for evil against the goods of charity and love, and transgression for evil against the truths of faith ; and, as the latter is an evil proceeding from a perverted understanding, and is thus known from the truths of faith, the words are used, I acknowledge my transgressions. Again, Psalm (xxv. 6, 7),² "Remember Thy mercies, O Jehovah, and Thy compassions ; remember not the sins of my youth and my transgressions ;" here sins stand for evils from a depraved will, and transgressions for evils from a perverted understanding. And in Isaiah (l. 1), "Behold, for iniquities were ye sold, and for transgressions was your mother put away:" iniquities stand here for evils against goods, and transgressions for evils against the truths of faith of the Church ; the mother denotes the Church ; and this is said to be put away when it departs from faith. And in Micah (i. 5, 13), "On account of the transgression of Jacob is all this, and on account of the sin of the house of Israel. What is the transgression of Jacob ? Is it not Samaria ? . . . She is the beginning of sin to the daughter of Zion, for the transgressions of Israel were found in thee." Here in like manner sin denotes

what is contrary to the good of charity and love, and transgression what is contrary to the truth of faith; for Samaria means the Church of perverted faith, and so does Israel in this passage. 3 Because transgressions are the things contrary to the truths of faith, they are also trespasses and revolts, which in the original tongue are likewise signified by the same word; as is evident in David (Psalm v. 10), "*By reason of the multitude of their transgressions* do Thou cast forth those who rebel against Thee;" the expression to rebel is used when there is revolt and trespass. And in Isaiah (lvii. 4, 5), "Are ye not *children of transgression*, the seed of a lie; who have heated yourselves for gods under every green tree; who slay children in the rivers?" That transgression means evil against the truths of faith, appears clearly from these words; the children of transgression are the falsities that destroy the truths of faith, therefore, also, they are called the seed of a lie, for a lie is what is false (no. 8908); therefore it is said of them, that they heat themselves for gods under every green tree, by which words, in the internal sense, is meant worship from falsities, for gods denote falsities (nos. 4402, 4544, 7873, 8867); a green tree denotes the percipience of the false from a perverted understanding (nos. 2722, 4552); and, therefore, the expression is also used, Ye slay children in rivers, whereby is meant the extinction of the truths of faith by falsities; for slaying means extinguishing; and children or sons are the truths of faith (nos. 489, 491, 533, 1147, 2623, 2813, 3373); and rivers are falsities (nos. 6693).

9157. *Upon ox, upon ass, upon a head of small cattle*: that this signifies of exterior and interior good and truth, namely, their injury or loss, appears from the signification of an ox and an ass, as denoting exterior good and truth; and from the signification of a head of small cattle, as meaning interior truth and good; see above, no. 9135.

9158. *Upon garment*: that this signifies of sensuous truth, appears from the signification of a garment, as denoting truth; see nos. 4545, 4763, 5319, 5954, 6914, 6918. A garment generally denotes an outward or lower truth, which covers inward or higher things (nos. 297, 2576, 5248, 6918); in the present case, therefore, it means sensuous truth, for this is the outermost or lowest, see nos. 5081, 5125, 5767, 6564, 6614. That garments signify truths, originates in the representatives in the other life; for all spirits and angels appear clothed in garments according to the truths of faith with them, see nos. 165, 5248, 5954.

9159. *Upon everything lost of which he shall say, It is this*: that this signifies everything undecided, appears from the signification of what is lost, as being everything that has suffered injury or loss; and from the signification of the expression "of which he shall say, It is this," as denoting what is undecided; for "of which he shall say, It is this,"

means, whether it is thus or not, and therefore it denotes what comes under examination and decision.

9160. *Even to God shall come the word of them both; he whom God [Elohim] shall condemn*: that this signifies scrutiny and decision through truth, appears from the signification of the word coming even to God, as denoting examination by truth, of which we shall speak presently; and from the signification of condemning, as being decision and awarding of punishment to him who has transgressed. The word coming even to God, signifies scrutiny through truth, because [coming] to God denotes [coming] to the judges who from truth were to institute a scrutiny concerning this matter. Therefore also it is said, he whom God [*Elohim*] shall condemn [with the verb] in the plural number; God also in the original tongue, is called El, in the singular, but more frequently Elohim, in the plural number, because the Divine Truth which proceeds from the Lord is shared out in heaven amongst the angels in many ways, for as many angels as there are, so many recipients are there of the Divine Truth, each in his own way; see nos. 3241, 3744, 3745, 3746, 3986, 4149, 5598, 7236, 7833, 7836; hence the angels are called gods (nos. 4295, 4402, 7268, 7873, 8301), and also judges, because they were not to judge from themselves but from the Lord; they judged also from the Law of Moses, and thus from the Word which is from the Lord; even at this day judgment is administered from the Lord when it is done from conscience according to truths. The Lord is called in the Word God from the Divine Truth² which proceeds from Him; and Jehovah from the Divine Good, see nos. 4402, 6303, 6905, 7268, 8988; hence where good is treated of in the Word He is called Jehovah, and where truth God (nos. 2586, 2769, 2807, 2822, 3921, 4402, 7268, 8988); that God thus denotes the Truth, see nos. 4287, 7010, 7268. From these things, then, it is plain what is signified by the words, "If the thief be not caught, the lord of the house shall be brought to God" (verse 7); and here by the words, "*Even to God shall come the word of them both; he whom God [Elohim] shall condemn*, shall repay; also [what is signified] by God in the following passages (Exodus iv. 16), "Aaron shall speak for thee to the people, and it shall come to pass, he shall be to thee for a mouth, and *thou shalt be to him for a God*;" that Moses denotes the Divine Truth or the Law, and that "for a mouth" denotes doctrine thence which was represented by Aaron, see no. 7009. Again (Exodus vii. 1), "Jehovah said to Moses, See, *I have given thee as a God to Pharaoh*, and Aaron thy brother shall be thy prophet," see no. 7268. Also in 1 Samuel (ix. 9), "Aforetime in Israel, when a man (*vir*) went to inquire of God, thus he spake, Go to, and let us go to the Seer; for he that is now called a Prophet, was

beforetime called a Seer ;" a Seer and a Prophet denote Truth Divine, and hence the Doctrine of truth and good (nos. 2534, 7269).

9161. *He shall repay double to his fellow* : that this signifies amendment to the full, appears from the signification of repaying, which denotes making amends, see no. 9097 ; and from the signification of double, which means to the full, see no. 9103.

9162. *When a man (vir) hath given to his fellow an ass, or ox, or a head of small cattle, or any beast in charge* : that this signifies exterior and interior truth and good, and everything belonging to the affection thereof in the memory, appears from the signification of an ass, an ox, and a head of small cattle, as denoting exterior and interior truth, see above, no. 9135 ; and from the signification of a beast, as denoting the affection of good and truth, concerning which see nos. 45, 46, 142, 143, 246, 714, 715, 716, 719, 1823, 2179, 2180, 2781, 3218, 3519, 5198, 7424, 7523, 9090 ; and from the signification of being given in charge, which means being laid up and retained in the memory ; see above, no. 9149. That "a man [and] his fellow" does not mean one and another, but two things in one person, see no. 9149.

9163. *And it dieth, or is broken* : that this signifies loss or injury, appears from the signification of dying as denoting extinction and loss ; and from the signification of being broken, as denoting injury. A breach and being broken, in the Word, signify dispersion, and also injury. This originates in the spiritual world, where each and all things are conjoined according to the reception of Truth Divine from the Lord, and thus according to the reception of that order which is imposed on each and all things through the Truth Divine, which proceeds from the Lord, see nos. 8700, 8988. Hence truths in a man are mutually connected according to their reception in good. The truths which are thus connected, form a one ; when, therefore, they are broken in general, truths with good are dispersed ; and, when they are broken in particular, the truths which are there are dispersed ; for so long as they are in connection, one subsists from the other, but when they are broken, one recedes from
 2 the other. Hence it is that being broken, as well as being divided, signifies dispersion (no. 9093), and likewise injury : namely, dispersion when the whole, and injury when a part, is broken, as is evident from the following passages in the Word : Isaiah (viii. 15), "Many among them shall stumble and fall, and be broken" (see also Isaiah xxviii. 13) ; where stumbling means being scandalized, and hence lapsing from truths into falsities ; and falling and being broken, being dispersed, here in general. And in Ezekiel (xxx. 22), "Behold, I am against Pharaoh, king of Egypt ; I will break his arms, the strong *an the one who is broken.*" Pharaoh, king of Egypt, stands for the scientifics, which pervert and destroy the truths and goods of

faith, see nos. 6651, 6679, 6683, 6692; breaking the arms, for dispersing their strength, and thus these scientifics (no. 4932); the strong and the one who is broken, for those things which have not suffered injury but resist, and for those things which have suffered injury and do not resist. In Luke (xx. 17, 18), ³ "It is written, The stone which the builders rejected is made the head of the corner; *whosoever shall fall upon that stone, shall be broken*; and him upon whom it shall fall, it shall grind to powder." The stone stands for the Lord as to the Divine Truth (no. 6426); being broken, inasmuch as it relates to the truths which are from Him, signifies being dispersed, and thus being destroyed; and this dispersion and destruction, together with the truths, applies to those things which belong to spiritual life, in the case of those who deny the Lord, and discard the truths which are from Him, and these are they who reject the stone. And in Jeremiah (xvii. 18), "Bring upon them the day of evil; *break with a doubled breaking*;" breaking with a doubled breaking, signifies to destroy utterly. And in Isaiah (xxxviii. 13), "I quieted myself even to the morning; as a lion *so breaketh He all my bones*; from day even unto night Thou wilt make an end of me." And in Jeremiah (Lam. iii. 4), "My flesh and my skin hath He made old, *and hath broken my bones*." And in Moses (Exodus xii. 46), "Thou shalt not carry out from the house [aught] of the flesh of the paschal lamb, *neither shall ye break in it a bone*;" breaking the bones means destroying the truths from the ⁴ Divine which are the last in order, on which interior goods and truths rest, and by which they are supported; for when these are destroyed, those things also fall which are erected upon them. The truths last in order are those of the literal sense of the Word, in which are the truths of the internal sense, and the latter rest on the former as pillars on their bases; that bones denote truths, see nos. 3812, 6592, 8005. From these things it is evident what was represented and signified by what is written concerning the Lord in John (xix. 33, 36), "They came to Jesus, and when they saw Him dead, *they brake not His legs*. This took place, that the Scripture might be fulfilled, *A bone of Him ye shall not break*;" the reason was that He was the Divine Truth Itself, in the first as well as in the last of order. And in Isaiah (xxx. 26), "Jehovah will bind up *the breach of His people*, and will heal the wound of their stroke." In Jeremiah (vi. 13, 14), "[From] the prophet even to the priest, every one maketh a lie, *and they heal the breach of My people* by a thing of no weight." Again, Jeremiah (viii. 21), "*For the breach of My people I am broken, I am clothed in black*." And in David (Psalm lx. 2), "Thou ⁵ hast made the earth to tremble; *Thou hast broken [it]*; *heal the breaches thereof*." And in Zechariah (xi. 16), "I will raise

up a shepherd in the land; *He shall not heal what is broken, nor uphold that which standeth.*" In Nahum (iii. 19), "*There is no closing of Thy breach; Thy stroke is desperate.*" In these passages a breach (*fractura*) signifies an injury done to the truths and goods of faith, thus to the Church; healing denotes to amend and restore. The like was signified by [the statute], that a man who had a *broken foot*, or a *broken hand*, should not come near to offer the bread of God (Lev. xxi. 17, 19); and by this, that *what was broken*, should not be offered to Jehovah upon the altar (Lev. xxii. 22); for what was broken signified what was destroyed. Injury also is signified by a breach (*ruptura*), as in Isaiah (xxii. 9), "*Ye have seen the breaches (rupturas) of the house of David*, that they are very many." And in Amos (ix. 11), "*In that day I will raise up the tent of David that is fallen, and I will close the breaches (rupturas) thereof; I will set up again its ruins, and I will build them as in the days of eternity;*" the house of David and the tent of David stand for the Church of the Lord; for David, in the prophetic Word, means the Lord (no. 1888).

9164. *Or is led away captive*: that this signifies removal, appears from the signification of being led away captive, when it is spoken of good and truth with a man, as denoting [their] removal. This is circumstanced thus: When a man is in truth from good, then that truth in which he has the greatest faith, is in the middle; next follow the truths in which he has less faith, and at length those which are of doubtful faith. In the borders round about them are falsities, which nevertheless are not in a series with the truths, and do not stand upright towards heaven like the truths of good, but are bent downwards, and look towards hell, so far as they issue forth from evil. But when the false usurps the place of the truth, the order is inverted; the truths then pass off to the sides, and form the circumference, while the falsities of evil occupy the middle. Hence it is evident what is meant by a removal; on this subject, also, see nos. 3436, 6084, 6103. Such a removal is signified by being led away captive, because when falsities take truths captive, they lead them away in this manner. Such also is the signification of being taken captive, or being led away captive, in Jeremiah (xxii. 22), "*The wind shall feed all thy shepherds, and thy lovers shall be led into captivity.*" Again, Jeremiah (xlviii. 46, 47), "*Woe be unto thee, O Moab! the people of Chemosh hath perished; for thy sons have been led into captivity, and thy daughters into captivity; yet will I bring again the captivity of Moab in the end of the days;*" the sons, who were led away into captivity, denote truths, and the daughters, goods. And in Luke (xxi. 24), "*They shall fall by the edge of the sword, and shall be led away captive amongst all nations, and at length Jerusalem shall be trodden down of the nations;*" the consummation of the age,

which is the last time of the Church, is here treated of; falling by the edge of the sword, means perishing by falsities; for the sword denotes a falsity which combats against the truth (nos. 2799, 4499, 6353, 7102, 8294); the nations, amongst whom they shall be taken captive, and by whom the Church shall be trodden down, are the evils from which are derived falsities, see nos. 1259, 1260, 1849, 1868, 3306; and that Jerusalem, which shall then be trodden down, denotes the Church, see nos. 2117, 3654.

9165. *No one seeing*: that this signifies of which the mind is not conscious, is clear, from the signification of seeing, as denoting understanding, and also having faith; concerning which, see nos. 2325, 2807, 3863, 3869, 4403-4421, 5114, 5400; and because the understanding is the sight of the mind, seeing signifies that the mind is conscious; here, that the mind is not conscious, because the expression is used "no one seeing."

9166. *The oath of Jehovah shall be between those two*: that this signifies scrutiny through truths from the Word as to each and all of these things, is evident from the signification of an oath, as denoting confirmation through truths; concerning which see nos. 2842, 3037, 3375. Hence the oath of Jehovah means, through truths from the Word, for in it are the truths of Jehovah, that is, Divine truths; and from the signification of "those two," as denoting in each and all things; for, in the internal sense, "between the two" does not mean between two persons, but in each and all things; for two signifies conjunction into one (nos. 1686, 3519, 5194, 8423); it thus means whatever is in the one, that is, each and all things therein. "Two" cause a perception of these things in heaven, because, when the angels converse about two truths which do not agree, two debating spirits who are the subjects of several societies, are presented below; with the one spirit appear each and all things belonging to one truth, and with the other spirit each and all things belonging to the other truth; in this way it is perceived how those truths may be conjoined. That this is so I have been allowed² to learn from experience. Hence it is that by two there is also signified what is full (no. 9103). That among the Israelitish and Jewish nation they were permitted to swear by Jehovah, was because they were not internal, but external men; and while engaged in Divine Worship, they were in an external apart from an internal. That they were of such a character, see nos. 4281, 4293, 4429, 4433, 4680, 4844, 4847, 4865, 4903, 6304, 8588, 8788, 8806. When the confirmation of the truth descends into an external man, that is separate from the internal, the truth is confirmed in it through an oath; not so, when it descends through the internal [man] into an external; for in the internal [man] the truth appears in its own light; but in an external, apart from the internal, the truth appears in darkness. Hence the celestial angels who are in the inmost or third heaven, since

they are in the highest light, do not even confirm truths by reasons, still less do they debate or reason about them, but merely say Yea or Nay: this is because they perceive and see truths from the Lord. Hence it is that the Lord spoke thus concerning oaths, "*Ye have heard that it hath been said, Thou shalt not swear, but shalt perform unto the Lord thine oaths; but I say unto you, Thou shalt not swear at all; neither by heaven, for it is God's throne; nor by the earth, for it is His footstool; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your speech be Yea, yea, Nay, nay. What is* 3 *beyond these, is from evil*" (Matthew v. 33-37). These words imply that Divine truths are to be confirmed by the Lord, and not by man; this is done, when men are internal and not external: for external men confirm these truths through oaths, but internal men, through reasons; those men who are still more interior, do not confirm them, but simply say It is so, or, It is not so. External men are those who are called natural men; internal men, they who are called spiritual men; and more interior men still are those who are called celestial men. These, namely, the celestial men, perceive from the Lord whether a thing is or is not true, see nos. 2708, 2715, 2718, 3246, 4448, 7877. From these things it is clear what is implied in the Lord's saying, *Thou shalt not swear at all, and let your speech be Yea, yea, Nay, nay.* It shall, however, be explained why He further said, that they should not swear by heaven, nor by the earth, nor by Jerusalem, and that any speech beyond Yea, yea, 4 *Nay, nay, is from evil.* *Swearing by heaven* means by the Divine Truth, and thus by the Lord in heaven; for heaven is not heaven from the angels regarded in themselves, but from the Divine Truth proceeding from the Lord, and thus from the Lord in them; for it is the Divine in them which causes them to be, and to be called, angels of heaven. Hence it is that those who are in heaven are said to be in the Lord; also that the Lord is all in each and all things of heaven, and likewise that the angels are truths Divine, for they are the recipients of Truth Divine from the Lord. That heaven is, and is called heaven from the Divine of the Lord there, see nos. 552, 3038, 3700; that the angels are truths Divine, see nos. 4295, 4402, 7268, 7873, 8301; that something of the Lord is meant in the Word by an angel, see nos. 1925, 2821, 3039, 4085, 4295, 6280. Because heaven is the Lord as to the Divine Truth, it is said, "Thou shalt not swear by heaven, for it is the throne of God;" for the throne of God is the Divine Truth which proceeds from 5 the Lord (nos. 5313, 6397, 9039). But *swearing by the earth* means swearing by the Church, and thus, by the Divine Truth therein; for as heaven denotes the Lord, from the Divine Truth which proceeds from Him, so also does the Church, since the

Church is the Lord's heaven, that is, His kingdom, in the earths. In the Word, the earth means the Church (nos. 662, 1066, 1262, 1733, 1850, 2117, 2118, 2928, 3355, 4535, 4447, 5577, 8011, 8732); and since by the earth is meant the Church, in which is the Lord's Divine under heaven, it is said, "Thou shalt not swear by the earth, for it is God's footstool." The footstool denotes Truth Divine under heaven, even as is the Word in the literal sense, for upon this sense rests and, as it were, stands, the Truth Divine in heaven, which is the Word in the internal sense. This truth is signified by the footstool in David (Psalms xcix. 5; cxxxii. 7); also in Isaiah (lx. 13), and in Jeremiah⁶ (Lam. ii. 1). *Swearing*, however, *by Jerusalem*, is by the doctrine of truth from the Word; for Jerusalem, in a wide sense, means the Church (nos. 2117, 3654). But when the earth, which means the Church, is mentioned, and afterwards Jerusalem, then Jerusalem denotes the doctrine of the Church, consequently the doctrine of Truth Divine from the Word. It is on this ground that it is called the City of the great God, for by a city, in the Word, is meant in its internal sense the doctrine⁷ of truth, see nos. 402, 2449, 2943, 3216, 4478, 4492, 4493. But *swearing by one's head*, is by the truth which a man himself believes to be true, and which he makes part of his faith; for this constitutes the head in him, and is, also, signified by head in Isaiah xv. 2, xxix. 10; in Ezekiel vii. 18, xiii. 18, xvi. 12, xxix. 18; in Matt. vi. 17, and elsewhere. On this account, also, it is said, "For thou canst not make one hair white or black;" for hair denotes a truth of the external or natural man (no. 3301), such as those have who are in the faith of the truth, not because they perceive it to be true, but on the ground that the doctrine of the Church so teaches: and, because they do not know it from any other source, it is said that they shall not swear by it, because they cannot make one hair white or black. Making a hair white, means declaring from one's self that a truth is true, and making a hair black, means declaring from one's self that a falsity is false: for white is predicated of the truth (nos. 3301, 3993, 4007, 5319), and hence black of that which is⁸ false. From these things, then, it appears what is meant by this, that a man ought not to swear at all, not by heaven, nor by the earth, nor by Jerusalem, nor by one's own head, namely, that Truth Divine is to be confirmed, not by man, but by the Lord in man. It is, therefore, said lastly, "*Your speech shall be Yea, yea, Nay, nay. What is beyond these is from evil*;" for those who perceive and see the truth from the Lord, do not confirm it otherwise; as is the case with the angels of the inmost or third heaven, who are called celestial angels (of whom see above). Speech beyond this is from evil, because what is beyond is not from the Lord, but from man's self, and thus from evil; for man's self is nothing but evil, see nos. 210, 215,

874-876, 987, 1023, 1044, 1047, 3812, 4328, 5660, 8941, 8944. From these things it appears again how the Lord spoke, namely, so that in each and all things there is an internal sense, because He spoke from the Divine; and thus for the angels at the same time as for men; for the angels perceive the Word according to its internal sense.

9167. *Whether or not he hath put his hand to the work of his fellow, and his lord hath taken it:* that this signifies conjunction under [the influence of] good, is seen from the signification of the expression, “Whether or not he hath put his hand to the work of his fellow,” when spoken of exterior and interior truth and good, as denoting whether they have entered into good (see above, no. 9155), and thus whether they have been conjoined under [the influence of] good; what conjunction under [the influence of] good is, may be seen in no. 9154. It further appears from the signification of a lord, as denoting good (no. 9154). Wherefore, “whether or not his lord hath taken it,” means whether or not good has made them its own through conjunction. A lord signifies good, because with a spiritual man good is in the first place, and truth in the second; and that which is in the first place is the lord. All truths with a man are also arranged
 2 according to the quality of good, just as a house is arranged by its lord. Hence, by Lord in the Word is meant the Lord as to Divine Good; and by God, King, and Master, the Lord as to Divine Truth; as in Moses (Deut. x. 17), “Jehovah, your God, *He is the God of gods, and the Lord of lords.*” In John (Rev. xvii. 14), “The Lamb shall overcome them, for *He is the Lord of lords, and the King of kings;*” again (Rev. xix. 16), “He hath upon His vesture and upon His thigh a name written, *King of kings, and Lord of lords.*” That the Lord as to Divine Truth is called God, see nos. 2586, 2769, 2807, 2822, 4402, 7268, 8988; likewise King as to Divine Truth, see nos. 2015, 3009, 3670, 4581, 4966, 5068, 6148. It appears hence that the Lord is called Lord as to Divine Good, for when Truth is spoken of in the Word, Good is spoken of as well, see nos. 683, 793, 801, 2516, 2618, 2712, 2803, 3004, 4138, 5138, 5502, 6343, 8339. In John (xiii. 13, 14), “Ye call Me *Master and Lord*, and ye say well, for I am. I, *the Lord and Master*, have washed your feet.” Here also the Lord is called Lord from Divine Good, and Master from Divine Truth. In Mal. (iii. 1), “Suddenly shall come to His temple *the Lord*, Whom ye seek, and *the Angel of the Covenant* whom ye desire;” here the Lord’s
 3 advent is treated of; and here He is called Lord from Divine Good, and Angel from Divine Truth (nos. 1925, 2821, 3039, 4085, 6280). Hence it is that in the Old Testament He is so often called the Lord Jehovih (and indeed when prayer is offered), by which is meant, Good Jehovah! (nos. 1793, 2921); and that in the New Testament instead of Jehovah He

is called Lord (no. 2921). From these things, also, it may be known what is meant by these words in Matt. (vi. 24), "No man can serve *two lords*, for he will either hate the one and love the other." The two lords mean good and evil; for a man must be either in good or in evil, he cannot be in both at once; he may be in many truths, yet in such as are arranged under one good; for good makes heaven with a man, but evil hell. A man must be either in heaven or in hell, not in both, nor between the two. Hence, then, it is made clear what is meant in the Word by Lord.

9168. *And he shall not repay*: that this signifies that there is no injury, is evident from the meaning of repaying, as denoting to make amends, and also restoration (nos. 9087, 9097); hence not repaying denotes non-restoration and not making amends, because there is no injury.

9169. *And if in thieving by theft it hath been taken away*: that this signifies if there be loss, appears from the signification of theft, as denoting the taking away of good and truth (see no. 9125), thus loss.

9170. *He shall repay his lord*: that this signifies restoration in the place of it, is clear from the signification of repaying as denoting restoration (no. 9087); and from the signification of a lord, as meaning good (see just above, no. 9167); thus, then, by the expression, "he shall repay to his lord," is meant the restoration of truth to good, in the place of that taken away.

9171. *If in tearing it hath been torn in pieces*: that this signifies if the injury be not done from any guilt, appears from the signification of a thing torn in pieces, as denoting injury inflicted by falsities which are of evil, without the person's guilt, see nos. 4171, 5828.

9172. *He shall bring it for a witness*: that this signifies the same confirmed, is evident from the signification of a witness, as denoting confirmation; see no. 4197.

9173. *He shall not repay what hath been torn in pieces*: that this signifies no penalty, namely, for injury without guilt, appears from the signification of a thing torn in pieces, as denoting injury without guilt, see just above, no. 9171; and from the signification of repaying, as denoting penalty (see no. 9102); here no penalty, because it is said "he shall not repay."

9174. *And when a man (vir) hath asked a loan from his fellow*: that this signifies truth from another stock, is evident from the signification of asking, as denoting the reception of truth from another source than one's self, thus truth from another stock. Asking a loan has this signification, because, in the spiritual world, there are no other goods that are asked for from others and given, than those which belong to intelligence and wisdom. There are indeed many other things offered to view, nay things innumerable, but they are appearances arising from those things which belong to intelligence and

wisdom. Hence it is clear that asking a loan denotes being instructed by another, and thus receiving truths or knowledges of truth and good from another source than from one's self. How this is shall be further explained: A man is said to receive truths from himself, when he infers them as conclusions from those truths which he has with himself; the latter truths he then conjoins with the former. But in doing so, he does not admit any other truths, except such as are in agreement under the same good; for it is good that arranges truths in series and binds them together. Good is like the soul in man, and truths are as those things with which the soul clothes itself and through which it acts. It is a known [truth] that each and all things in man live from his soul. Thus also the truths which are of faith live from the good that belongs to love to the Lord and to love towards the neighbour. If the good of the love of self and of the love of the world, and not this latter good, be the soul of a man, then that man is not a man but a wild beast; in the other life also, in the light of heaven, he appears as a wild beast, though in his own light, which in the light of heaven is turned into thick darkness, he appears as a man. It is, however, to be borne in mind that the Lord

2 arranges the truths according to the good of a man's life. A man is said to receive truths from another source, when he is instructed by another; and if these truths are not in agreement under the good in which the man is, they are indeed stored up in his memory among scientifics, but they do not become his, that is, parts of his faith, because they are of another stock. These truths are treated of in this and the

3 following verse. When borrowing and lending are spoken of in the Word, being instructed and instructing from the affection of charity are signified; as in Matt. (v. 42), "*To everyone that asketh of thee, give; and him that desireth to borrow of thee turn not thou away.*" It is clear that in this passage "asking" does not mean asking; for it is said, to everyone that asketh, give; neither does "desiring to borrow" and accepting a loan have such a meaning; for, if a person were to give to everyone that asked and to every one that desired to borrow, he would be robbed of all his goods; but, because the Lord spake from the Divine, therefore by asking, and desiring to borrow, and by giving and receiving a loan, is meant the imparting of heavenly goods, namely, of the knowledges of good and truth. For the case with this imparting to others is so, that the more an angel gives to another from the affection of charity, the more flows in with him from the general good out of heaven, that is, from the Lord (no. 6478). Wherefore, by "giving to him that asketh," an angel is not deprived of, but enriched with, goods. The case is the same with a man, when, from the affection of charity, he does good to another: but charity consists in

giving to the good; while giving to the bad who ask and crave is not charity (no. 8120). According to these words, in David (Psalm xxxvii. 21), "The wicked *borroweth*, but payeth not again; but the righteous showeth mercy and giveth." And in Luke (vi. 34, 35), "*If ye lend to those of whom ye hope to receive, what thank have ye? Rather love your enemies, and do good, and lend, hoping nothing in return: then shall your reward be great, and ye shall be the sons of the Highest.*" Here, also, lending signifies doing good from the affection of charity, and therefore imparting the goods of heaven, and also the goods of the world; but these latter for the sake of the former as an end. The affection of charity consists in imparting goods without remuneration as an end; but imparting them for the sake of remuneration as an end is not of the affection of charity; see nos. 2373, 2400, 3816, 3956, 4943, 6388-6390, 6392, 6393, 6478, 8002. The affection of charity consists in loving one's enemies, and doing good to the evil; but enemies are loved, and good is done to them, when they are instructed, and also when they are corrected through suitable measures (no. 8121). The exercise of charity is also meant by 5 lending, in Moses (Deut. xxviii. 1, 12), "If thou shalt obey the voice of Jehovah, and observe to do His commandments, *thou shalt lend to many peoples, but thou shalt not borrow;*" lending to many peoples, means abounding in the goods of intelligence and wisdom, and imparting them to others from that abundance, and not needing the goods of others, because all things have been given to one by the Lord. In David (Psalm cxii. 5), "A good man *who showeth mercy and lendeth*, shall maintain his words in judgment, for he shall not be moved for ever." By showing mercy and lending is thus described the state of those who are in genuine charity. So, further, in Psalm xxxvii. 21, and elsewhere.

9175. *And it is broken or dieth*: that this signifies injury inflicted upon it, or its extinction, is clear from the signification of being broken, as denoting loss (no. 9163); and from the signification of dying, as meaning extinction.

9176. *The lord thereof not being with it*: that this signifies if the good of that truth be not together in the general [good], appears from the signification of a lord, as denoting good (see no. 9167); and from that of not being with it, as denoting not being together in the general [good]. How the case herein is, may be seen from what has been shown above concerning truths in good (no. 9154); namely, that all truths in general are arranged under good. Here, however, truths borrowed, that is, received from another, are treated of, see no. 9174. These truths either have, or have not, with them their own good. The truths which have with them their own good, are those which when heard produce affection; but those which

under such circumstances do not affect, have not [this good with them]. Those truths which have with them their own good, are meant by the things lent which are broken or die, when their lord is with them; but truths that have not their good with them, are meant by things lent, that are broken or ² die, when their lord is not with them. These truths, indeed, might be described, but not intelligibly, except to those who are in the light of heaven from the Lord; all others who see only by the light of this world, that is, by natural light (*lumen*), will fail to comprehend them, because in respect to heavenly things, they are in thick darkness; and if they still seemed to themselves to understand, it would, nevertheless, be from fallacies and things material, which rather obscure and involve in shade, than impart light. It is enough to know that the subject treated of is the truths of faith conjoined, and not conjoined, with their own good: truths not conjoined are those learnt from others, which enter no further than into the memory, and abide there as scientifics; and these are not perceived among the truths which are arranged in a general way under good. From these things it may in a certain measure be known of what kind of things angelic wisdom consists; for the angels not only comprehend how these things are circumstanced, but, at the same time, they also understand numberless things concerning these truths, and consequently things of which a man does not even know that they are, and still less what they are; for the angels are in the light of heaven, and the light of heaven contains within itself infinite things, because the light of heaven is the Divine Truth which proceeds from the Lord.

9177. *Repaying he shall repay*: that this signifies restoration, is clear from the signification of repaying, as denoting restoration; see no. 9087.

9178. *If the lord thereof be with it, he shall not repay*: that this signifies if the good of truth be there together, that there shall be no restoration, follows from the signification of the lord thereof being with it, as denoting, if the good of truth be there together (see above, no. 9176); and from the signification of repaying, as denoting restoration (see just above, no. 9177); thus, not repaying, means no restoration.

9179. *If a hireling be with it*: that this signifies if for the sake of the good of gain, is evident from the signification of a hireling, as denoting one who does good for the good of gain, or for the sake of reward (see no. 8002); consequently, in an abstract sense, it means the good of gain, that is, reward.

9180. *He shall come in his hire*: that hereby is signified submission and bondage, appears from the signification of coming in the hire, as denoting, submitting one's self, and serving. The case herein is so: those who in learning and

imbibing truths from the Word, or from the doctrine of the Church, or again from any one soever, yea, even through inductions from themselves, do so for the sake of gain, that is to say, in order that they may win honours or wealth, or even that they may merit heaven; these are they who, in the internal sense, are meant by hirelings who shall come in their hire, that is, who shall submit themselves and serve: for with the member of the Church gains should be in the last place, not in the first. When gains are in the last place, they are servants; when in the first, masters. He who regards gains in the first place is a man inverted; in the other life, also, he is represented as inverted, with his head in hell. But he who regards charity and faith, and thus the Lord and the neighbour, in the first place, is a man standing upright, and in the other life also is presented as standing upright, with his head in heaven. Hence it is evident what is meant by good done for the sake of gain; and that this good shall submit itself and serve; which things are signified by the expression, "if a hireling be with it, he shall come in his hire."

9181. Verses 15, 16. *If at any time a man (vir) shall persuade a virgin who is not betrothed, and shall lie with her, endowing he shall endow her to himself for a woman. If her father refusing shall refuse to give her to him, he shall pay silver according to the dowry of virgins.*

If a man (vir) shall persuade a virgin who is not betrothed, signifies good not conjoined with truth; *and shall lie with her,* signifies an illegitimate conjunction; *endowing he shall endow her to himself for a woman,* signifies the pledge of consent to a legitimate conjunction; *if her father refusing shall refuse to give her to him,* signifies if interior good does not permit conjunction; *he shall pay silver according to the dowry of virgins,* signifies other truth consenting in its place.

9182. *If at any time a man (vir) shall persuade a virgin who is not betrothed:* that this signifies good not conjoined with truth, appears from the signification of persuading, when said of a man and a virgin, as denoting enticement to conjunction; from the signification of a man (*vir*), as denoting truth, (nos. 3134, 7716, 9007); from that of a virgin, as denoting the Church as to good (nos. 3081, 4638), and thus the good which is the Church; and from the signification of being betrothed, as denoting conjunction. It shall be stated here briefly whence is the cause and source of the law concerning illegitimate conjunction, which is here considered. All the laws delivered to the sons of Israel have their cause in heaven, and they derive their origin from the laws of order there. All the laws of order in heaven are from the Divine Truth and Good which proceed from the Lord; hence they are the laws of the good of love, and of the truth of faith. The conjunction of good and truth is

called in heaven the heavenly marriage ; and this marriage is represented in the marriages on earth, and is likewise signified by marriages in the Word. Hence it is plain what is involved in illegitimate conjunctions, as well as in fornications and adulteries. The subject treated of in these two verses is concerning an illegitimate conjunction which afterwards is either made legitimate, or is dissolved. The illegitimate conjunction which afterwards is made legitimate, is treated of in the present verse ; and the illegitimate conjunction which is afterwards dissolved, 2 in the following verse. An illegitimate conjunction is one which is not made from conjugal affection, but from some other affection, as from the affection of beauty, from that of gain, or from that of personal rank ; or, again, it is a conjunction which is made from lasciviousness. These conjunctions, in the beginning, are illegitimate, because the things that conjoin are external, and not at the same time internal. Nevertheless, from these things as means there may afterwards be effected a legitimate conjunction, which takes place when the minds (*animi*) are conjoined. And, on the other hand, again, no conjunction may result thence, which is the case when the minds (*animi*) become disjoined ; that this is so, is a fact generally known 3 in the world. Legitimate conjunction, which is that of minds (*animorum*), has place when both are in the like good and truth. For good and truth constitute a man's life : moral and civil good and truth constitute the life of the external man ; and spiritual good and truth the life of the internal man. It must be borne in mind that a man's life is from no other source than from good and truth ; for all that a man loves is called good, and all that he believes is called truth ; or, what is the same thing, all that a man wills is called good, and all that he understands is called truth. Hence it is plain that a legitimate conjunction has place when one of the married partners, the husband, is in truth, and the other, the wife, in the corresponding good ; for thus the heavenly marriage, which is that of good and truth, is represented in the pair. Wherefore conjugal love descends from this marriage ; see nos. 2727-2759, 2803, 4 3132, 4434, 4835. From the things that have here been premised may be known how the case is with the conjunctions which are considered in this and the following verse. Betrothals before marriage have been handed down as a custom from ancient times, and they represented the first conjunction, which is that of the internal man apart from the external. The marriages themselves afterwards represented the second conjunction, which is that of the internal man with the external ; for when a man is being regenerated through the goods and truths of faith, the internal man is first regenerated, and afterwards the external man ; because the latter [is regenerated] 5 by the former (nos. 3286, 3321, 3493, 3882, 8746). From this it

appears what is signified in the Word by a betrothal and by being betrothed, and by a bridegroom and bride; namely, by a betrothal, the conjunction of truth and good in the internal man; and by a bridegroom, when the Lord and the Church are spoken of, good; and by a bride, truth. As in the following passages: Jeremiah (ii. 2), “I remember for thee, the mercy of thy youth, *the love of thy betrothals*, when thou wentest after Me, in the desert, in a land not sown.” This is spoken of the Ancient Church, and of its establishment by the Lord; the love of betrothals means the affection of spiritual life, which is from the truths of faith and the good of love; the state of desire, when as yet they were in ignorance and in want of these things, is signified by “going after Me in the desert, and in a land not sown.” And in Hosea (ii. 18, 19), “In that day I will make a covenant for them with the wild beast of the field, and with the fowl of the heavens, and the creeping thing of the earth; and I will break the bow, and the sword, and the war, *and I will betroth thee to Myself* in righteousness and in judgment, and in mercy, and in compassions.” The establishment of a new Church is here treated of; making a covenant with the wild beast of the field, with the fowl of the heavens, and with the creeping thing of the earth, denotes the conjunction of the Lord with man through internal and external good and truth. A covenant denotes conjunction (nos. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778); the wild beast of the field means life from good (nos. 841, 908); the fowl denotes the life of truth (nos. 40, 745, 776, 988, 3219, 5149, 7441); the creeping thing of the earth denotes the goods and truths of the external and sensual man (nos. 746, 909). Breaking the bow, the sword, and the war, means destroying the doctrine and the forces of falsity; the bow means the doctrine of what is false (nos. 2686, 2709); the sword, a falsity fighting against the truth (nos. 2799, 4499, 6353, 7102); the war denotes the conflict itself, that is, spiritual conflict (nos. 1664, 2686, 8273); breaking these things means destroying. Betrothing⁷ in righteousness and in judgment, denotes being conjoined to the Lord in good and truth; betrothing means conjoining to one’s self; righteousness is predicated of good, and judgment of truth (no. 2235). Betrothing in mercy and in compassions, denotes doing so from love to those who are in good, and from love towards those who are in truths; the Lord’s mercy is predicated as being directed towards those who are in need of good, and yet desire it; and compassions, as being directed towards those who are in ignorance, and yet desire the truth. From this it is plain that betrothal denotes the conjunction of good and truth in man by the Lord. Every one can see that such things are signified in the above passage; for it is clear, even to the perception which arises from merely natural light

(*lumen*), that Jehovah does not make a covenant with the wild beast of the field, with the fowl, and with the creeping thing of the earth, but with those who are in the good and truth of faith; thus with the good and truth which are with the man :
⁸ consequently, that these things lie concealed in the above prophecy. And in Malachi (ii. 11), "Judah hath dealt treacherously, for he hath profaned the holiness of Jehovah, because he hath loved and *betrothed to himself the daughter of a strange god*;" betrothing the daughter of a strange god, means
⁹ being conjoined to the evil of falsity; a strange god denotes falsity (nos. 4402, 4544, 7873). That where the Lord and the Church are treated of, the bridegroom denotes good, and the bride truth, see Isaiah (lxi. 10), "Jehovah hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a *bridegroom putteth on a head-dress*, and as a *bride adorneth herself with her vessels*." And in Rev. (xxi. 2), "I saw the holy city Jerusalem coming down from God out of heaven, *prepared as a bride adorned for her husband*." Again, Rev. (xxi. 9), "The angel said, Come, *I will*
¹⁰ *show thee the bride, the Lamb's wife*;" where the bride stands for the Church. And in Matthew (ix. 15), and Luke (v. 34, 35), "Jesus said to the disciples of John, Can the sons of the nuptials mourn, *so long as the bridegroom is with them?* but the day will come when *the bridegroom will be taken away from them*, and then shall they fast." Those are called sons of the nuptials, who are in the truths of the Church, and who receive good; for the good which is from the Lord is the bridegroom; the fact of the sons of the nuptials not mourning so long as the bridegroom is with them, signifies that they are in a blessed and happy state, thus with the Lord, when they are in truths conjoined to their good; their fasting when the bridegroom is taken away from them, signifies that they are in an unhappy state when good is no longer conjoined with truths; this state
¹¹ is the last state of the Church, but the former is the first state of the Church. The like is signified *by the bridegroom*, whom ten virgins went forth to meet, in Matthew (xxv. 1-12); for the virgins who had oil in their lamps are they who have good in their truths; but those who had no oil in their lamps are
¹² they who have no good in their truths, see no. 4638; that oil denotes the good of love, see nos. 886, 3728, 4582. And in John (iii. 28, 29), "John said, I am not the Christ, but I am sent before Him; *he that hath the bride is the bridegroom*; but the friend *of the bridegroom*, who standeth and heareth him, rejoiceth with joy, *because of the bridegroom's voice*;" the bride stands for the truth which belongs to the faith of the Church; and the bridegroom for the good which belongs to the love of the Church, both from the Lord: they thus stand for the member of the Church, in whom good is conjoined with truths. From these

things it is also evident what is meant in the internal sense by the joy, and the voice of the bridegroom and bride in Isaiah lxii. 5, and in Jeremiah vii. 34 ; xvi. 9 ; xxv. 10 ; xxxiii. 2 ; Rev. xviii. 23 ; namely, that they denote heaven and the happiness resulting from the conjunction of good and truth with man and angel.

9183. *And shall lie with her*: that this signifies an illegitimate conjunction, appears from the signification of lying with a virgin not betrothed, as being an illegitimate conjunction ; for by being betrothed is signified the conjunction of the internal man, but by lying with, is signified the conjunction of the external man ; see just above, no. 9182.

9184. *Endowing he shall endow her to himself for a woman (mulier)*: that this signifies the pledge of consent on his part to a legitimate conjunction, appears from the signification of a dowry and endowing, as denoting a pledge of consent, see no. 4456 ; and from the signification of " for a woman," as denoting to a legitimate conjunction ; for receiving anyone for a woman means being legitimately conjoined. By an illegitimate conjunction is meant, in the spiritual sense, a conjunction of the truth with an affection arising from the delight of gain, or the delight of honour ; in such an affection are they who learn the truths of the Church for the sake of those delights. But this conjunction does not hurt those who are afterwards regenerated by the Lord ; with them, indeed, these affections remain, yet they are subordinated to the affection of the truth for the sake of the good of use and of life, and they minister ; for they are in the last place, although at first they appeared to be in the first place. For while a man is being regenerated, the order of his life is inverted ; legitimate conjunction is brought about in this manner from illegitimate conjunction. This is possible, because the truths which are of faith enter through hearing, thus through the external man, and the external man relishes only those things which are of the world and of self ; and these are the delights arising from gains and honours. But after the internal man has been opened by regeneration, then good flows in through the same from the Lord, and adopts and conjoins to itself the truths of faith which have entered through the external man ; and, according to the conjunction, the order is inverted, that is, what has been in the first place is put in the last. The Lord then attracts to Himself all things which with the man belong to life, so that they may look upwards. The things belonging to the Lord and heaven, the man then regards as ends, and the Lord Himself as the end for the sake of whom are all things ; and the former things, namely, the delights of gain and places of honours, he regards as means to that end. It is known that the means derive their life solely from the end, and that apart from the end they have no life ; wherefore, after the delights of gain and of honours have become means, they derive life from the life out

of heaven, that is, through heaven from the Lord ; for the Lord is the end for the sake of whom [are all things]. When a man is in such an order of life, gains and places of honour are blessings to him. But if he is in the inverted order, gains and places of honour are curses to him. That all things are blessings when a man is in the order of heaven, the Lord teaches in Matt. (vi. 33), "Seek ye first the kingdom of God and His righteousness, and all things shall be added unto you."

9185. *If her father refusing shall refuse to give her to him :* that this signifies if interior good does not permit conjunction, appears from the signification of refusing, which denotes not permitting ; from the signification of giving her to him, namely, for a woman, as denoting legitimate conjunction, see just above, no. 9184 ; and from the signification of father, as denoting good (see nos. 3703, 3704, 5581, 5902, 6050, 7499, 8328, 8897), and indeed interior good ; because from interior good as a father, and from interior truth as a mother, are conceived and born exterior truths and goods, which for this reason are called, in the Word, sons and daughters.

9186. *He shall pay silver according to the dowry of virgins :* that this signifies other truth consenting in its place, appears from the signification of silver, as denoting truth (see nos. 1551, 2954, 5658, 6112, 6914, 6917) ; from the signification of paying, as denoting substitution in place of the former ; for he who pays a dowry and does not take the virgin, gives something else for her. And from the signification of a dowry of virgins, as denoting a pledge of consent for conjunction ; see just above, no. 9184. This pledge is the truth consenting to [that is, agreeing with] interior good ; for the dowry was fifty [pieces] of silver given to the father of the damsel (Deut. xxii. 29), and thus, [signifies] truths introductory to full conjunction ; for silver means truth, as was shown above, and fifty denotes to the full (no. 2252) ; here it denotes other truths in place of the former, and such as consent to, or accord with, good. How the case is with these truths, is clear from what was shown above, to which has to be added what follows : In order that an illegitimate conjunction may become legitimate, the good which flows in from the Lord, through the internal man, must conjoin to itself the truth which enters through the external man, that is, through its [sense of] hearing. If this truth is not in agreement with that good, then, in place of it, there has to be substituted some other truth which is
² in agreement, that is, which consents to conjunction. This might be illustrated by examples ; but since the conjunction of good and truth is enveloped in thick darkness, on account of the good of love having been removed from the truths of faith, and rejected behind the truths and almost behind the back, this subject will not become any clearer by examples. Generally, no one can apprehend the internal sense of the Word, and thus the things

pertaining to angelic wisdom, unless he be aware and understand, that each and all things in heaven have relation to good and truth; and that nothing exists there except from one of these conjoined with the other. Hence they are in the dark who sever the one from the other, namely, the truth which is of faith from the good which is of charity, as is done by those who say that a man is saved by faith alone, that is, by the mere confidence which pertains to faith. Since these persons ascribe all things to faith, and nothing to charity, they can never apprehend anything concerning those heavenly things which are in the internal sense of the Word; for they are in the dark concerning good, and thus also in the dark concerning the conjunction of good and truth, and consequently concerning truth itself; for this is then involved in the same darkness. Hence the origin of so many and so great hallucinations and heresies. Those who are enlightened in respect to truths, are the few who are in doctrine, and, at the same time, in the life of the truth. Let those who are in faith alone know that all ideas of thought of the angels who are in the second heaven, and are called spiritual, are from truths which have become goods through life; and that all ideas of thought of the angels who are in the third heaven, and are called celestial, are from good, and that these, therefore, are in wisdom itself, concerning which, by the Lord's Divine mercy, wonderful things shall be told elsewhere.

9187. Verses 17–19. *A sorceress thou shalt not cause to live. Every one that lieth with a beast, dying shall die. He that sacrificeth to gods, save to Jehovah alone, shall be devoted [to utter destruction].*

A sorceress signifies those with whom anything belonging to the Church is conjoined with the falsities of the evil of self-love; *thou shalt not cause to live*, signifies deprivation of spiritual life; *everyone that lieth with a beast*, signifies conjunction with the evils of the lusts of self-love; *dying shall die*, signifies condemnation; *he that sacrificeth to gods*, signifies the worship of falsities from evil; *shall be devoted [to utter destruction]*, signifies a casting out; *save to Jehovah alone*, signifies that the Lord, who is the sole and the one and only God, is to be worshipped.

9188. *A sorceress*: that a sorceress signifies those with whom anything belonging to the Church is conjoined with the falsities of the evil of self-love, appears from the signification of sorceries, as denoting the falsities of the evil of self-love conjoined with such things as belong to the Church. There are two things that constitute heaven, and thus spiritual life with a man—the truth of faith towards the Lord, and the good of love to Him; and there are two things that constitute hell, and thus spiritual death with a man—the falsity of faith, and the evil of self-love. The two latter are conjoined with those who are in hell, and constitute the infernal marriage. But the two former are conjoined with those

who are in heaven, and constitute the heavenly marriage. The Lord withholds man, as far as possible, from the conjunction of truth and good with falsity and evil; for such a conjunction is profanation. Many, however, of those who are in the Church cannot be withheld from such a conjunction, because from early childhood they have gathered such things as the Church has from the Word and from doctrine out of the Word, and some of them have impressed these things upon themselves, and made them part of their faith. When such persons had reached adult age, and had begun to think, not as formerly, from others, but from themselves, they esteemed as nothing the things which had become part of their faith and in their place laid hold upon, and impressed upon themselves, falsities. These are they who have conjoined truths, in themselves, with falsities; for truths which have once become part of the faith remain, and cannot be uprooted; and the falsities which afterwards become part of the

² faith, conjoin themselves with them. It is this conjunction which, in the Word, is signified by sorceries. These falsities are falsities of the evil of self-love, because all evil has its primal fount in that love; and, together with evil, also falsity, since they cohere. Hence it is plain that with such persons there is no spiritual life, because it has been destroyed by the falsities of evil; and in proportion as they have conjoined these falsities with truths, they have extinguished spiritual life in themselves; and since they have thus become dead, instead of

³ living, it is said, "Thou shalt not cause them to live." That this conjunction is signified in the Word by sorceries, is evident from Isaiah (xlvii. 8-14), "She said, I shall not sit a widow, nor shall I know childlessness; but these two things shall come upon thee in a moment in one day, childlessness and widowhood; *because of the multitude of thy sorceries, because of the greatness of thine enchantments beyond measure.* Thou hast trusted in thy wickedness; thou hast said, None seeth me. Thy wisdom and thy knowledge hath led thee astray; when thou saidst in thine heart, I am, and there is none else as I. Therefore shall evil come upon thee, which thou shalt not know how to charm away; and ruin shall fall upon thee; thou shalt not be able to make any atonement for it; desolation shall suddenly come upon thee; thou dost not know. Persist now in thine enchantments, and *in the multitude of thy sorceries*, wherein thou hast laboured from thy youth. Thou art wearied by the multitude of thy counsel. Let them stand now, and save thee, *the searchers of heaven, the seers of the stars, and those that know the new moons*, from the things which shall come upon thee. Behold, they are become as stubble, fire hath burned them; they shall not snatch their soul out of the hand

⁴ of the flame." Here it is clear, from every detail, when scanned in the internal sense, that sorcerers denote those who conjoin

the falsities of the evil of self-love with the truths of faith, and thus perish, for they are here described: the extinction of their spiritual life is described by widowhood and childlessness; widowhood means the deprivation of truth and of the good flowing thence; childlessness, the deprivation of truth and good. The origin of falsity, as being derived from the evil of self-love, is described by these words, "Thy wisdom and thy knowledge hath led thee astray; when thou saidst in thine heart, I am, and there is none else as I;" and the evil itself of self-love by these words, "Behold, they are become as stubble, fire hath burned them; they shall not snatch their soul out of the hand of the flame;" that all spiritual life is destroyed, by these words, "Evil shall come upon thee which thou shalt not know how to charm away, and ruin shall fall upon thee; thou shalt not be able to make any atonement for it." They are called searchers of heaven, seers of the stars, and those that know the new moons, because they are in things external, without any internal; for such persons see from the external man, and they see nothing from the internal; thus they see from natural light (*lumen*), and nothing from spiritual light: for heaven, the stars, and new moons, in the internal sense, are knowledges and scientifics; and here such things as are seen from the world, and not from heaven. That sorceries are such falsities, ⁵ appears also from Micah (v. 11, 12), "I will cut off the cities of thy land, and throw down all thy strongholds, *I will cut off sorceries out of thine hand*, and thou shalt have no sooth-sayers;" the cities of the land are the false doctrinals of their church, and they are called sorceries, because they destroy the truths of faith. In Nahum (iii. 4), "Because of the multitude of the whoredoms of the well-favoured harlot, *the mistress of sorceries*; that selleth nations by her whoredoms, *and families by her sorceries*;" whoredoms denote perversions of the truth; sorceries the falsities thence. So also in 2 Kings (ix. 22), "Jehoram said to Jehu, Is it peace, Jehu? And he said, What peace? with the whoredoms of thy mother Jezebel, *and her many sorceries*?" That those are sorcerers who are learned from ⁶ themselves, and trust only in themselves to such a degree as to love themselves, and as to desire to be worshipped as divinities, is evident also from those passages which treat openly of the coming of the Lord, who shall teach them, and cast out the sorcerers. For he who desires to be learned in the truths and goods of faith, must be taught by the Lord, and in no wise by himself. Wherefore it is thus written in Malachi (iii. 1, 5), "*Behold I send My messenger, who shall prepare the way before Me; and there shall suddenly come to His temple the Lord, whom ye seek, and the angel of the covenant whom ye desire. . . . And I will draw nigh to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and*

them that swear to a falsity ;” sorcerers stand for those who are learned from themselves, and thus destroy the truths which are from the Lord ; adulterers, for those who destroy goods ; and those that swear to a falsity, for those who confirm falsities ; that it is the Lord who will cast them out, is manifest ; for it is said, that “to His temple shall come the Lord, and the
 7 angel of the covenant.” So also in Moses (Deut. xviii. 9–10), “When thou comest unto the land which Jehovah God will give to thee, there shall not be found in thee *any one that maketh his son or daughter pass through the fire ; one that divineth divinations ; one that enquireth of the hells ; one that practiseth augury ; or a sorcerer, or an enchanter, or a consulter with a familiar spirit, or a soothsayer, or a questioner of the dead ;* for every one that doeth these things is an abomination to Jehovah, and because of these abominations, Jehovah thy God doth drive them out from before thee. . . . *A prophet from the midst of thee, of thy brethren, like unto me, shall Jehovah thy God raise up unto thee ; Him shall ye obey. . . . Jehovah said in Horeb, a prophet will I raise up unto them, from the midst of their brethren, like unto thee ; and I will put my words in His mouth, that He may speak to them all that I shall command Him. Whence it shall come to pass, that the man (vir) who shall not obey my words which He shall speak in*
 8 *my name—I will require it of him.*” By diviners, by those who practise augury, by sorcerers, and the rest who are here named, are meant, in the internal sense, those who destroy the truths and goods of the Church by perversely applied scientifics ; consequently those who learn and teach from self-intelligence, through falsities from the evils of the loves of self and of the world ; and thus, who do so from the lust of gain and places of honour, and not from any affection for the truth of faith and the good of life. And inasmuch as all falsities of doctrine and all evils of life have their existence thence, mention is made of a Prophet who shall come and teach. That this Prophet is the Lord is well known in the Church, and was known also to the Jews and Gentiles at that time (as appears in Matt. xxi. 11 ; Luke i. 76 ; vii. 16 ; xiii. 33 ; Mark vi. 4). Persons are taught by the Lord, when they read the Word not for the sake of self and the world, but for the sake of the good and truth itself ; for then they are enlightened ; but when they read it for the sake of self and the world, they are blinded. A prophet signifies one who teaches, and, apart from the idea of person, doctrine (nos. 2534, 7269), hence, the Lord as to the Word, that is, as to the Divine Truth.

9189. *Thou shalt not cause to live*: that this signifies the deprivation of spiritual life, appears from the signification of causing to live, which denotes, imparting spiritual life (see no. 5890) ; hence not causing to live means depriving of spiritual life. That those deprive themselves of spiritual life, who con-

join falsities from the evil of self-love with the truths of faith; and who are signified by sorceresses, see just above, no. 9188.

9190. *Every one that lieth with a beast*: that this signifies conjunction with the evils of the lusts of self-love, appears from the signification of lying with, which means being conjoined; and from the signification of beast, which denotes good affection with the good, and evil affection with the evil, see nos. 45, 46, 142, 143, 246, 714, 715, 719, 776, 2781, 3518, 3519, 5198, 7424, 7523, 7872, 9090; wherefore, it signifies lusts—here the lusts of self-love. Evil affections are called lusts.

9191. *Dying he shall die*: that this signifies condemnation, appears from the signification of dying, as denoting condemnation; see nos. 5407, 6119, 9008.

9192. *He that sacrificeth to gods*: that this signifies the worship of falsities from evil, appears from the signification of sacrificing, as denoting worship. Sacrificing denotes worship, because sacrifices were the chief things of worship with the Israelitish and Jewish people (nos. 923, 6905, 8680, 8936); and from the signification of gods, as meaning falsities, see nos. 4402, 4544, 7873, 8941. The worship of falsities from evil is here mentioned, because it is opposed to the worship of truths from good; for all worship has doctrinals for its rules, and these doctrinals are truths so far as they are from good, and they are falsities so far as they are from evil: for truths derive their essence and life from good, and conversely, falsities derive their death from evil. The case herein is as follows: ² There are some who are in genuine truths, some who are in truths not genuine, and again some who are in falsities; and yet those who are in genuine truths are often condemned, and those who are in truths not genuine, and also those who are in falsities, are often saved. This will appear paradoxical to most, but still it is the truth. Experience itself has confirmed it; for in hell have been seen those who were more learned than others in truths from the Word, and from the doctrine of their Church, both dignitaries in the Church and others; and, conversely in heaven have been seen those who were not in truths, and even those who were in falsities, both Christians and Gentiles. The cause of the former being in hell was, that they ³ were indeed in truths as to doctrine, but in evils as to life; and the cause why the latter were in heaven was, that as to doctrine they were indeed not in truths, yet as to life they were in good. Some spirits recently departed, with whom I was permitted to speak, wondered that those who were more than others learned in the Word, and in the doctrine of their church, were among the condemned; of whom they, nevertheless, had believed that they would become shining lights in heaven, according to these words in Daniel (xii. 3), "The intelligent shall shine as the brightness of the expanse, and they

that lead many to righteousness as the stars for ever and to eternity." But they were told that the intelligent are they who are in the truth, and who teach truths; and that they who lead to righteousness or justice are those who are in good, and lead to good; wherefore, the Lord said, Matt. (xiii. 43), "The righteous (or just) shall shine as the sun in the kingdom of their Father;" that righteousness or justice is predicated of good, and that the just consequently are those who are in good,

4 see no. 2235. It has further been said, that those who are learned as to doctrine, but evil as to life, are those who are meant by the Lord, in Matthew (vii. 22, 23), "Many shall say to Me in that day, Lord, Lord, have we not prophesied through Thy name, and through Thy name cast out demons? and in Thy name done many mighty works? But then will I confess to them, *I know you not: depart from Me, ye workers of iniquity.*" And in Luke (xiii. 26, 27), "Then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets; but He will say, I say unto you, *I know ye not whence ye are; depart from Me, all ye workers of iniquity.*" Further, that they are also meant by the foolish virgins who had no oil in their lamps; concerning whom it is written, in Matthew (xxv. 11, 12), "At length came the other virgins, saying, Lord, Lord, open to us. But He answering, said, Verily I say unto you, I know you not;" having oil in the lamps denotes good in the truths which belong to the faith of the Church (no. 4638); that oil denotes the good of love, see nos.

5 886, 4582. Again, that they who are not in truths, yea, who are in falsities from ignorance and yet in good, and thence in the affection of knowing the truth, are meant by the Lord, in Matthew (viii. 11, 12), "I say unto you, that many shall come from the east and the west, and shall lie down with Abraham, and Isaac, and Jacob, in the kingdom of the heavens, but the sons of the kingdom shall be cast out into outer darkness." And in Luke (xiii. 29, 30), "They shall come from the east and west, and from the north and south, reclining in the kingdom of God; and, behold, there are last who shall be first, and there are first who shall be last;" that the Gentiles who are in good, although from ignorance they are in things not true, are received in heaven, see nos. 2589-2604, 2861, 2863, 3263,

6 4190, 4197. From these things, then, it may appear, that by "those who sacrifice to gods" are signified, they who are in the worship of the false from evil, and these are they who shall be "devoted [to utter destruction]," that is, cast out. For falsities from evil are evils in form, inasmuch as evil when it manifests itself in light, and takes form, is called a falsity. Hence they who are in evil as to life, although in truths as to doctrine, are still in the falsities of their own evil. That this is so, is exhibited clearly in the other life. When

these persons are left to themselves, they think from evil in opposition to the truths with which they had been acquainted, and which they had professed, and thus they think falsities. These same persons act in like manner in this world when they think after being left to themselves; for then, in order to defend the evils of their life, they either pervert or deny truths. But they who are in good, and still in things not true, yea, ⁷ who are in falsities out of ignorance (as is the case with many within the Church, and also with many out of the Church, who are called Gentiles), indeed, look upon their falsities as truths; but inasmuch as these falsities come forth from good, they bend them in the direction of good; wherefore, there is nothing malicious in these falsities, as there is in those which are from evil. And since the above falsities are gentle and yielding, such persons are in the capacity of receiving truths, and they also receive them when they are instructed by the angels. These falsities may be compared to eatables which are unclean to the sight, but still are savoury; whereas falsities from evil may be compared to unclean dishes, which are inwardly putrid. Truths from evil, however, may be compared to food which is clean to the sight, but inwardly injurious, and if there is hypocrisy present, they are poisonous; as the Lord teaches, in Matthew (xxiii. 27), "Woe unto you, Scribes and Pharisees, hypocrites! because ye make yourselves like unto whited sepulchres, which outwardly indeed appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness."

9193. *Shall be devoted* [to utter destruction]: that this signifies casting out, appears from the signification of being devoted, when spoken of those who are in the worship of the falsities from evil, which means being cast out, namely, from the Church. That the casting out of the Church, and thus the uprooting of such falsities, is signified by being devoted, is evident from Moses (Deut. xiii. 13-17), "If men (*viri*) of Belial shall go forth from the midst of thee, and shall urge the inhabitants of their city, saying, Let us go and *serve other gods*, which ye have not known. If it be truth, and the thing certain, an abomination hath been wrought in the midst of thee; smiting thou shalt smite the inhabitants of that city with the edge of the sword, by devoting it, and every one who is in it, and also the beast thereof, with the edge of the sword. Thou shalt carry together all the spoil thereof into the midst of the street, and shalt burn the city with fire, and all the spoil thereof, to Jehovah thy God, that it may be an heap for ever; neither shall it be built any more: so that there may not cleave to thine hand anything of the devoted thing." That it is the ² falsity from evil which is signified by the devoted thing, is evident from each detail here in the internal sense; for the cities which were to be devoted, are doctrines; in the present

case, false doctrines (nos. 2712, 2943, 3216): the edge of the sword, with which men and beasts were to be smitten, denotes truth fighting against, and destroying, the falsity which is from evil (nos. 2799, 4499, 7102, 8294); the street, into the midst of which the spoil was to be carried together, means the truth of doctrine, and in the opposite sense, the falsity of doctrine (no. 2336); the fire, by which the spoil, with the city, was to be burned, is the evil of self-love (nos. 1297, 2446, 5071, 5215, 6314, 6832, 7324). Hence it is evident that the act of devoting denotes the casting out of the Church, and uprooting. On this account, also, it was commanded that the nations in the land of Canaan *should be devoted*, Deut. vii. 2, 24-26; for these nations had previously constituted the Church in that land; wherefore, also, they had altars, and likewise offered sacrifices (nos. 3686, 4447, 4516, 4517, 5136, 6306, 6516, 8054; but when they changed the representative worship, which was that of the Ancient Church, into idolatrous worship, and thereby falsified truths and adulterated goods (no. 8317), it was ordered that not only the men, but also the cities, and what was in the cities, should be devoted. This was, because
 3 all things therein represented falsities from evil; the cities, the doctrines themselves of falsity; the beasts, evil affections; the gold and silver, their evils and falsities; and all other things in like manner. The chief thing of the worship of the Ancient Church was worshipping God under a human form, and thus the Lord; but when they turned aside from good to evil, they began to worship the representatives themselves, such as the sun, the moon, the stars, also groves, pillars, and God, under various idol forms; and thus external things, apart from any internal, as happens when the internal man has been closed. The internal man is closed through a life of evil; for the Lord flows in through good, and opens the internal man; whence it follows that the internal man is closed through evil; and, when it has been closed, truths are turned into falsities; and where they remain, they only serve the evils which are of self-love and the love of the world. The chief thing of internal worship is acknowledging the Lord, the One and Only God, and that all good and truth is from Him. Those in the Church who do not acknowledge Him, cannot be in good, and thus they cannot be in truth either: and those are in acknowledgment who are in faith, and at the same time in the good of life; but those are not who are in the evil of life (no. 8878). Acknowledging and worshipping the Lord means living according to His commandments, that is, living the life of faith and charity, see nos. 8252-8257. The life of faith consists in keeping the commandments from obedience, and the life of charity, in observing the commandments from love.

9194. *Save to Jehovah alone*: that this signifies that the

Lord, who is the One and Only God, is to be worshipped, appears from the signification of offering sacrifices—here, to Jehovah alone—as denoting worship; see above, no. 9192. “To Jehovah” means to the Lord, because by Jehovah, in the Word, is meant no other than the Lord (nos. 1343, 1736, 2921, 3023, 3035, 4692, 5663, 6303, 6905, 8864). That the Divine, which He called Father, is the Divine Good in Himself (nos. 2803, 3704, 7499, 8897); thus, that the Lord is the One and Only God (nos. 1607, 2149, 2156, 2329, 2447, 2751, 3194, 3704, 3712, 3938, 4577, 4687, 5321, 6280, 6371, 6849, 6993, 7014, 7182, 7209, 8241, 8724, 8760, 8864, 8865).

9195. Verses 20-23. *And a stranger thou shalt not afflict, and shalt not oppress, because ye were strangers in the land of Egypt. Any widow and orphan ye shall not afflict. If in afflicting thou shalt afflict him; and if crying he cry to Me, hearing I will hear his cry. And Mine anger shall wax hot, and I will slay you with the sword, and your wives shall become widows, and your sons orphans.*

And a stranger thou shalt not afflict, and shalt not oppress, signifies that they who wish to be instructed in the truths and goods of faith should not be molested by falsities of doctrine and evils of life; *because ye were strangers in the land of Egypt*, signifies that they were protected against falsities and evils when assailed by infernals; *any widow*, signifies those who are in good without truth, and yet desire truth; *and orphan*, signifies those who are in truth, and not yet in good, and who still desire good; *ye shall not afflict*, signifies that they should not be defrauded; *if in afflicting thou shalt afflict him*, signifies should they be defrauded; *and if crying he cry to Me*, signifies supplication to the Lord for aid; *hearing I will hear their cry*, signifies that they should be aided; *and Mine anger shall wax hot*, signifies the state of those who do this; *and I will slay you with the sword*, signifies that they deprive themselves of good and truth through falsities; *and your wives shall become widows*, signifies that goods with them shall perish; *and your sons, orphans*, signifies that then at the same time truths shall perish.

9196. *And a stranger thou shalt not afflict, and shalt not oppress*: that by this is signified that they who wish to be instructed in the truths and goods of faith should not be molested by falsities of faith and evils of life, appears from the signification of a stranger, as denoting one who wishes to be instructed in those things which belong to the Church, and thus in the truths and goods of faith, and who receives them, and lives according to them, see nos. 1463, 8007, 8013; a stranger has this signification, because travelling (or sojourning) signifies being instructed, as well as living (nos. 2025, 3672, 6095): and from the signification of [not] afflicting,

when said concerning those who wish to be instructed in the truths and goods of faith, as denoting, not being infested by the falsities of faith; and from the signification of [not] oppressing, when spoken of the same, as denoting, not infesting by evils of life; for those who infest persons of that description by falsities, afflict them, and those who infest by evils, oppress them.

9197. *Because ye were strangers in the land of Egypt*: that this signifies their being protected against falsities and evils when assailed by infernals, appears from what was said concerning the affliction and oppression of the sons of Israel in Egypt, and concerning their protection and their being finally brought out from thence, in Exodus (vii.-xi., and xiii., xiv.); where it was shown that the afflictions and oppressions of the sons of Israel in Egypt signified the assaults of the faithful who were of the spiritual Church, by infernals before the coming of the Lord; and that the protection and bringing forth of the sons of Israel out of the land of Egypt, signified the protection and liberation of those who were of the spiritual Church, by the Lord, when He was in the world, and when He rose again. But it would carry us too far to repeat the explanation of these things in detail; see what was shown in connection with the above-mentioned chapters of Exodus; especially in nos. 6854, 6914, 7035, 7091, 7474, 7828, 7932, 8018, 8054, 8099, 8159, 8321.

9198. *Any widow*: that this signifies those who are in good without truth, and yet desire truth, appears from the signification of a widow, as denoting good without truth, and yet desiring truth. A widow has this signification, because by a man (*vir*) is signified truth, and by his wife (*mulier*) good; wherefore, the wife (*mulier*) of a man (*vir*) when she becomes a widow, signifies good without truth. But a widow, in a more interior sense, signifies truth without good, because husband (*maritus*) in that sense signifies good, and his wife (*uxor*), truth, see nos. 3236, 4510, 4823. In this sense, the Lord from Divine Good is called Husband, and Bridegroom, and His kingdom and the Church, from the reception of the Divine Truth which proceeds from the Lord, is called Wife, and Bride (no. 9182). But because, in the present passage, the subject treated of is not the Lord's celestial, but His spiritual Church, therefore, by a widow is signified one who is in good, and not in truth, and yet desires truth. The same applies to an orphan, by whom, in the inmost or celestial sense, are signified those who are in good and desire truth. See the passages quoted and explained concerning the signification of widow and orphan in the celestial sense, in no. 4844, to which may be added what the Lord says, in Luke (iv. 24-26), concerning the widow in Sarepta, "Verily I say unto you, No prophet is accepted in his own country. Of

a truth I say unto you, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, whilst there was a great famine over the whole land; yet unto none of them was Elias sent, but only to Sarepta of Sidon, unto *a woman, a widow.*" Since all that the Lord spake He spake from the Divine, therefore His words have an internal sense, and in that sense the subject treated of is the Lord Himself, His kingdom, and the Church. What, therefore, the Lord, in that sense, meant by the words He spake of the widow in Sarepta of Sidon, becomes evident, when they are unfolded. "No prophet is accepted in his own country," signifies that the Lord, and the Divine Truth which is from Him, are less received and loved at heart within the Church than outside the same. He addressed the Jews, amongst whom the Church was at that time. That the Lord was less received by them, than by the nations which were outside the Church, is known. The case is similar at this day in the Church, which from Him is called Christian. There the Lord is indeed received doctrinally, but only by a few with an acknowledgment at heart, and by fewer still from an affection of love. He is received otherwise by the converted nations outside the Church: they worship and adore Him as their only God, and they say with their lips, and think at heart, that they acknowledge Him as God, because He has appeared in a human form (no. 5256). The reverse is the case within the Church: for on account of His having been born a man, He is with difficulty acknowledged there at heart as God; they make His humanity similar to their own human nature, although they know that His Father was Jehovah, and not a man. From this it is made evident what is meant in the internal sense by no prophet being accepted in his own country. A prophet in that sense is the Lord as to the Divine Truth, and thus as to the doctrine of the Church: that a prophet means one who teaches, and, in a sense abstractedly from person, doctrine, and when spoken of the Lord, the Divine Truth, that is, the Word, see above, no. 9188. Many widows were in Israel in the days of Elias, signifies, in the internal sense, the state of acknowledgment of Truth Divine from the Word at that time in the Church; for widows denote those who are in good without truth, as was said above. Elias denotes the Lord as to the Word; the days of Elias, the states of reception of Truth Divine from the Word at that time; and Israel, the Church. That Elias represented the Lord as to the Word, see Preface to Genesis xviii., and nos. 2762, 5274, 8029; that days denote states, see nos. 893, 2788, 3462, 3785, 4850, 6110, 8426; and that Israel means the Church, see nos. 4286, 6426, 6637, 8805. "When the heaven was shut up three years and six months," signifies the total vastation of the internal Church, for heaven denotes the internal of the Church;

- three years and six months denote to the full; that heaven means the internal of the Church, see nos. 1733, 1850, 3355, 4535. Heaven is said to be shut up when it is vastated, that is, when it is no more. That three years and six months denote to the full, appears from the signification of one thousand two hundred and sixty days in the Revelation (xi. 3, and xii. 6), which days make three years and six months, and which mean to the full, that is, even unto the end; likewise from the signification of three days and a half (Rev. xi. 9, 10), and further from the signification of a time, times, and half a time (Rev. xii. 14, and Dan. xii. 7), which denote, to the full, or, even to the end.
- 5 "Whilst there was a great famine over the whole land," signifies the vastation of the external Church also; for a famine denotes the want and desolation of truth and good (nos. 3364, 5277, 5279, 5281, 5300, 5360, 5376, 5415, 5576, 6110, 6102); and the land means the external Church (nos. 1262, 1413, 1733, 1850, 2117, 2118, 3355, 4535, 5577, 8011, 8732). Yet unto none of them was Elias sent, signifies the Lord as to the Word, and thus the Word of the Lord; not sent unto others, means because he would not have been received elsewhere; for Elias, as said
- 6 above, means the Lord as to the Word. "But only to Sarepta of Sidon, unto a woman, a widow," signifies only unto those who are in good, and desire truth; Sarepta of Sidon is mentioned, because Sidon signifies the knowledges of good and truth (no. 1201); that a woman, a widow, denotes one who is in good, and desires truth, appears hence, but especially from what is related of her in 1 Kings (xvii. 7-15), where these words occur, "*Elijah came to Sarepta of Sidon, to a woman, a widow, that she might sustain him. He said to her, that she should get him a little water that he might drink, and afterwards that she should get him a morsel of bread in her hand. She said that she had only so little meal in a cask, and so little oil in a cruse, that it would only be a cake for herself and her son. Elijah said, Make me a little cake first, and bring it out to me, and make for thyself and for thy son afterwards. She did so, and the cask of meal was not consumed, and the cruse of oil did not fail.*"
- 7 Obedience, and the yearning of good towards truth, is described by her giving water to the prophet at his bidding, and then by her making first for him a cake out of her little [store], and afterwards for herself and her son; and that hence she was enriched with the good of truth, is described by the cask of meal not being consumed, and the cruse of oil not failing; for water, in the internal sense, means truth (nos. 2702, 3058, 3424, 4976, 5668, 8568); meal, truth from good (no. 2177); oil, the good of love (nos. 886, 4582, 4638); and a cake made thereof means truth conjoined with its good (no. 7978). It is clear from this that a widow denotes one who is in good, and desires truth. Good, and its yearning towards truth, is described by the

charity towards the prophet, which was greater than towards herself and her son; the prophet denotes the doctrine of truth, as was shown above. It is evident hence what the nature of the ⁸ Word is: namely, that inwardly within itself it conceals the hidden things of heaven, which do not appear in the letter; when yet in each single expression which the Lord Himself spake while He was in the world, and which He had spoken before through the prophets, there are things heavenly and wholly Divine, and elevated above the sense of the letter; and indeed, not only in every word, but also in every syllable of the words, yea, in every tittle of each syllable. But who believes that this is so? And yet the thing is certain, having been thoroughly proved to me and placed beyond any doubt; on which subject, by the Divine mercy of the Lord, I shall speak elsewhere.

9199. *And orphan*: that this signifies those who are in truth, and not yet in good, and who still desire good, appears from the signification of an orphan, as denoting those who are in truth and desire good. These are signified by orphans, because sons bereaved of father and mother, and hence those who are deprived of interior good and truth, are orphans; for by father, in the Word, is signified interior good, and by mother, truth conjoined to that good (no. 5581). But by sons are signified the truths derived therefrom; that sons denote truths, see nos. 489, 491, 533, 1147, 2813, 3373, 6583; and that sons are meant here by orphans, and not daughters, appears from ver. 23, which follows, "And your sons shall be orphans." The reason why sons who are orphans denote those who desire good is, because the Lord is then in the place of a father to them, Ps. (lxviii. 5), "*A father of orphans, and a judge of widows, is God in the habitation of His holiness.*" That orphans ² denote those who are instructed in the truths of the faith of the Church from the Word, and by means of them are afterwards led to good, appears from the Lord's words, in John (xiv. 16-18, 25, 26), "I will ask the Father, and He will give you another Helper, that He may remain with you to eternity, the Spirit of Truth, whom the world cannot receive; for it beholdeth Him not, neither knoweth Him; but ye know Him; for He abideth with you, and is within you. I will not leave you orphans, I will come to you. . . . These things have I spoken unto you while abiding with you: *but the Helper, the Holy Spirit, He shall teach you all things.*" From every single ³ thing here it may appear that those are orphans who are in truths and desire good; for by the Helper is meant Divine Truth, which the Lord was while in the world, and which proceeds from the Lord, since He has glorified His Human, and departed from the world; wherefore He says that He will send the Helper, and that He Himself will come. Sending the

Helper means enlightening and instructing in the truths of faith; and coming to them means leading into good; wherefore He says, *I will not leave you orphans*. It has been stated that by the Helper is meant the Divine Truth, which the Lord was while in the world, and which proceeds from the Lord, since He has glorified His Human, and departed out of the world; that this is so the Lord has openly taught several times; but they, who divide the Divine into persons, and not into Essences united in one, do not grasp this; for the Word is explained and comprehended by a man according to the ideas previously received by him. So also where the Lord says that He is in the Father, and the Father in Him; that the Father and He are one; and that all things that are His are the Father's, and all things of the Father are His (John x. 30; xiv. 1-11, 20; xvi. 15; xvii. 10). But let us explain further the things that

4 have been stated above. *That by the Helper is meant the Divine Truth*, is clear from the very words of the Lord, for He is called the Spirit of *Truth*, and, moreover, it is said, "The Holy Spirit, the Helper, *shall teach you all things*." *That the Lord was the Divine Truth while in the world*, is clear also from the Lord's words there, for He says that "He will send *another* Helper (*i.e.* another Helper in His stead), that is, *the Spirit of Truth*;" and of Himself He says, *that they know Him*, "*for He abides with you, and is within you*." And also, John (xvi. 7), "*I say unto you the truth: if I go not away, the Helper will not come to you; but if I go away, I will send Him unto you*." And elsewhere, John (vii. 39), "This He saith of the Spirit which they that believed in Him were to receive; *for the Holy Spirit was not yet, because Jesus was not yet glorified*." And yet again, John (xiv. 6), that He is "*the way and the Truth*;" also, John (i. 1, 2, 3, 14), that "He is *the Word*, and that God is *the Word*, and that *the Word became flesh*;" the Word means the Divine Truth; that the Lord, while in the world, was the Divine Truth, see nos. 3195,

5 4687, 4727, 6716, 6854, 7499, 8127, 8724. And, that *the Divine Truth proceeds from the Lord, since He has glorified His Human, and departed from the world*, is evident also from the Lord's words, "When I go away *I will send the Spirit of Truth to you*;" sending means going forth and proceeding (nos. 2397, 4710). And also, John (xvi. 8, 13, 14, 15), "When He is come, He shall inform you in all the truth, for *He shall not speak from Himself, but what things soever He has heard He shall speak*, He shall glorify *Me*; for He shall take of *Mine*, and shall declare unto you." That the Lord when He departed from the world, became Divine Good even as to the Human, see nos. 3704, 3712, 3737, 3969, 4577, 5704, 6864, 7014, 7499, 8241, 8724, 8760, 9167; and that then, from the Divine Good, which is Himself, proceeds the Divine Truth, even as the light of the universe from the sun, see nos.

3636, 3643, 3969, 5704, 7083, 8127. To these references may be added those which were quoted above, no. 9194.

9200. *Ye shall not afflict*; that this signifies that they should not be defrauded, appears from the signification of afflicting, when said of those who wish to be instructed in truths and to be led to good, as denoting to defraud; here *not* to defraud, because it is said, *Ye shall not afflict*. The *stranger*, the *orphan*, and the *widow* are constantly mentioned together in the Word, as in David (Ps. cxlvi. 9), "*Jehovah, who keepeth the stranger, the orphan, and the widow.*" In Jeremiah (xxii. 3), "*The stranger, the orphan, and the widow defraud not.*" In Ezek. (xxii. 7), "*With the stranger they have dealt in thee by oppressions; in thee have they defrauded the orphan, and the widow.*" In Moses (Deut. xxiv. 17; xxvii. 19), "*Wrest not the judgment of the stranger, of the orphan, and the widow.*" Also in Deut. (xxiv. 19-22; xxvi. 12, 13), "*What is left in the fields, the olive-grounds, and vineyards, shall be for the stranger, the orphan, and the widow.*" In Deut. (x. 18), "*Jehovah executeth the judgment of the orphan, of the widow; and He loveth the stranger.*" So in our present passage, "*A stranger thou shalt not afflict, and shalt not oppress; any widow or orphan ye shall not afflict.*" When these three are thus named together, they are combined with the angels in one sense, namely in this: that, with those who are in the Church, good and truth are to be conjoined according to order; therefore, reciprocally, truth with good, and good with truth; for by a stranger are meant those who wish to be instructed in such things as belong to the Church; by widows, the conjunction of good with truth; and by orphans, the conjunction of truth with good, which conjunction is reciprocal. It is so with the other contents of the Word; when they are explained as to the internal sense, they seem scattered abroad, but, with the angels, they are combined in one sense, yea, in one idea.

9201. *If in afflicting thou shalt afflict him*: that this signifies should they be defrauded, is seen from the signification of afflicting, as denoting to defraud; see just above, no. 9200.

9202. *If crying he shall cry to Me*: that this signifies supplication to the Lord for help, is evident without explanation. Earnest supplication, in the Word, is expressed by a cry, because even the silent supplication of those who pray from the heart, is heard in heaven as a cry. Such is the case when men are only thinking, and still more when they groan from an unfeigned heart. In the representative Church this was represented by a cry; and hence the cry became a ceremonial observance among the Jews. It is so, too, with those who teach: they are heard in heaven as though they were crying aloud. In heaven, not merely the thoughts, but especially the affections which are of good and truth, speak; that they speak,

and, if they are ardent, cry aloud, it was granted to me to know by experience; concerning which, by the Lord's Divine mercy, I shall treat elsewhere. The affections of evil and falsity, however, are not at all heard in heaven; even though a man, in supplicating from these affections, should cry out, and at the same time also should tightly press his palms and raise these, together with his eyes, to heaven. These latter affections are heard in hell, and if they are ardent, they are also heard there as cries.

9203. *Hearing I will hear their cry*: that by this is signified that they should be aided, appears without explanation.

9204. *And Mine anger shall wax hot*: that this signifies the state of those who do this, appears from the signification of anger when ascribed to Jehovah, that is, to the Lord, as denoting clemency and mercy; see nos. 6997, 8875. But that this is the state of those who do this, namely, the state of those who afflict and oppress the stranger, the widow, and the orphan, is owing to this cause, that anger is in them, and that it appears then as though it were in the Lord. That anger is ascribed to the Lord, when yet it is with man, may be seen in nos. 6997, 8284, 8483, 8875; that the evil which is ascribed to the Lord in the Word, is generally with those who are in evil, see nos. 1861, 2447, 6071, 6832, 6991, 7533, 7632, 7643, 7679, 7710, 7926, 8197, 8227, 8228, 8282.

9205. *And I will slay you with the sword*: that hereby is signified that they deprive themselves of good and truth through falsities, appears from the signification of slaying, when spoken of such as defraud those who are in good and truth, and who are signified by widows, orphans, and strangers; this signification is, depriving them of such things; that slaying means depriving of spiritual life, see nos. 3607, 6768, 8902. It appears also from the signification of a sword, which means truth combating and destroying falsity; and, in the opposite sense, falsity combating and destroying the truth, see nos. 2799, 4499, 6353, 7102, 8294. In the present case, therefore, slaying with the sword means depriving of goods and truths through falsities.

9206. *And your wives shall become widows*: that hereby is signified that goods with them shall perish, appears from the signification of wives (*mulieres*), as denoting goods, see nos. 6014, 8336. Wives (*mulieres*) are goods, because by the marriage of a man (*vir*) and a wife (*mulier*) is represented the conjunction of truth and good; that by a man (*vir*) is signified truth, and by a wife (*mulier*) is signified good, see nos. 4510, 4823. It appears also from the signification of widows, as denoting those who are in good and not in truths, but who yet desire truths (no. 9188); in the present case, however, there are meant thereby those who do not desire truths, because the

wicked are here spoken of, who afflict widows; hence it is, that those are meant here with whom goods are perishing. The case herein is as follows: those who are in good, and do not desire truth, are not in good; for good becomes good through truths, because good receives its quality from truths (no. 9154). It is good conjoined with truth which is meant by spiritual good. When truth, therefore, perishes with a man, good perishes likewise; and conversely, when good perishes, truth perishes too; for the conjunction is drawn asunder and dissolved; see nos. 3804, 4149, 4301, 4302, 5835, 6917, 7835, 8349, 8356. Good, therefore, is recognised by this circumstance, that it longs for the truth, and is affected by the truth for the sake of a good use, and thus for the sake of life. The very desire, that is, the very affection of the truth for the sake of life, regarded in itself, is the affection of conjunction. This is just like the desire of food or bread for water or wine, for the sake of conjunction; for when conjoined they nourish. And again, it is like light and heat: light conjoined with heat produces, and causes all things to grow on the earth; but if the conjunction is broken up, that which has been produced, and has grown, perishes. As with good, so also it is with all delight,³ pleasantness, sweetness, consent, and harmony: these things are not such of themselves, but from the things they contain; conjunction causes them to be such, and they are such according to conjunction. But what things therein are referrible to good, and what things to truth, those who are intelligent may know by reflection; for all things, whatsoever they be, that are in the world, and whatsoever they be that are in heaven, and hence the things which are in the universe, have reference to good and truth; and everything produced by them has relation to both at once, and, therefore, to their conjunction. Wherefore, the Ancients likened all things to marriages (nos. 54, 55, 1432, 5194, 7022); and therefore in each single thing of the Word there is the marriage of good and truth (nos. 683, 793, 801, 2516, 2712, 4137, 5138, 5502, 6343, 7945, 8339).

9207. *And your sons, orphans*: that hereby is signified that then at the same time truths shall perish, appears from the signification of orphans, as denoting those who are in truth, and not yet in good, but who still desire good (no. 9198): here, it means those who are in truth, but do not desire good; with whom, therefore, truths are perishing; for the above is said of the wicked whose sons shall become orphans. That truths perish with those who do not desire good, appears from what has just been said (no. 9206) concerning the conjunction of good and truth. How this conjunction is circumstanced, will have to be further stated: Truths which are conjoined with good have always within them a desire to do good, and, at the same time, a desire to conjoin themselves thereby more closely with good; or,

what amounts to the same, those who are in truths are always desirous of doing good, and of thus conjoining that good with their truths. Those, therefore, who believe that they are in truths, and do not desire to do good, are not in truths, that is, they are not in the faith of these truths, however they may² themselves suppose that they are. This the Lord declares, by means of salt, in Matt. (v. 13): "*Ye are the salt of the earth: wherefore if the salt become insipid, wherewith shall it be salted?*" It is no more profitable for anything, save to be cast forth, and trodden down of men;" these words the Lord says to His disciples and to the multitude: by the salt of the earth is meant the truth of the Church, which desires good; by salt which has become foolish, is meant truth without any desire for good; that such truth is profitable for nothing, is described by the salt which has become foolish, being no more profitable for anything, save to be cast forth and trodden down; desiring good is desiring to do good, and thus, being conjoined with good.

³ In Mark (ix. 49, 50), "*Every one shall be salted with fire, and every sacrifice shall be salted with salt; salt is good, but if the salt become saltless, wherewith shall ye season it? Have salt in yourselves, and cherish peace one with another;*" being salted with fire denotes the desire of good for truth; and being salted with salt means the desire of truth for good; salt which has become saltless denotes truth without any desire for good; having⁴ salt in one's self means having that desire. In Luke (xiv. 33-35), "Everyone of you that renounceth not all his possessions, cannot be My disciple. *Salt is good, but if the salt have become foolish, whereby shall it be seasoned?*" It is fit neither for the land, nor for the dunghill; they cast it abroad;" here likewise salt stands for the truth that desires good; and salt which has become foolish, for the truth which is without any desire for good: fit neither for the land nor for the dunghill, stands for what is absolutely unprofitable for any use, whether a good or an evil use. Those who are in such truth, are those that are called lukewarm; as appears from the words which immediately precede, namely, that "he cannot be a disciple of the Lord, who does not renounce all his possessions;" that is, who does not love the Lord above all things. For those who love in a like degree the Lord, and also themselves, are they who are called lukewarm; and who are unfit both for a⁵ good use and an evil use. In Moses (Lev. ii. 13), "Every offering of thy meat-offering *shall be salted with salt; nor shalt thou cause to cease from thy meat-offering the salt of the covenant of thy God; upon each of thine offerings shalt thou offer salt;*" by salt being in every offering, was signified that the desire of truth towards good, and of good towards truth, should be in all worship. Hence, also, the above salt is called the salt of the covenant of God; for a covenant means conjunction (nos.

665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 2037, 6804, 8767, 8778), and salt, the desire for conjunction. When one⁶ desires to be reciprocally conjoined with another, that is, good with truth, and truth with good, then they naturally have respect to one another; but when truth tears itself away from good, then each turns away from the other, and looks backwards, or behind itself. This is signified by Lot's wife being turned into a pillar of salt, in Luke (xvii. 31, 32), "Whosoever shall be upon the house, and his vessels in the house, let him not come down to take them; and he, likewise, who is in the field, *let him not turn back to the things which are behind him: remember Lot's wife;*" that this is meant by looking behind one's self or looking backwards, see nos. 3652, 5895, 5897, 7857, 7923, 8505, 8506, 8510, 8516. Salt signifies a⁷ desire for truth, because salt makes the land fertile, and the food savoury, and because in salt there is a fiery and at the same time a conjoining [element], as in the truth there is an ardent desire towards good, and, at the same time, a conjoining [quality]. A pillar of salt means a severance from the truth; for salt, in the opposite sense, signifies the destruction and vastation of the truth; as in Zephaniah ii. 9; Ezek. xlvii. 11; Jer. xvii. 6; in David (Ps. cvii. 34); Deut. xxix. 23; Judg. ix. 45; 2 Kings ii. 19-22. These things have been adduced, that it may be known what is meant by the desire of the truth towards good, and the desire of good towards the truth, which desires are signified by an orphan and a widow.

9208. Verses 24-26. *If thou shalt lend silver to My people, to the needy one with thee, thou shalt not be to him as a usurer; ye shall not put usury upon him. If in receiving a pledge thou shalt receive as a pledge the garment of thy fellow, even at the going in of the sun thou shalt restore it to him. For it is his only covering, it is his garment for his skin, wherein he may sleep; and it shall be, when he shall cry unto Me, I shall hear; for I am merciful.*

If thou shalt lend silver to My people, to the needy one with thee, signifies instruction of those who are in ignorance of the truth, and yet have a desire for learning: *thou shalt not be to him as a usurer*, signifies that this must be done from charity; *ye shall not put usury upon him*, signifies that it is not for the sake of gain therefrom. *If in receiving a pledge thou shalt receive as a pledge the garment of thy fellow*, signifies, if scientific truth is parted asunder through fallacies from the things of the senses; *even at the going in of the sun thou shalt restore to him*, signifies that it must be restored before a state of shade [arise] from the delights of external loves; *for it is his only covering*, signifies, because the things of the senses underlie interior things; *it is his garment for his skin*, signifies that they also clothe exterior things; *wherein he may sleep*, signifies rest

upon them; *when he shall cry unto Me*, signifies supplication to the Lord; *I shall hear*, signifies help; *because I am merciful*, signifies that from Him, out of mercy, is the all of help.

9209. *If thou shalt lend silver to My people, to the needy one with thee*: that this signifies the instruction of those who are in ignorance of the truth, and yet have a desire for learning, appears from the signification of silver, as denoting truth, see nos. 1551, 2048, 2954, 5658, 6112, 6914, 6917, 7999, 8932; from the signification of lending, which denotes communicating the goods of heaven from the affection of charity (no. 9174), and thus instructing; from the signification of people, as denoting those who are in truths, but here those who are in ignorance of the truth, because the people is said to be needy. That those who are in truths are called a people, see nos. 1259, 1260, 2928, 3295, 3581, 7207. It further appears from the signification of the needy, as denoting those who are in ignorance of the truth, and yet have a desire for learning, for these are in

² spiritual need, and require to be instructed. It is often said in the Word that kindness is to be shown to the poor and needy. They who are in external truths, and who are not yet introduced into internal truths, suppose that kindness is to be shown to every one whatsoever who needs any kind of help; and, especially in preference to others, to beggars who claim to be poor. Those who act thus from obedience, because it had so been commanded, do well; for by this outward [action] they are introduced into the internal of charity and mercy. The internal of charity and mercy consists in discerning clearly who, and of what character, those are to whom kindness is to be shown, and in what way it is to be shown towards each of them. Those who at last are introduced into the internal of charity and mercy, know that the very internal [of these] consists in willing well, and in doing well to the internal man, and indeed by means of such things as are of use to spiritual life; and that their external consists in doing well to the external man, and indeed by means of such things as are of use to bodily life. But they always do so with such prudence, that, while the external man is benefited, the internal man is being benefited as well; for he who does good to the external man, and evil to the internal man, does not practise charity; wherefore, when the one is being

³ done, respect should be had to the other. It is the external of charity which is described in the external or literal sense of the Word, by the injunction that kindness should be shown to the poor and needy; but the internal of charity is what is described in the internal or spiritual sense of the Word; for in this latter sense the internal man is understood as being in poverty and need, to which therefore kindness ought to be shown; in this sense, namely, by the poor and needy are under-

stood those who are in want of good and truth, and in ignorance respecting them, and yet desire good and truth. The Word also teaches in the letter how they are to be assisted; especially the Word which the Lord Himself taught, while He was in the world; for the Lord then disclosed such things as belong to the internal man. This appears everywhere in the Gospels; but still He spoke in such a manner, that each single thing at the same time had an internal sense which was for the angels, and at the same time for the member of the internal Church; for the internal sense contains such things as the genuine doctrine of the Church teaches. Let those words serve as an instance which the Lord spoke to the disciples whom John sent to inquire, whether He was the Lord who should come. He replied to them, in Luke (vii. 20, 22), "Go ye and tell John what things ye have seen and heard; the blind see, the lame walk, the lepers are cleansed, the deaf hear . . . *to the poor the gospel is preached.*" These words were spoken for the 4 external man, and at the same time for the internal man: for the *external*, that such miracles were wrought; for the *internal*, that the Church is being instituted among such as, in the spiritual sense, are blind, lame, leprous, deaf, and poor; consequently, among the nations who are in ignorance of good and truth, and yet have a desire for them. For those are called blind who are in ignorance of the truth (no. 6990); lame, those who are in good, but on account of their ignorance of the truth, not in genuine good (no. 4302); leprous, those who are unclean, and still desire to be cleansed; deaf, those who are not in the faith of the truth, because not in the perception thereof; but poor, those who are not in possession of the Word, and thus know nothing of the Lord, and yet desire to be instructed; wherefore it is said that to these the Gospel is preached. That by 5 the poor and needy, in the internal sense, are meant those outside the Church who are in ignorance of the truth, because they do not have the Word, and yet desire to be instructed, and who at the same time on account of what they know are in some little good; and that within the Church there are understood by them those who from various causes are ignorant of the truth, but still by virtue of some good desire it—is clear from those passages in which the poor and needy are mentioned in the Word; as in David (Ps. lxx. 6), "*I am needy and poor*; make haste unto me, O God; Thou art my help, and my deliverer, O Jehovah." David, who was not poor and needy, spake these words: from which it is evident that spiritual poverty and need are meant. So elsewhere (Ps. xl. 17), "*I am needy and poor*, O Lord; think upon me, my Help and my Deliverer." Again (Ps. lxxii. 2-4), "God shall judge His people in righteousness, and *His needy* in judgment. The mountains shall bring peace to the people, and the hills in righteousness.

He shall judge *the needy of the people*, He shall keep *the sons of the poor man*; He shall break in pieces the oppressor;" the needy here denote those who are in spiritual need, and thus in the hunger, that is, in the desire of willing to be instructed through truths. Again (Ps. xxxv. 10), "Let all my bones say, O Jehovah, who is like unto Thee, delivering *the needy* from him that is stronger than he, and *the needy and poor* from him that spoileth him?" Bones denote scientific truths (no. 8005); the needy stand here for those who are possessed of little truth, and the poor for those who are possessed of little good, and are infested by evils and falsities: on the ground of these infestations, the needy, in the original Hebrew, are also persons "afflicted;" for being afflicted, means being infested by falsities (no. 9196). So again (Ps. x. 9), "The wicked lieth in wait in the tent to catch *the needy*; he doth catch *the needy*, and draweth him into his net." In Isaiah (lviii. 7, 8), "Is not this the fast, to break the bread to the hungry? and to bring into the house *the needy* who wander about?" Again (Is. xlix. 13), "Jehovah hath comforted His people, and will have compassion upon *His needy*." In Zeph. (iii. 12), "I will leave in the midst of thee *a people needy*, and weak, who hope in the name of Jehovah." The needy, in these passages, denote those who are in ignorance of the truth, and desire to be instructed.

9210. *Thou shalt not be as a usurer*: that hereby is signified, that it must be done from charity, appears from the signification of a usurer, as being one who does good for gain; for a usurer entrusts money to another for the sake of the interest, and assists another for the sake of reward; and since genuine charity has no respect to gain or reward as an end, but regards the good of the neighbour, the expression "thou shalt not be as a usurer," signifies that it must be done from charity. He who does not know what Christian charity is, may think that it consists not only in giving to the needy and poor, but also in doing good to a fellow-citizen, his country, and to the Church, for whatever cause, or for any end whatsoever; but it should be borne in mind, that it is the end that determines the quality of all the works of a man; if his end or intention be to do good for the sake of reputation, or for the sake of reaching posts of honour, or procuring gain, then the good that he does is not good, for it is wrought for the sake of self, and hence also from self; but if his end be to do good for the sake of a fellow-citizen, or for the sake of one's country, or for the sake of the Church, and thus for the sake of the neighbour, then the good which he does is good; for it is done for the sake of good itself, which, in a general sense, is the very neighbour (nos. 5025, 6706, 6711, 6712, 8123); hence also it is done for the sake of the Lord, for good of that kind is not from man, but from the Lord; and what is from the Lord, is the Lord's. This is the good under-

stood by the Lord in Matt. (xxv. 40), "As much as ye have done to the least of these My brethren, ye have done unto Me." As ² it is with good, so also it is with the truth; they who do the truth for the sake of the truth, do it also for the sake of the Lord, because from the Lord. Doing the truth for the sake of the truth, is doing good; for the truth becomes good when it passes from the intellectual part into the will part, and when it goes forth from the will into action. Doing good in this manner is Christian charity. They who do good from Christian charity, sometimes have respect to reputation from it, for the sake of a post of honour or for the sake of gain; yet they do so very differently from those who regard these as their end; for the former look upon what is good and right as the essential and only [real] thing, and thus as occupying the highest place; and in the next place they look upon gain, and honour, and upon reputation on their account; wherefore, these latter things are respectively unessential, and thus in the last place. When persons of such a character have their eyes fixed upon what is right and good, they are like those who in battle fight for their country, and who then have no regard for their life, nor for their rank, nor their possessions in the world, which are then comparatively of no consequence to them. But those who have regard to themselves and the world, in the first place, are of such a character that they do not even see what is right and good; for they have their eyes fixed upon self and gain. Hence it appears what is ³ meant by doing good for the sake of self or the world, and what for the sake of the Lord or the neighbour, and what difference there is between them. The difference is as great as between two opposites; consequently as great as between heaven and hell. Those also who do good for the sake of the neighbour or the Lord, are in heaven; but those who do it for the sake of self and the world, are in hell; for they who do good for the sake of the neighbour and the Lord, love the Lord above all things, and their neighbour as themselves, which commandments are the chief of all commandments (Mark xii. 28-31). They, on the other hand, who do all things for the sake of self and the world, love themselves above all things, even above God; and their neighbour they not only despise, but even hate, if he does not act in accordance with themselves, and does not become their own. This is meant by what the Lord teaches in Matt. (vi. 24), "No man can serve two masters, for either he will hate the one, and love the other; or he will hold to the one, and despise the other. Ye cannot serve God and mammon." There are those who serve both; but these are they who are called lukewarm, who are neither cold nor hot, and are spewed out (Rev. iii. 15, 16). From these things, then, it appears what was represented by usurers who took usury; namely, that they denote those who do good for the sake of

4 gain. From this it is clear why "one should not be as a usurer, and put usury upon a brother;" as also elsewhere in Moses (Deut. xxiii. 20, 21; Lev. xxv. 36-38), "*Thou shalt not put upon thy brother usury of silver, usury of food, usury of anything that is put at usury.* Upon a foreigner thou mayest put *usury*; that Jehovah thy God may bless thee in every putting forth of thy hand upon the land, whither thou goest to possess it;" putting upon a brother usury of silver, denotes lending truths, that is, instructing for the sake of gain; putting upon him usury of food, means lending the goods of truth for the sake of gain; for silver denotes truth (nos. 1551, 2954, 5658, 6914, 6917), and food, the good of truth (nos. 5147, 5293, 5340, 5342, 5410, 5426, 5487, 5576, 5582, 5588, 5655, 5915, 8562). The reason why those who do not do so are "blessed by Jehovah in every putting forth of their hand upon the land," is, that they are in the affection of good and truth, and thus are enjoying the happiness which the angels have in heaven; for a man has heaven in this affection, that is, in the good of that love (nos. 6478, 9174). It was lawful to "put usury upon foreigners," because by foreigners are meant those who acknowledge and receive nothing of good or truth (no. 7996). Those, therefore, who do good only for gain, shall serve man, because they are respectively
 5 servants (no. 1097). In David (Ps. xv. 2, 5), "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart; *he that giveth not his silver upon usury*, nor taketh a gift against the innocent; he that doeth this, shall not be moved for ever;" giving one's money upon usury means teaching for the sake of gain only, and thus doing good for the sake of reward. So also in Ezek. (xviii. 5, 8), "A righteous man who doeth judgment and righteousness, *giveth not upon usury, neither taketh interest.*" Again (Ezek. xviii. 17), "He that withholdeth his hand from the needy, *that taketh not usury nor interest*, who doeth My judgments, walketh in My statutes, living he shall live." Again (Ezek. xxii. 12), "They have taken a gift in thee to shed blood, *thou hast taken usury and interest, and hast grasped* by violence *gain* from thy fellows;" these words are spoken of the city of bloods, by which is signified the falsity that destroys truth and good (no. 9127); taking usury and interest, means doing good for the sake of gain and reward, and thus not from charity. That genuine charity does not claim merit, see nos. 2371, 2373, 2400, 4007, 4174, 4943, 6388-6390, 6392, 6478.

9211. *Ye shall not put usury upon him:* that hereby is signified that it is not for gain therefrom, appears from the signification of putting usury upon any one, which means, doing good for the sake of gain (see just above, no. 9210); in the present case, not for the sake of gain, because it is said, *Ye shall not put usury upon him.* From this law of interest and usury it can be seen, how it is with the laws, called judgments,

among the Israelitish people ; namely, that together with the sacrifices, and the remaining ceremonials, they ceased when the Lord came into the world, and disclosed the interior things of worship, and, in general, the interior things of the Word. The interior things of the above law are, that good ought to be done to the neighbour from the heart, and that men should believe that there is nothing of merit in the deeds wrought from self, but solely in those which are from the Lord with them. For the Lord alone possessed merit, and He alone is righteousness ; and when a man believes this, he places nothing of merit and reward in the things wrought by himself, but he ascribes all goods to the Lord ; and, since the Lord does this from Divine Mercy, the man ascribes all things to Mercy alone. Hence, too, it is that he who is led by the Lord, thinks absolutely nothing about reward, and yet does good to the neighbour from the heart. These are the interior things, from which descended the law of usuries among the Israelitish and Jewish nation. When, therefore, the man is in interior things, the above law, ² together with similar other laws, called judgments, ceases ; for the Israelitish and Jewish nation was only in external things, by which internal things were represented, and, therefore, that nation was then bound by this law, but this same law is not binding upon Christians, to whom interior things have been revealed by the Lord. That this is so, is known to the member of the Church at the present day ; and therefore the laws of usury at the present time are quite different. Nevertheless, the sanctity of this law does not cease, on that account ; that is, this Word has not been abrogated ; for its sanctity remains by virtue of the interior things which are in it. These interior holy things still affect the angels, when this Word is read. But let men beware, lest they regard as abrogated the laws of life, such as are contained in the Decalogue, and elsewhere, in many other places, in the Old Testament ; for these laws are confirmed in an internal, as well as in an external form, because it is impossible to separate these two.

9212. *If, in receiving a pledge, thou shalt receive as pledge the garment of thy fellow :* that this signifies, if scientific truths be parted asunder through fallacies from the things of the senses, appears from the signification of taking a pledge, which denotes receiving a token for goods communicated ; for a pledge is a token for goods that are lent. When spiritual things are understood in place of these, communicating goods means instructing in truths, and a token or pledge then means sensuous truth ; for by the garment, which is given here as a pledge, is signified the ultimate of the Natural, which is the Sensual ; and because this abounds with fallacies, and fallacies extinguish truths, therefore, by “ receiving as a pledge the garment of thy fellow,” is signified parting truths asunder by fallacies from the

things of the senses. That these things are signified, appears from the series of the things as they follow in the internal sense. By a garment, in general, is signified all that which clothes another thing; thus whatever is relatively exterior. Hence the external or natural man is called a garment relatively to the internal or spiritual man; so truth, relatively to good, is called a garment, because truth clothes good; and again, scientific truth relatively to the truth of faith, which is of the internal man. The Sensual, which is the ultimate of life with man, is a garment relatively to scientific truth. That garments denote the lower things which cover the higher, or, what amounts to the same, that they are the outer or exterior things which cover the interior, see nos. 2576, 5248; that in general they denote truths, see nos. 4545, 4763, 5319, 5954, 6914, 6917, 9093; that they denote scientific truths, see no. 6918; and that they denote the things of the senses, see no. 9158. That the Sensual is the ultimate of life with man, see nos. 4009, 5077, 5125, 5128, 5767, 5774, 6201, 6313, 7442, 7693; and that the Sensual is in fallacies, see nos. 5084, 5089, 6201, 6948, 6949, 7442. The fact of garments denoting truths, derives its origin from the representatives in the other life. Angels and spirits appear there clothed with garments according to the state of the faith or the truth in which they are; and their garments vary according to the changes in that state. Those who are in genuine truth appear clad in white garments; and those who are in truths from good, in shining garments; but those who are solely in good—as are the angels of the inmost heaven, who are called celestial—appear naked. Hence, then, it is why garments denote truths, and why by garments in the Word are signified truths; as may appear from the passages already quoted, to which we are allowed to add the following from the Gospels:

4 Matt. (xvii. 2), “When Jesus was transfigured, His face did shine as the sun, *and His garments became as the light* ;” in the Word, interior things, and especially the affections, are signified by the face (nos. 358, 1999, 2434, 3527, 3573, 4066, 4796, 4797, 5102, 5695, 6604, 6848, 6849), and Good Itself by the face of God (nos. 222, 223, 5585); Divine Love is signified by the sun (nos. 2441, 2495, 3636, 3643, 4060, 4321, 4696, 7083, 8644). From this it appears what is meant by the Lord shining in His face like the sun, namely, that His interior parts were the Good of the Divine Love; that His garments became as the light, signifies the Divine Truth which proceeds from Himself: this also appears in heaven as light (nos. 1521, 1619–1632, 3195, 3222, 3485, 3636, 3643, 4415, 5400, 8644). Again (Matt. xxi. 7, 8), “When Jesus approached Jerusalem, they brought an ass and her colt, *and put on them their garments*, and set Him thereon; the most part of the multitude, however, *spread their garments in the way* ; but others cut branches from the trees,

and spread them in the way ;” riding upon an ass and her colt was a representative of the highest Judge and King, see no. 2781 ; as appears from what goes before in verse 5, “Tell ye the daughter of Zion, Behold, *thy King* cometh unto thee, meek, sitting upon a she-ass, and upon a colt, the son of a beast of burden.” Also in Mark xi. 1–12 ; Luke xix. 28–41 ; in John xii. 12–16 ; and in Zech. (ix. 9, 10), where it is said of the Lord that He should ride upon an ass, and upon a young ass, the son of she-asses ; and there He is called a King, and it is added that “His dominion shall be from sea to sea, and from the river to the ends of the earth.” That the highest Judge rode upon a she-ass, and his sons upon young asses, see Jude. v. 9, 10 ; x. 3, 4 ; xii. 14 ; and that a King rode upon a she-mule, and the sons of the King upon mules, 1 Kings i. 33, 38, 44, 45 ; 2 Sam. xiii. 29. The disciples putting their garments upon the ass and her colt, represented that truths throughout their whole extent were spread beneath the Lord as Highest Judge and King ; for the disciples represented the Lord’s Church as to truths and goods (nos. 2129, 3488, 3858, 6397), and their garments, the truths themselves (nos. 4545, 4763, 5319, 5954, 6914, 6918, 9093). The same was represented by the multitude spreading their garments in the way, and also branches of trees ; their spreading them in the way, was also because a way signifies the truth by which the member of the Church is led (see nos. 627, 2333, 3477) ; their spreading branches of trees in like manner was on account of trees signifying perceptions and also knowledges of the truth and of good (nos. 2682, 2722, 2972, 4552, 7692), on which ground the branches denote the truths themselves. This also was done in conformity with the usual observance, when the highest Judges and Kings rode in their solemn procession ; then the chiefs of the people placed their garments upon the she-asses and mules, and the people themselves spread their garments in the way, or, instead of them, the branches of trees ; for the Judicial [function] in heaven is the Divine Truth from Good, and the Regal [function] is the Divine Truth (nos. 1728, 2015, 2069, 3009, 4581, 4966, 5044, 5068, 6148). In Luke (v. 36), “*No one addeth a piece from a new garment to an old garment ; else he rendeth the new, and also the piece from the new doth not agree with the old.*” The Lord used this similitude to describe the truth of the new Church and the truth of the old Church, for a garment denotes the truth ; sewing or uniting one to the other, means destroying both ; for the truth of the new Church is interior truth, and thus truth for the internal man ; while the truth of the old Church is exterior truth, and thus truth for the external man. The Jewish Church was in this latter truth ; for this Church through external things represented internal things ; but the Church at

the present time is in the internal truths that had been represented, for the Lord revealed these truths. That these truths do not agree with external truths so as to be able to be together with them, is signified by the above words of the Lord. Thence, also, it appears that a garment signifies the truth of the Church. 8 In John (xxi. 18), "Jesus said unto Peter, Verily, verily, I say unto thee, when thou wast a boy, thou girdedst thy loins, and walkedst whither thou wouldest; but when thou art become old, thou shalt stretch forth thine hand, another shall gird thy loins, and lead thee whither thou wilt not." He who does not know the internal sense of the Word cannot be aware what these words imply; that arcana are there, is clear. Peter signifies in the internal sense the faith of the Church; see the Preface to Genesis xviii., and to Gen. xxii., and nos. 3750, 6000, 6073, 6344. Wherefore, by "Peter when a boy" is signified the faith of the Church, as it is in its beginning; and by "Peter when old," the faith of the Church as it is in its end. From this it is clear what is signified by this, "When thou wast a boy, thou girdedst thy loins, and walkedst whither thou wouldest;" namely, that the faith of the Church in its beginning, is the faith of truth from good, and thus the faith of charity towards the neighbour and of love to the Lord; and that the member of the Church then does good from a principle of freedom, because from the Lord: for the loins denote the goods of love (nos. 3021, 3294, 4280, 4575, 5050-5062); hence girding the loins means clothing good with truths; walking means living (nos. 519, 1794, 8417, 8420); hence, walking whither one wills, denotes living in a state of freedom; for those live in freedom, or act from freedom, who are in faith from love to the Lord and from charity towards the neighbour, since they are led by the Lord (nos. 892, 905, 2870-2893, 6325, 9096). "When thou art become old, thou shalt stretch forth thy hands, another shall gird thy loins, and lead thee whither thou wilt not," signifies that at the end of the Church, the faith of the Church will be none, and that then the falsities of evil from the loves of self and the world will succeed, and reduce faith to bondage. This is the arcanum which lies hidden in these words of the Lord, and which can be seen only from their internal sense. From this it appears anew, in what manner the Lord spoke, namely, so that in each single expression there was an internal meaning for this purpose that heaven might be conjoined with the world through the Word; for apart from the Word there is no conjunction, that is, apart from the revealed Divine Truth; and if there is no conjunction, the human race perishes.

9213. *Even at the going in of the sun thou shalt restore it to him:* that hereby is signified, that it must be restored before a state of shade [arise] from the delights of external loves, appears from the signification of the going in, that is, the going down of

the sun, as denoting a state of shade from the delights of external loves. The case herein is thus: in heaven there are vicissitudes of heat in respect to those things which belong to the good of love, and vicissitudes of light in respect to those things which belong to the truth of faith, and thus there are vicissitudes of love and faith. In hell, also, there are vicissitudes, but such as are opposite to the former; for there they are the vicissitudes of the love of evil, and of the belief of what is false. These vicissitudes correspond to those of the seasons on the earth, which are spring, summer, autumn, and winter, and then again spring, and so on. But in the spiritual world instead of times there are states; for the changes are not of heat and light, but of love and faith. Yet it must be borne in mind that these vicissitudes are not with one person as they are with another, but that they differ in each according to the state of the life which he acquired in the world. Sunset in heaven corresponds to a state of shade as to the truths of faith, and to a state of cold as to the good of love to the Lord and towards the neighbour; for those who are there come then into the delights of external loves, which bring along with them a shade as to faith; for when an angel or spirit is in external or outward things, he is also in shade; but when he is in internal things, he is in the delights and blessednesses of heavenly loves, and then, at the same time, in the pleasantnesses of faith, that is, in the light of truth. These are the states to which correspond the seasons of spring and summer on earth. From these things, then, it may appear why the going in, that is, the going down, of the sun signifies a state of shade from the delights of external loves. Concerning these vicissitudes, see what has been shown above, nos. 5097, 5672, 5962, 6110, 7083, 8426, 8615, 8644, 8812. From what has here been said, may be seen what is² meant by this, that truths scientific, which had been parted asunder through fallacies originating in the things of the senses, should be restored, before a state of shade [arise] from the delights of external loves; which is the signification of this passage, "If thou hast received as a pledge the garment of thy fellow, even at the going in of the sun thou shalt restore it to him:" for the meaning of this is, that truths which have been carried away through fallacies, must be restored, while the man is still in the light of truth; for then he is able to recover them, and also to disperse the falsities which had been introduced through fallacies; but he is not able to do so, when he is in a state of shade arising from the delights of external loves, because these delights reject those truths, and the shade does not receive them; thus the fallacies cling to the man, and are appropriated by him. External delights, that is, those of the external man, are of such a character, because they cohere with the world, and are also excited, and as it were quickened by its heat. It is

- different with the internal delights and blessednesses, or those of the internal man; these cohere with heaven, and are also excited and quickened by its heat, which is love from the Lord.
- 3 This same judgment, that is, this law is thus delivered in another passage in Moses (Deut. xxiv. 6), "*Thou shalt not take to pledge the mill or mill-stone: for he taketh the soul to pledge;*" a mill signifies such things as are of use in procuring faith, and afterwards charity (no. 7780), and a soul, the life of faith from charity (no. 9050): whence it is evident what is meant by "not taking a mill to pledge, for he taketh the soul to pledge. Again (Deut. xxiv. 17), "*Thou shalt not turn aside the right of the stranger and orphan, nor shalt thou take to pledge a widow's garment;*" where taking to pledge a widow's garment means taking away, by whatsoever means, the truths which desire good; for a garment denotes truth, as above, no. 9212; and a widow signifies one who is in good, and desires truths; or, abstractedly from person, good desiring truths (no. 9198); for if truth be taken away, good with its desire perishes.
- 4 And again (Deut. xxiv. 10-13), "*If thou lend anything to thy fellow, thou shalt not enter into his house to take a pledge, thou shalt stand without; but the man (vir) to whom thou hast lent, shall bring out the pledge. If he be a needy man (vir) thou shalt not lie down in his pledge; restoring thou shalt restore to him the pledge at the setting of the sun, that he may lie in his garment, and that he may bless thee; and it shall be righteousness before thy God;*" that the creditor should stand without, and the pledge be brought out to him, signifies how the communicated truths should be responded to; for lending signifies the communication of the truth, and taking a pledge means the response. That such is the signification of these things, it is impossible to know except from such things as take place in the other life; unless, therefore, it be known what is meant by entering into the house, and what by standing without, and
- 5 thus, what is meant by bringing out. In the other life, those who enter the house of another and converse together in one room, so communicate their thoughts to all who are there, that the latter absolutely do not know otherwise than that it is themselves who think these things from themselves: but if they stand outside, the things of thought are indeed perceived, but as coming from another, and not from themselves. This happens daily in the other life; wherefore those who are of one opinion, or who entertain a similar idea on a subject, appear together in one house; and this is still more the case, if they appear in one room of the house: and when these same persons disagree, they are removed from the eyes of those with whom they disagree. Such appearances constantly have place in the other life, and everywhere; because sameness of thoughts conjoins and causes presence; for thought is internal sight, and distances of places

are not circumstanced there, as they are in the world. From 6 this it is evident what is meant by not entering the house, but standing without and taking a pledge, namely, that it denotes not putting another under any obligation, or prevailing upon him to confirm one's own truths, but hearing him, and taking his answers such as they are in him. For any one who puts another under obligation, and stimulates him to confirm truths not his own, causes that other to think or speak not from himself, but from the former; and when any one thinks or speaks from another, the truths that are with him are thrown into disorder; and yet he is not amended, except in the case of one who is as yet ignorant of those truths. From these things it is again made manifest that in each single thing of the Word there are things corresponding to such as are in the spiritual world.

9214. *For it is his only covering*: that this signifies, because the things of the senses underlie interior things, appears from the signification of a covering or garment, as denoting the Sensual (see above, no. 9212); that the Sensual, because it is the ultimate of man's life, underlies interior things, may be seen in the same place.

9215. *It is his garment for his skin*: that hereby is signified that [the things of the senses] also clothe exterior things, appears from the signification of a garment, as denoting the Sensual in general, that is, the things of the senses (see above); and from the signification of the skin, as denoting the exterior which also clothes interior things, yet still within the Sensual. What the skin means, and who in the other life correspond to the skin, may be seen in nos. 3540, 5552-5559, 8977, 8980. The Natural of man is interior, exterior, or middle, and it is outermost; the interior Natural communicates with heaven; the middle or exterior Natural communicates on the one hand with the interior, and through it with heaven, and on the other with the outermost, and through it with the world; see nos. 4009, 4570, 5118, 5126, 5497, 5649, 5707. The outermost Natural is the Sensual, which is here signified by the garment; it receives the objects presented by the world, and thus is of use to interior things. It is called the only covering, because it is the outermost, and thus is common to all. The exterior or middle Natural is what is signified by the skin. From this it is evident, that by "his garment for his skin" is signified that the Sensual also clothes exterior things. That the Sensual is the ultimate of man's life, and thus the general covering, see nos. 4009, 5077, 5125, 5128, 5767, 5774, 6201, 6313, 7442, 7693.

9216. *Wherein he may sleep*: that this signifies rest upon them, appears from the signification of sleeping, as denoting to rest; in the present case, on the external Sensual, which is signified by garment (no. 9212), for it is said, The garment in

which he may sleep. It shall now be stated how it is to be understood that interior things shall rest upon the Sensual. The Sensual, as was shown above, is the ultimate of man's life, and that which is the ultimate contains all the interior things, and is their general ; for they terminate in it, and thus rest upon it. As, for example, the skin, which is the ultimate covering of the body ; the interior parts of the body terminate in it, because it contains them ; wherefore also they rest upon it. The case is the same with the peritoneum in the body ; as this membrane contains the viscera of the abdomen, therefore they rest upon it, and also have a general connection with it. With the pleura² the case is the same, in respect to the viscera of the thorax. It is even so with all the things which belong to the man's very life ; for instance, with those things which relate to his intellectual part, and those which relate to his voluntary part. These things also follow in order from interior to exterior things ; exterior things are scientifics, with their pleasantnesses ; and outermost things are those of the senses, which communicate with the world through sight, hearing, taste, smell, and touch. Upon these the interior things rest, for in these they terminate. These are the things which are signified in the spiritual sense by a covering or the garment wherein he may sleep. The fact of sensual things or the things of the senses being a garment or covering, arises from correspondences ; for, as was said above, (no. 9212), spirits and angels appear clothed in garments according to the truths of their faith : those who are in truths from good appear in shining garments, as, for example, the angels at the Lord's sepulchre (Luke xxiv. 4 ; Matt. xxviii. 3) ; others appear in white garments of fine linen, as those spoken of in Rev. xix. 14 ; and still others in garments of various³ colours. Moreover, it is to be observed that all things severally from the First or Inmost proceed successively to their ultimates, and there rest ; prior or interior things also have a connection with ultimate things in successive order. Wherefore, if the ultimates are removed, the interior things also are dispersed. Hence, also, there are three heavens ; the inmost or third heaven flows into the middle or second heaven, the middle or second heaven flows into the first or ultimate heaven, this again flows in with man ; wherefore the human race is the last or ultimate in order in which heaven terminates, and on which it rests. The Lord, therefore, always provides from His Divine, that among the human race there shall be a Church, in which is revealed Truth Divine, which in our earth is the Word : through this there is a continuous connection between the human race and the heavens. Hence it is that in each single thing of the Word there is an internal sense, which is for heaven ; and which is circumstanced in such a manner as to conjoin angelic minds with human minds by so close a bond,

that they act as one. From this, again, it is evident how it is with interior things resting upon ultimate things.

9217. *When he shall cry unto Me*: that this signifies supplication to the Lord, appears from the signification of crying to Jehovah, as denoting prayer to the Lord; as above, no. 9202.

9218. *I shall hear*: that this signifies aid, see above, no. 9203.

9219. *Because I am merciful*: that hereby is signified, that from Him, out of mercy, is the all of aid, appears from the signification of being merciful, when spoken of the Lord, as denoting that from Him is the all of aid. It is out of mercy, because all things which are from the Lord are out of mercy. For the Divine Love is the very Esse of the Lord; and Love is called Mercy when it is exercised towards those who are in miseries; thus with respect to the whole human race, since they are placed in miseries; for their self (*proprium*) is nothing but evil; see nos. 210, 215, 874, 875, 876, 987, 1581, 5660, 5786, 8480.

9220. Verses 27-30. *Thou shalt not revile God, and a prince among thy people thou shalt not curse. The first-fruits of thy corn, and the first-fruits of thy wine, thou shalt not delay; the first-born of thy sons shalt thou give unto Me. So shalt thou do with thine ox, with thy flock; seven days it shall be with its mother, on the eighth day thou shalt give it to Me. And ye shall be men (viri) of holiness to Me: and flesh rent in the field ye shall not eat; ye shall cast it to a dog.*

Thou shalt not revile God, signifies that truths Divine must not be blasphemed; and *a prince among thy people thou shalt not curse*, signifies, nor must the doctrine of the truth [be blasphemed]; the *first-fruits of thy corn, and the first-fruits of thy wine thou shalt not delay*, signifies, that since all the goods and truths of faith are from the Lord, they must be attributed to Him, and not to self; the *first-born of thy sons shalt thou give unto Me*, signifies all the things of faith which are [procured] through them; *so shalt thou do with thine ox, with thy flock*, signifies even to exterior and interior good; *seven days it shall be with its mother*, signifies their first state with truths; *on the eighth day thou shalt give it to Me*, signifies the beginning of the following state, when a person lives from good, that then they are with the Lord; and *ye shall be men (viri) of holiness to Me*, signifies the state of life then from good; and *flesh rent in a field ye shall not eat*, signifies that the falsified good of faith shall not be conjoined; *ye shall cast it to a dog*, signifies that these things are unclean.

9221. *Thou shalt not revile God*: that hereby is signified that truths Divine must not be blasphemed, appears from the signification of reviling, which means blaspheming; for those revile who blaspheme. These words mean that truths Divine must

not be blasphemed, because God, in the internal sense, denotes the Divine Truth which proceeds from the Lord; wherefore when truth is treated of in the Word, the Lord is called God, and when good is treated of He is called Jehovah (nos. 2769, 2807, 2822, 3921, 4287, 4402, 7010, 7268, 8988, 9160); angels therefore denote the truth, because they are the receptions of Truth Divine from the Lord (nos. 4295, 4402, 7268, 7873, 8301, 8867, 8192); likewise judges (no. 9160).

9222. *And a prince among thy people thou shalt not curse:* that hereby is signified that the doctrine of the truth also must not be blasphemed, appears from the signification of a prince, as denoting the primary truths of the Church (see no. 5044); from the signification of a people, as denoting those who are in the truths of doctrine (see nos. 1259, 1260, 2928, 3295, 3581, 7207); and from the signification of cursing, which means blaspheming. How these things are connected, is evident from the internal sense; for not reviling God, means not blaspheming Truth Divine, and not cursing a prince, denotes not blaspheming the doctrine of the truth. Truth Divine is the Word, and the doctrine of the Church is truth therefrom. It may be briefly stated how it is with blaspheming Truth Divine. Truth Divine is the Word, and also doctrine from the Word. Those blaspheme who at heart deny these, although with the lips they may praise and preach them. The blasphemy lies concealed in the denial, and it also breaks forth when they think, upon being left to themselves, and especially in the other life; for the hearts of men speak there, after external things have been removed.

² Those who blaspheme, that is, who deny the Word, are unable to receive anything of the truth and the good of faith; for the Word teaches the existence of the Lord of heaven and hell, of a life after death, of faith and charity, and of many other things, which apart from the Word, that is, apart from revelation, would be altogether unknown (no. 8944): wherefore those who deny the Word cannot receive anything of what the Word teaches; for when they either read, or hear it, the denial intervenes, which either extinguishes the truth, or turns it into

³ falsity. Wherefore, the very first thing with a member of the Church is to believe the Word, and with him who is in the truth of faith and the good of charity this is the primary thing. But with those who are in the evils of the loves of self and of the world the primary thing is, not to believe the Word; for as soon as they think about it, they reject it, and also blaspheme it. If a man would see of what kind, and how great the blasphemies against the Word are with those who are in the evils of the above loves, he would be horrified. So long as a man is in the world, he himself does not know this, because these blasphemies lurk behind the ideas of that active thought, which with men passes off into speech; but still they are revealed in the

other life, and then appear horrible. There are two kinds of 4 blasphemies; there are those which proceed from the intellectual part, and not at the same time from the voluntary part, and there are those which proceed from the voluntary through the intellectual part. It is these latter blasphemies which are so very horrible, but the former not so much. Those which come forth from the voluntary through the intellectual part, are from the evil of life; but those which are only from the intellectual, and not at the same time from the voluntary part, originate in the falsity of doctrine, or in the fallacies of the external senses, whereby a man who is settled in ignorance is deceived. These things are said in order that it may be known how it is with the blasphemy of Truth Divine, that is, of the Word and of doctrine therefrom, which is signified by reviling God and cursing a prince of the people.

9223. *The first-fruits of thy corn and the first-fruits of thy wine thou shalt not delay:* that hereby is signified that since all goods and truths are from the Lord, they must be attributed to Him, and not to self, appears from the signification of the first-fruits, as denoting those things which should be in the first place, thus which should be the foremost of all those, which are treated in what follows; from the signification of corn, as denoting the good of the truth of faith (nos. 5295, 5410, 5959); and from the signification of wine, as denoting the truth of good, thus the truth of the good of faith (nos. 1798, 6377); and from the signification of not delaying, which, when spoken of the good and the truth of faith, denotes attributing from affection; for whatever is done not tardily, but promptly, is done from the affection of love (nos. 7695, 7866). Attributing to the Lord is meant here, because the first-fruits, just like the first-born, were given to Jehovah, and by Jehovah to Aaron and to his seed; and by Jehovah, in the Word, is meant the Lord (nos. 1736, 2921, 3023, 3035, 5663, 6303, 6945, 6956, 8274, 8864). Now, inasmuch as the first-fruits of corn and wine denote the goods and truths of faith, there is meant thereby that these are to be attributed to the Lord, because they are from Him. That the all of thought and of will flows in with man, and that all good and truth are from the Lord, see nos. 2886, 2888, 3142, 3147, 4151, 4249, 5119, 5147, 5150, 5259, 5482, 5649, 5779, 5854, 5893, 6027, 6982, 6985, 6996, 7004, 7055, 7056, 7058, 7270, 7343, 8321, 8685, 8701, 8717, 8728, 8823, 8864, 9110; and the same, from experience, nos. 6053-6058, 6189-6215, 6307-6327, 6466-6495, 6598-6626. The first-fruits which were ² to be offered to the Lord, were the first-fruits of the harvest, and the first-fruits of the vintage, also the first-fruits of shearing, likewise the first-fruits of fruit. The first-fruits of the harvest were ears of corn, parched and green, also the sheaf which was to be waved, and, later, [the first-fruits] from

the threshing-floor, namely, cakes; but the first-fruits of the vintage were the first-fruits of wine, must, and oil; and besides these there were the first-fruits of sheep-shearing, and also the first-fruits of fruit; these latter were offered in a basket. All the first-born, besides, were offered to the Lord; of these the first-born of men were ransomed, as well as the first-born of those animals which were not offered in sacrifice, as of asses, of mules, of horses, and the like. The first-fruits and the first-born were offered to Jehovah, and by Jehovah were given to Aaron and to his seed, because Aaron and his sons, who administered the office of the highest priesthood, represented the Lord. By the first-fruits of corn and wine, in the present verse, are meant all the first-fruits of the harvest and vintage, which were just mentioned above; for the expressions used in the original tongue are, "fulness of corn" and "the tear of the wine;" fulness means a ripe harvest, gathered in, and tears are the things which trickle down.

- 3 What the first-fruits specifically represented—for all the statutes and rites enjoined by the Lord upon the sons of Israel represented the internal things of the Church—may be seen from the several things of which the first-fruits were given, regarded in the internal sense: that corn denotes the good of faith, and wine the truth of faith, see in the passages above cited. That the first-fruits were to be given to Jehovah, signified that it is the first thing of the Church to attribute all the goods and truths of faith to the Lord, and not to self. Attributing to the Lord means knowing, acknowledging, and believing that these things are from the Lord, and that nothing of them is from self; for, as was shown above, the all of faith is from the Lord. The first-fruits had this signification, because the first-fruits consisted of offerings and gifts which were thanksgivings for the produce of the earth, and an acknowledgment of blessings from Jehovah, that is, from the Lord; consequently, an acknowledgment that all things are from Him; in the internal sense, they are an acknowledgment of the goods and truths of faith which are signified by harvest, corn, oil, must, wine, wool, and fruits, of which the first-fruits were given. Concerning these first-fruits, see Exod. xxiii. 19; xxxiv. 26; Levit. xxiii. 10, 11, 20; Numb. xv. 19–21; xviii. 12, 13; Deut. xviii. 4; xxvi. 1–11; the like is signified by the first-fruits in Ezekiel xx. 40; and in Micah vii. 1.

9224. *The first-born of thy sons shalt thou give unto Me:* that hereby is signified that all the things of faith also which are [procured] through them, are to be attributed to the Lord, and not to self, appears from the signification of the first-born of the sons, as denoting all things of the faith of the Church (nos. 2435, 6344, 7035, 7039, 7778, 8042); and from the signification of giving to Me, which means attributing to the Lord, for

by Jehovah in the Word is understood the Lord. All the things of faith which are signified by the first-born of the sons, are those which are from the good of charity, for faith has its existence from that good. For truths, whether they be taken from the Word or from the doctrines of the Church, cannot by any means become truths of faith, unless the good in which they may be implanted, is present. The reason is, that the intellectual part is what first receives truths; for it sees them and introduces them to the will, and when they are in the will they are in the man, for the will is the man himself. Wherefore, he is greatly mistaken who supposes that faith is faith with a man, before he wills those truths, and from willing does them; nor have the truths of faith any life before this. All that which belongs to the will is called good, because it is loved; thus truth becomes good, or faith becomes charity, in the will. There are two controversies which have harassed the ² Church from the oldest times; the one is whether faith or charity is the first-born of the Church; the other, whether faith separate from charity is saving. These controversies have arisen because, before a man has been regenerated, he perceives the truths which are to become matters of faith, but he does not perceive the good which is of charity. For the truths of faith enter by an external way, namely, by hearing, and are deposited in the memory, whence they make their appearance in the intellectual part. But the good of charity flows in by an internal way, namely, through the internal man out of heaven, that is, through heaven from the Lord, and on this account does not become a matter of perception until those truths which are called truths of faith, begin to be loved for the sake of a good use and for the sake of life; and this happens when they are made matters of the will. It is on this ground, then, that faith was declared to be the first-born of the Church, and also had attributed to it the right of primogeniture, that is, the right of priority and superiority over the good of charity; although the good of charity is actually prior and higher, and the truth of faith only apparently so; see nos. 3325, 3494, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4925, 4926, 4928, 4930, 4977, 5351, 6256, 6269, 6272, 6273. The ³ reason why the member of the Church has been in obscurity on these subjects is, that he did not perceive that all things in the universe have reference to truth and to good, and that they [must] refer to both in order to be anything; neither did he perceive that in man there are two faculties, understanding and will, and that truth has reference to the understanding, and good to the will; and that unless they refer to both, neither is appropriated to man. Inasmuch as these things were in obscurity, and the ideas of man's thought are nevertheless founded on such things, the error could not be exhibited

before the natural man; though if it had been once exhibited, the member of the Church would have seen as in clear light, from the Word, that the Lord Himself has spoken innumerable things concerning the good of charity—that this good is the chief thing of the Church, and that faith is not anywhere except in that good. The good of charity consists in doing good from willing good. He would then have seen also the errors which have been introduced by the doctrine of faith separate from charity; for instance, that a man can will evil and believe the truth; consequently, that the truth may agree with evil. Further, that faith can cause the life of heaven with a man who leads an infernal life; consequently, that the one life can be transformed into the other; and hence that those who are in hell can be raised into heaven, and can lead among the angels a life contrary to their former life; not considering that leading a life contrary to the life which a man has adopted in the world, means being deprived of life; and that they who attempt this are like those who are in the agony of death, and put an end to their life by dire torments. Such errors, and very many others, are introduced by the doctrine of faith separate from charity.

9225. *So shalt thou do with thine ox, with thy flock:* that hereby is signified [that this attribution to the Lord extends] even to exterior and interior good, appears from the signification of an ox, as denoting exterior good, and from the signification of a flock, which means interior good; see nos. 5913, 8937, 9135.

9226. *Seven days it shall be with its mother:* that this signifies their first state with truths, appears from the signification of seven days, as denoting the first state of those who are being regenerated; for days denote states (nos. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962, 8426, 9213), and seven denotes from the beginning to the end, thus what is full (nos. 728, 6508); and from the signification of mother, as denoting the Church in respect to the truth, hence also the truth of the Church; see nos. 289, 2691, 2717, 3703, 4257, 5581, 8897. From this it follows that by the expression “seven days it shall be with its mother” is signified the first state even unto fulness, that is, an entire state from beginning to end, while in truths. How the case herein is will be declared in the following paragraph.

9227. *On the eighth day thou shalt give it to Me:* that this signifies the beginning of the following state when a person lives from good, that then they are with the Lord, appears from the signification of the eighth day, as denoting the beginning of a following state, see nos. 2044, 8400; and from the signification of giving to Jehovah, which means giving to the Lord, for by Jehovah in the Word is understood the Lord (nos. 1736,

2921, 3023, 3035, 5663, 6303, 6945, 6956, 8274, 8864). That hereby is signified that when a person lives from good, these things are with the Lord, is on this ground that in the internal sense the twofold state of the man who is being regenerated is treated of; and the first state is when he is being led by the truths of faith to the good of charity, and the second state, when he is in that good: since he is then with the Lord, therefore these things are signified by the expression, Thou shalt give it to Me. That there are two states with the man while he is being regenerated—the first when he is being led through the truths of faith to the goods of charity, and the second when he is in the good of charity, see nos. 7923, 7992, 8505, 8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701; and that when a man is in the good of charity, he is in heaven, and thus with the Lord, see nos. 8516, 8539, 8722, 8772, 9139. How it is with this twofold state of the man ² who is being regenerated, shall now be declared in a few words. It has been shown above (no. 9224), that those truths which are called truths of faith enter with the man by an external way, and that the good which belongs to charity and love enters by an internal way. The external way is through hearing into the memory, and from the memory into the understanding, for the understanding is a man's internal sight. By this way enter the truths which are to become truths of faith, that they may be introduced into the will, and thus be appropriated to the man. The good which flows in from the Lord by the internal way, flows into the will, for the will is the man's Internal. The good which is from the Lord, at the boundary line there, meets the truths which have entered through the external way, and by conjunction causes the truths to become good; and in proportion as this is effected, the order is inverted, that is, in the same proportion the man is not led by truths, but by good; consequently, in the same proportion he is led by the Lord. From this it may appear, how the man is raised from the ³ world to heaven while he is being regenerated: for all things which enter by the hearing, enter from the world; and those things which are stored up in the memory, and appear in the memory before the understanding, appear in the light of the world, which is called natural light (*lumen*); but those things which enter the will, that is, which become matters of the will, are in the light of heaven—the light of heaven is the truth of good from the Lord. When these things from the will come into act, they return into the light of the world, but appear then in that light under an altogether different form; for the world at first was internally in every one of these things, but afterwards heaven is internally in every one of them. From this it is also evident why a man is not in heaven until he does truths from willing them, thus from the affection of charity.

9228. That seven signifies an entire period from beginning to end, thus what is full, appears from a number of places in the Word; as in Isaiah (xxx. 26), "The light of the moon shall be as the light of the sun, and the light of the sun shall be *sevenfold, as the light of seven days*, in the day that Jehovah shall bind up the breach of His people;" the subject here treated of is the salvation of the faithful, and their intelligence and wisdom in the Lord's kingdom; the moon denotes faith from the Lord, and thus faith in the Lord, and the sun, love from the Lord, and thus love to the Lord (nos. 30-38, 1521, 1529-1531, 2441, 2495, 3636, 3643, 4060, 4321, 4696, 5377, 7078, 7083, 7171, 8644); the light of the sun sevenfold, as the light of seven days, denotes a state full of intelligence and wisdom from love and faith in the Lord. In Ezekiel (xxxix. 9, 10, 12), "The inhabitants of the cities of Israel shall go forth, and shall set on fire, and burn the weapons, both the shield and buckler, with the bow and with the arrows, and with the hand-staff and with the spear; *they shall kindle a fire with them for seven years*, so that they shall bring no wood out of the field, neither cut it from the forests, *and they shall cleanse the land seven months*;" the destruction of falsity is here treated of; the weapons which are here enumerated denote the falsities through which the wicked fight against the truths of the Church; kindling a fire with them for seven years, signifies a complete destruction through the lusts of the loves of self and the world; "so that they shall bring no wood from the field, neither cut it from the forest," signifies until nothing good remains either in the interior, or in the exterior man; cleansing the land seven months, signifies a complete restoration of good and truth in the Church. In very many places it has been shown that weapons denote the truths that fight against falsities, and, in the opposite sense, falsities that fight against truths; that bows with arrows are doctrinals of the truth, and, in the opposite sense, doctrinals of what is false: that a hand-staff signifies the power of the truth, and, in the opposite sense, the power of what is false; that setting on fire and burning denotes laying waste through the lusts of the love of self and of the world; that woods from the field denote the interior goods of the Church, and woods from the forest, the scientifics of good and truth; and that the land signifies the Church. Every one can see that other things are meant here than those which appear in the letter; as for instance, that they should burn the weapons, and kindle a fire seven years, that they should bring no wood from the field, neither cut it from the forest. That holy and Divine things, nevertheless, are signified thereby is known, because the Word is holy and from the Divine; but what holy and Divine things are contained in the above words cannot be known at all, unless it be known what is signified

by weapons, by seven years, and seven months, and what by woods from the field, and woods from the forests. From this it is evident that these prophetic words are not understood at all without some acquaintance with the internal sense. In David 3 (Psalm cxix. 164), "*Seven times a day* do I praise Thee because of the judgments of Thy righteousness." Again (Psalm lxxix. 12), "Render unto our neighbours *sevenfold* into their bosom;" sevenfold means to the full. In like manner in Moses (Levit. xxvi. 18, 21, 24, 28), that they should be punished "*sevenfold*" if they transgressed the precepts and statutes. He who does not know that seven signifies a whole period from beginning to end, and hence what is full, will think that seven weeks signify seven periods of time, as in Daniel (ix. 25), "Know thou and discern: from the going forth of the word, that Jerusalem shall be restored and built, even to Messiah the Prince, there are seven weeks;" but by seven weeks even to Messiah the Prince, is signified what is said of the Lord, namely, that He shall come in the fulness of time; wherefore there is signified thereby an entire period. From this it is evident, that in Rev. (i. 4) by the "*seven spirits* before the throne of God;" in Rev. (v. i.) by the "*book sealed with seven seals*;" and in Rev. (xv. 1, 6, 7 and xxi. 9) by the "*seven angels* having *seven vials*, which are the *seven last plagues*," the things signified are not seven spirits, nor seven seals, nor seven angels, seven vials and seven plagues, but that they denote all things even to the full. In like manner, in 1 Sam. (ii. 5) by "*the barren hath borne seven*" is not meant seven, but many, even to fulness. Because seven had such a 4 signification, it was ordained, Exodus (xxix. 30), that "a priest, at his initiation, should be clothed with garments *seven days*;" (*Ibid.* v. 35), that "his hands should be filled *seven days*;" and (*Ibid.* v. 37), that "the altar should be sanctified *seven days*;" Levit. (viii. 33, 34), that they who were initiated into the priesthood should not "go out from the tent *for seven days*." So, likewise, in Matt. (xii. 43, 45), and Luke (xi. 26), in the case of "the unclean spirit going out of a man and returning *with seven others*;" and in Luke (xvii. 4), that "if a brother should sin *seven times in a day*, and *seven times* turn again, he should be forgiven;" and in Daniel (iv. 16, 23, 25), that "the heart of Nebuchadnezzar should be changed from a man, and the heart of a beast given him, until *seven times* had passed over him." On this ground, also, it was, in Job (ii. 13), that "Job's friends sat on the earth with him *seven days and seven nights*, and spake nothing to him." That *seventy* in like manner signifies what is full, see no. 6508; also a week, see nos. 2044, 3845. From this, then, it may be seen that by the eighth day is signified the beginning of the following state.

9229. (Verse 30.) *And ye shall be men* (viri) *of holiness to Me*: that this signifies the state of life then from good, appears

from the signification of men of holiness as denoting those who are led of the Lord ; for the Divine which proceeds from the Lord is holiness itself (nos. 6788, 7499, 8127, 8302, 8806) ; hence they who receive it by faith, and also by love, are called holy. He who believes that a man is holy from any other source, and that anything else in him is holy, than what is from the Lord, and is received, is very greatly deceived ; for that which is of man and is called his own self (*proprium*) is evil. A man's self (*proprium*) is nothing but evil (see nos. 210, 215, 694, 874, 876, 987, 1047, 4328, 5660, 5786, 8480, 8944). So far as a man can be withheld from his own self, so far the Lord can be present, and therefore so far the man has holiness (nos. 1023, 1044, 1581, 2256, 2406, 2411, 8206, 8393, 8988, 9014). That the Lord is the Only Holy One, and that only that is holy which proceeds from the Lord, thus what a man receives from the Lord, is evident from the Word throughout : as in John (xvii. 19), "*I sanctify Myself*, that they also may be *sanctified in the Truth* ;" sanctifying Himself means making Himself Divine by His own power ; wherefore, they are said to be sanctified in the truth, who by faith and life receive the Divine Truth proceeding from Him ; wherefore, also, the Lord, after His resurrection, speaking with the disciples (John xx. 22), "*breathed upon them and said to them, Receive ye the Holy Spirit* ;" breathing upon them was a representative of the giving of life through faith and love ; as also in Genesis (ii. 7), "*Jehovah breathed into his nostrils the breath of lives, and man became a living soul*." In like manner elsewhere, as Psalm xxxiii. 6 ; civ. 29, 30 ; Job xxxii. 8 ; xxxiii. 4 ; John iii. 8. Hence, also, the Word is said to be inspired, because it is from the Lord ; and they are called inspired men who wrote the Word. That breathing, and, consequently, inspiration, corresponds to the life of faith, see nos. 97, 1119, 1120, 3883-3895. On this ground it is that [the expression] *spirit*, in the Word, is derived from *wind*, and that holiness from the Lord is called the *wind of Jehovah* (no. 8286) ; and that the Holy Spirit means the holiness proceeding from the Lord (nos. 3704, 4673, 5307, 6788, 6982, 6993, 8127, 8302, 9199). As also in John (i. 33), that the Lord "*baptizeth with the Holy Spirit*," and in Luke (iii. 16), that "He baptizeth *with the Holy Spirit* and with fire." Baptizing, in the internal sense, signifies regenerating (nos. 4255, 5120, 9088) ; baptizing with the Holy Spirit [and with fire] means regenerating by the good of love ; that fire denotes the good of love, see nos. 934, 4906, 5215, 6314, 6832, 6834, 6849, 7324. And in John (Rev. xv. 4), "Who shall not fear Thee, O Lord, and glorify Thy name, for *Thou only art holy* ?" It is said by the angel concerning the Lord in Luke (i. 35), "*A holy thing shall be born of thee* ;" and in Daniel (iv. 13), "I saw in the visions of my head upon my bed, and behold a watcher and a *holy one* came down from heaven ;" where the holy thing

and the holy one stand for the Lord. Since the Lord alone is 5 Holy, therefore He is called, in the Old Testament, *the Holy One of Israel*, the Redeemer, the Preserver, and the Regenerator: as in Isaiah, i. 4; v. 19, 24; x. 20; xii. 6; xvii. 7; xxix. 19; xxx. 11, 12, 15; xxx. 1; xxxvii. 23; xli. 14, 16, 20; xliii. 3, 14; xlv. 11; xlvii. 4; xlviii. 17; xlix. 7; liv. 5; lv. 5; lx. 9, 14; Jer. l. 29; li. 5; Ezek. xxxix. 7; Psalm lxxi. 22; lxxviii. 41; lxxxix. 18. Therefore, the Lord in heaven, also, and consequently heaven itself, is called *the Habitation of holiness*, Jer. xxxi. 23; Isaiah lxiii. 15; Jer. xxv. 30; and *a Sanctuary*, Ezek. xi. 16; xxiv. 21; and also *the Mountain of holiness*, Psalm xlviii. 1. For the same reason the middle of the tent, where the ark was which contained the Law, was called the *Holy of Holies*, Exod. xxvi. 33, 34; for by the Law in the ark, in the middle of the tent, was represented the Lord as to the Word, for the Law is the Word (nos. 6752, 7463). From all this it 6 may be manifest why *the angels* are called *holy*, Matt. xxv. 31; Mark viii. 38; Luke ix. 26; Psalm cxlix. 1; Dan. viii. 13; and, likewise, *the prophets*, Luke i. 70; as also *the apostles*, Rev. xviii. 20; not that they are holy of themselves, but of the Lord, who alone is holy, and from whom alone is what is holy: for by the angels are signified truths, since they are receptions of the truth from the Lord (nos. 1925, 4085, 4295, 4402, 7268, 7873, 8192, 8301); by the prophets, the doctrine of the truth which is through the Word from the Lord (nos. 2534, 7269); and by the apostles, are signified all the truths and goods of faith which are from the Lord in the aggregate (nos. 3488, 3858, 6397). Sanctifications among the Israelitish and Jewish people were 7 for the purpose that the Lord who alone is holy might be represented, and that the holiness which is from Him alone might likewise be represented: hence *the sanctification of Aaron and his sons*, Exod. xxix. 1-35; Levit. viii. 10, 11, 13, 30; *the sanctification of their garments*, Exod. xxix. 21, 22; *the sanctification of the altar, that it might be Holiness of Holinesses*, Exod. xxix. 36, 37, 44; *the sanctification of the tent of the congregation, of the ark of the testimony, of the table, of all the vessels, of the altar of incense, of the altar of burnt-offerings, and of its vessels, and of the laver and the base thereof*, Exod. xxx. 26-29. That the Lord is that Holiness itself which was 8 represented, is also evident from the Lord's words, viewed in the internal sense, in Matthew (xxiii. 17, 19), "Ye fools and blind! whether is greater, the gold, or *the temple which sanctifies the gold?* and whether is greater, the gift, or *the altar which sanctifies the gift?*" By the temple was represented the Lord Himself, and also by the altar; and by the gold was signified the good which is from the Lord; and by the gift, that is, the sacrifice, were signified the things which belong to faith and charity from the Lord. That the Lord was represented by the

temple, see nos. 2777, 3720; likewise by the altar (nos. 2777, 2811, 4489, 8935, 8949); that by gold was signified good from the Lord (nos. 1551, 1552, 5658); and by a sacrifice, worship from faith and charity, which are from the Lord (nos. 922, 923, 2805, 2807, 2830, 6905, 8680, 8682, 8936). From all this it is evident, then, why the sons of Israel were called a *holy people*, in Deut. xxvi. 19, and elsewhere; and, in the present passage, *men of holiness*; namely, because the Divine things of the Lord, and the celestial and spiritual things of His kingdom and Church, were represented in each single thing of their worship; on which account they were called holy in a representative sense. They themselves were not on that account holy, for the representatives referred to the holy things which were represented, and not to the person who represented (nos. 665, 1097, 1361, 3147, 3881, 4208, 4181, 4288, 4292, 4307, 4444, 4500, 6304, 7048, 7439, 8588, 8788, 8806).

¹⁰ On this ground, also, it is that Jerusalem was called Holy, and Zion *the mountain of holiness*, in Zech. viii. 3, and elsewhere. Also in Matthew (xxvii. 52, 53), "And the tombs were opened; and many bodies of the saints who were dead were raised, and, coming forth out of their tombs after the Lord's resurrection, they entered into the *Holy City*, and appeared unto many;" Jerusalem is here called the *Holy City*, although it was much rather profane; for the Lord had then been crucified in it, and therefore it is called Sodom and Egypt in John (Rev. xi. 8), "Their bodies shall lie upon the street of the great city which, spiritually, is called Sodom and Egypt, where also our Lord was crucified;" but it is called holy, because it signifies the Lord's kingdom and Church (nos. 402, 2117, 3654). That the saints who were dead appeared there, which happened to some in vision, signified the salvation of those who were of the spiritual Church, and the raising into the holy Jerusalem, which is heaven, of those who until that time were detained in the lower earth; concerning whom see nos. 6854, 6914, 7090, 7828, 7932, 8049, 8054, 8159, 8321.

9230. *And flesh rent in the field ye shall not eat*: that hereby is signified that the falsified good of faith shall not be conjoined, appears from the signification of flesh, as denoting good (see nos. 7850, 9127); and from the signification of a field, as denoting the Church in respect to good, and thus the good of the Church (see nos. 2971, 3766, 7502, 7571, 9139, 9141); and from the signification of a thing rent, as denoting a thing destroyed by falsities, and hence, also, a thing falsified (no. 5828); and from the signification of eating, which means appropriating and conjoining (see nos. 2187, 3168, 3513, 3596, 4745, 5643, 8001). From this it is evident that by the words, *Ye shall not eat flesh rent in the field*, is signified that the good of the Church, that is, the good of faith falsified, must

not be appropriated, that is, conjoined. It shall be stated here ² in a few words, what the good of faith is, and what the truth of faith. Good of faith is called everything of the Church which concerns life and use, from among those things which are taught by the doctrine of the faith of the Church; in a word, everything that concerns the willing of these things, and the doing of them from obedience; for by willing and doing the truths of the faith of the Church, they become goods. Truth of faith, however, is called all that, which has not as yet any use for its end, or which is not as yet for the sake of life, consequently, which is a matter of knowledge and is kept in the memory, and which is taken up from the memory by the understanding, and thus taught. For so long as the truths of the Church do not go any further, they are only knowledges and scientifics, and in respect to goods are outside the man himself; for a man's memory and his understanding are a kind of halls or courts, and the will is as it were the inner chamber, for the will is the man himself. From this it is evident what the truth of faith and what the good of faith are. But the good which a man does in his first state, while he is being regenerated, is called the good of faith, whereas the good which he does in the second state, namely, after he is regenerated, is called the good of charity. Wherefore, so long as a man does good from the good of faith, he does good from obedience; but when he does good from the good of charity, he does it from affection. Concerning these two states with the man who is being regenerated, see nos. 7923, 7992, 8505, 8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701, 9224, 9227.

9231. *Ye shall cast it to a dog*: that hereby is signified that it is unclean, appears from the signification of dogs, as denoting those who render the good of faith unclean by falsifications: for all animals in the Word signify affections and inclinations such as are those which are with man: gentle and useful animals signify good affections and inclinations; but fierce and useless animals, evil affections and inclinations. Such things are signified by animals on this ground, that the external or natural man has affections and inclinations, appetites and senses, similar to those of the animals. But there is this difference, that the man has an Internal which is called the internal man, which is so distinct from the External that it can see the things which exist in the latter, and can rule and restrain them, and that it can also be raised into heaven, even to the Lord, and thereby be conjoined to Him by thought and affection, consequently by faith and love. It is, also, so distinct from the External that it may be separated from it after death, and then live to eternity—herein man is distinguished from the animals. But those who are merely natural and sensual men, do not see these things, for their internal man is closed towards heaven;

wherefore also they cannot draw any other distinction between man and animal, except this, that man is able to talk ; which, however, is made of small account by merely sensual men.

² The reason why dogs signify those who render the good of faith unclean by falsifications is, that dogs eat unclean things, and also bark, and bite human beings. On this ground also it was, that the nations outside the Church which were in falsities from evil, were called by the Jews dogs, and were accounted utterly worthless. That they were called dogs, is evident from the Lord's words to the Greek woman, the Syrophenician, whose daughter was grievously vexed by a demon, "*It is not good to take the bread of the sons, and cast it to the dogs.* But she said, Yea, Lord, but *the dogs also eat of the crumbs which fall from their master's table*" (Matt. xv. 26, 27 ; Mark vii. 27, 28) ; that dogs here signify those who are outside the Church, and sons

³ those who are within the Church, is evident. In like manner, in Luke (xvi. 19-21), "There was a certain rich man, who was clothed in crimson and fine linen, and lived in mirth and splendour every day ; but there was a poor man, Lazarus by name, who was cast at his door, full of sores, and desiring *to be filled with the crumbs that fell from the rich man's table ; yea, even the dogs came, and licked his sores ;*" the rich man clothed in crimson and fine linen signifies those who are within the Church ; the crimson and fine linen with which he was clothed, are the knowledges of good and truth from the Word ; the poor man signifies those within the Church, who from ignorance of the truth are in scanty good, and still desire to be instructed (no. 9209) ; he was called Lazarus, from Lazarus who was raised by the Lord, of whom it is said that the Lord loved him (John xi. 1-3, 36), that he was His friend (xi. 11), and that he reclined with the Lord at table (xii. 2) ; his desiring to be filled with the crumbs that fell from the rich man's table, signified his desire of learning a few truths from those who within the Church were in abundance ; the dogs that licked his sores denote those outside the Church, who are in good, although not in the genuine good of faith ; licking sores denotes healing

⁴ them by such means as are within their power. And in Rev. (xxii. 15), "*Without are dogs, sorcerers, and whoremongers ;*" where dogs, sorcerers, and whoremongers stand for those who falsify the good and truth of faith, who are said to be without, since they are outside heaven or the Church. That good falsified, and thus made unclean, is signified by dogs, is also evident in Matthew (vii. 6), "*Give not that which is holy unto the dogs, neither cast your pearls before the swine ;*" and in Moses (Deut. xxiii. 18), "Thou shalt not bring the hire of a whore, nor *the price of a dog*, into the house of Jehovah, for any vow, for both are an abomination unto thy God ;" the hire of a whore stands for the falsified truths of faith ; that whoredom

denotes the falsification of the truth of faith, see nos. 2466, 2729, 4865, 8904. And in David (Ps. xxii. 16, 20), "*Dogs have compassed me*, the assemblies of evildoers have surrounded me, piercing my hands and my feet; deliver my soul from the sword, and mine only one *from the hand of the dog*;" dogs stand here for those who destroy the goods of faith, who on that account are called the assemblies of evildoers; delivering the soul from the sword, means delivering from the falsity that lays waste the truth of faith; that a sword denotes the falsity that lays waste the truth of faith, see nos. 2799, 4499, 6353, 7102, 8294; and the soul, the life of faith, see no. 9050; from this also it is evident that delivering the only one from the hand of the dog, means delivering from the falsity that lays waste the good of faith. That some were to be dragged, and to be eaten by dogs (1 Kings xiv. 11; xvi. 4; xxi. 23, 24; 2 Kings ix. 10, 36; Jer. xv. 3), signified that they should perish through unclean things. That some compared themselves to dead dogs (1 Sam. xxiv. 14; 2 Sam. iii. 8; ix. 8; xvi. 9), signified that they were to be accounted as utterly worthless, and as such were to be cast out. What is further signified by dogs, see. no. 7784.

THE SPIRITS OF THE MOON.

9232. *Certain spirits appeared overhead, and voices were heard thence like thunders; for their voices reverberated just as thunders sound forth from clouds after flashes of lightning. I supposed that there was an immense multitude of spirits who had been taught how to utter their voice with such resonance. The simpler spirits, who were with me, laughed at them, at which I greatly marvelled. The cause why they laughed at them was soon discovered, and it was that the spirits who thundered were not many but few, and that they were small as children; and, again, because at former times they had inspired terror by such thunderings, and yet were quite unable to do any harm.*

9233. *That I might know their character, some were sent down from the height where they were thundering, and, strange to say, one bore another on his back, and thus two of them drew near to me. They appeared not of an unhandsome countenance, but their faces were longer than those of other spirits. In stature they were like boys of seven years old, but of robuster frame: thus they were dwarfs. I was told by the angels that they were from the Moon.*

9234. *The one who was borne by the other, when set down came to me, applying himself to my left side below my elbow. Thence he spoke, saying that when they utter their voice they thunder in this manner, and that thereby they strike with terror*

those spirits who would do them any harm ; and some they put to flight, thus being able to go in safety whither they please. In order to assure me that their sound was of such a description, he went away from me to some others, but not quite out of sight, and thundered in like manner. They showed to me further how their voice, sent forth from the abdomen, after the manner of an eructation, thus resounded like thunder.

9235. It was perceived that this arose from this circumstance, that the inhabitants of the Moon, unlike the inhabitants of other earths, do not speak from the lungs, but from the abdomen, and thus from some collection of air therein, because the Moon is not surrounded with an atmosphere, as other earths are.

9236. I was informed that the inhabitants of the Moon represent, in the Grand Man, the ensiform or xiphoid cartilage, to which the ribs are joined in front, from which also descends the linea alba, which is the point of attachment for the abdominal muscle—the rectus abdominis.

9237. That there are inhabitants even in the Moon, is well known to spirits and angels, for they often converse with them ; so likewise in the moons or satellites round the planet Jupiter, and round the planet Saturn. They who have not seen them and spoken with them, still have no doubt but that there are human beings in these moons ; for they are likewise planetary orbs, and where there is an orb there is man, for man is the end for the sake of which a planetary orb exists, and nothing has been made by the Supreme Creator without an end. That the end of creation is the human race, that there may be a heaven from it, may be clear to every one who thinks rationally. The angels also say that an earth cannot subsist apart from the human race, because the Divine provides all things on an earth for the sake of man.

9238. At the end of the next chapter it shall be stated why the Lord would be born on our planet, and on no other.

EXODUS.

CHAPTER THE TWENTY-THIRD.

THE DOCTRINE OF CHARITY AND FAITH.

9239. WE speak of believing in God, and of believing those things which are from God. Believing in God is the faith that saves : but believing the things which are from God, is a faith which, without the former, does not save. For believing in God means knowing and doing ; but believing the things which are from God means knowing and yet not doing. Those who are truly Christians both know and do, and therefore they believe in God ; but those who are not truly Christians know, and do not do [that is, they do not practise]. The latter, however, are called by the Lord foolish, and the former, prudent (Matt. vii. 24, 26).

9240. By the learned within the Church, that faith which saves is called Trust and Confidence, namely, the faith that God the Father sent His Son, to reconcile to Himself the human race, and thus to save those who have this faith.

9241. But with that Trust and Confidence, as faith itself is called, the case is thus : those who are in the love of self and of the world, that is, those who are in evils and falsities, cannot have this faith, for their heart is not turned to God, but to self and the world ; but they who are in charity towards the neighbour and in love to the Lord, can have such faith, because their heart is turned towards the Lord. This, also, the Lord teaches in John (i. 12, 13), "*As many as received, to them gave He power to be the sons of God, to them that believe on His Name ; who are born, not of bloods, nor of the will of the flesh, nor of the will of man, but of God ;*" those who are born of bloods, of the will of the flesh, and of the will of man, are they who are in evil and falsity from the loves of self and of the world ; and those who are born of God, are they who are in the good of charity and faith from the Lord ; see no. 5826.

9242. That Confidence which in a pre-eminent sense is called faith, appears like spiritual confidence even with the wicked when they are in peril of life, and when they are ill or in sickness ; but the latter have not the confidence of faith, because they think then of the state of their life after death either from the fear of hell, or from a selfish love for heaven ; for what is from fear is not from the heart, and what is from the love of self is from an evil heart ; wherefore such persons, when they escape from the peril of life or recover from disease, return

to their former life, which was a life of no confidence, that is, a life of no faith.

9243. The faith also which is understood by believing those things which are from God, that is, the truths which are from the Word, is not possible with those who are in evils from the love of self or of the world; for the love of self and of the world either rejects, or extinguishes, or perverts the truths of faith (nos. 7491, 7492). From this, again, it is evident that these persons also are without the confidence of faith; for he who does not believe the truths which are from God, cannot believe in God, because believing in God means believing on the ground of the truths that are from God.

9244. All who are in a heavenly love have confidence that they are saved by the Lord; for they believe that the Lord came into the world to give eternal life to those who believe and live according to the precepts which He taught, and that He regenerates these and makes them fit for heaven; and that He alone does this without man's aid, out of pure mercy. This is meant by believing in the Lord.

9245. That they alone are in faith who live according to the precepts of faith, the Lord teaches in John (iii. 19-21), "*The light is come into the world, but men loved darkness rather than light, for their works were evil. Every one who doeth evils, hateth the light, and cometh not to the light lest his works should be reproved. But he that doeth the truth, cometh to the light that his works may be made manifest, since they have been wrought in God;*" coming to the light means coming to the faith in the Lord, thus to faith from the Lord. In like manner, in Luke (vi. 46-49), "*Why call ye Me Lord, Lord, and do not the things which I say? Every one that cometh unto Me, and heareth My words, and doeth them, is like a man building a house, who laid a foundation upon the rock. But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation;*" they who do the sayings or words of the Lord, are they who love their neighbour, and love the Lord: for whoever loves, also does (John xiv. 20, 21, 23, 24; xv. 9-17).

CHAPTER XXIII.

1. Thou shalt not take up a report of vanity: thine hand thou shalt not offer to the wicked to be a witness of violence.

2. Thou shalt not be after many for evils; and thou shalt not reply in a cause so as to wrest [it] by turning aside after many:

3. And a poor man thou shalt not regard in his cause.

CHAPTER XXIII.

4. When thou meetest thine enemy's ox, or his ass, going astray, leading back thou shalt lead it back to him.

5. When thou seest the ass of him that hateth thee lying under his burden, and wouldest forbear from relieving it, relieving thou shalt relieve it with him.

6. Thou shalt not turn aside the judgment of thy needy one in his cause.

7. From the word of a lie thou shalt keep thyself far off; and the innocent and just slay thou not, for I will not render just the wicked.

8. And thou shalt take no gift; for a gift bindeth those whose eyes are open, and perverteth the words of the just.

9. And a stranger thou shalt not oppress; and ye know the soul of a stranger, for ye were strangers in the land of Egypt.

10. And six years thou shalt sow thy land, and shalt gather in the produce thereof:

11. And in the seventh, thou shalt let it rest, and shalt release it; and the needy of thy people shall eat, and what they leave let the living beast of the field eat. So shalt thou do to thy vineyard, to thine olive ground.

12. Six days shalt thou do thy works, and on the seventh thou shalt cease from work, that thine ox may rest, and thine ass; and the son of thine handmaid may take breath, and the stranger.

13. And all that I have said unto you ye shall keep; and the name of other gods ye shall not mention, it shall not be heard at thy mouth.

14. Three times thou shalt keep a feast unto Me in the year.

15. The feast of the unleavened thou shalt keep; seven days shall thou eat the unleavened, as I have commanded thee, at the appointed time of the month Abib; for in it thou camest forth from Egypt; and My faces shall not be seen empty.

16. And the feast of the harvest of the first-fruits of thy works, which thou hadst sown in the field; and the feast of ingathering, at the end of the year, when thou gatherest in thy works out of the field.

17. Three times in the year all thy male shall appear before the faces of the Lord Jehovah.

18. Thou shalt not sacrifice upon what is leavened the blood of My sacrifice; neither shall the fat of My feast remain overnight until the morning.

19. The first of the first-fruits of thy ground thou shalt bring into the house of Jehovah thy God. Thou shalt not seethe a kid in his mother's milk.

20. Behold, I send an angel before thee, to keep thee in the way, and to bring thee unto the place which I have prepared.

21. Take heed of His face, and hear His voice; do not pro-

voke Him, for He will not bear your transgression, because My Name is in the midst of Him.

22. For if hearing thou shalt hear His voice, and shalt do all that I speak; I will be an enemy to thine enemies, and I will be an adversary to thine adversaries.

23. When mine Angel shall go before thee, and shall bring thee to the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and the Jebusite, I will also cut him off.

24. Thou shalt not bow down thyself to their gods, nor serve them, nor do after their works; for destroying thou shalt destroy them, and breaking in pieces thou shalt break in pieces their statues.

25. And ye shall serve Jehovah your God, and He shall bless thy bread and thy waters, and I will take sickness away from the midst of thee.

26. None shall be miscarrying and barren in thy land; the number of thy days I will fulfil.

27. I will send My terror before thee, and I will confound every people, to whom thou shalt come; and I will cause all thine enemies to turn the neck to thee.

28. And I will send the hornet before thee, which shall drive out the Hivite, the Canaanite, and the Hittite from before thee.

29. I will not drive him out before thee in one year, lest the land become desolate, and the wild beast of the field multiply against thee.

30. By little and little I will drive him out from before thee, until thou become fruitful and inherit the land.

31. And I will set thy border from the sea Suph, and even unto the sea of the Philistines, and from the desert even unto the river; because I will give into your hand the inhabitants of the land, and will drive them out from before thee.

32. Thou shalt not make a covenant with them and their gods.

33. They shall not dwell in thy land, lest perchance they make thee to sin against Me, when thou shalt serve their gods, because it will be a snare unto thee.

THE CONTENTS.

9246. In this chapter, in the internal sense, the falsities of doctrine and the evils of life which must be shunned, are treated of; and that then the truths of doctrine and the goods of life are implanted, and the Lord through them regenerates the member of the Church.

THE INTERNAL SENSE.

9247. Verses 1-3. *Thou shalt not take up a report of vanity: thine hand thou shalt not offer to the wicked to be a witness of violence. Thou shalt not be after many for evils; and thou shalt not reply in a cause so as to wrest [it] by turning aside after many: and a poor man thou shalt not regard in his cause.*

Thou shalt not take up a report of vanity, signifies not listening to falsities; *thine hand thou shalt not offer to the wicked*, signifies not obeying feelings of malice; *to be a witness of violence*, signifies not affirming such things as are contrary to the good of charity: *thou shalt not be after many for evils*, signifies not associating with such; *and thou shalt not reply in a cause so as to wrest [it] by turning aside after many*, signifies not associating with those who turn goods and truths into falsities and evils, and conversely; *and a poor man thou shalt not regard in his dispute*, signifies that the falsities in which those are who are in ignorance of the truth, must not be favoured.

9248. *Thou shalt not take up a report of vanity*: that this signifies not listening to falsities, appears from the signification of taking up a report, as denoting hearing and doing, and thus listening; for in the original tongue a report is expressed by a word which signifies hearing. It appears also from the signification of vanity as denoting falsity, and indeed the falsity of doctrine and religion, as may appear from the following passages: Ezek. (xii. 24), "There shall be no more *any vision of vanity*, or any flattering divination in the midst of the house of Israel;" a vision of vanity denotes a false revelation. Again (Ezek. xiii. 6, 8, 9), "*They have seen vanity* and the divination of a lie; because ye *speak vanity*, and see a lie; therefore, behold, I am against you, that Mine hand may be *against the prophets that see vanity*, and that divine a lie;" the prophets, of whom it is here said that they see vanity, and divine a lie, signify teachers, and in a sense abstractedly [from persons], doctrine (nos. 2534, 7269); and seeing is predicated of the prophets, wherefore also in ancient times they were called seers (1 Sam. ix. 9), likewise divining; seeing, that² is vision, when applied to prophets, signifies in the internal sense the revelation which has respect to doctrine, and divining or divination signifies the revelation which has respect to life; and because vanity signifies the falsity of doctrine, and a lie the falsity of life, it is said, They have seen vanity and the divination of a lie. Again (Ezek. xxi. 29), "*In seeing thou hast vanity*, in divining thou hast a lie." And in Zechariah (x. 2), "The teraphim speak iniquity, and the diviners see a lie, and they speak dreams of vanity." And in Jeremiah (Lam. ii. 14), "*The prophets have seen vanity*." That vanity means the

falsity of doctrine and of religion, is also evident from Hosea (xii. 11), "*They are become vanity; in Gilgal they sacrifice bullocks.*" In Jeremiah (xviii. 15), "*My people have forgotten Me, they have burned incense to vanity.*" So elsewhere, as in Isaiah v. 18; xxx. 28; lix. 4; Psalm xii. 2; cxix. 37; cxliv. 7, 8.

9249. *Thine hand thou shalt not offer to the wicked*: that this signifies not obeying feelings of malice, appears from the signification of offering the hand, as denoting obedience, for the hand signifies *power* (nos. 878, 3387, 4931-4937, 5327, 5328, 6292, 7188, 7189, 7518, 7673, 8153, 8231), and also *what is with any one*, thus *one's self*, so far as any one is able (no. 9133). Wherefore, offering the hand to any one, means making common cause with him, which, when it is done from malice, signified by "the wicked," denotes obeying; for malice persuades and leads. It appears also from the signification of the wicked, as meaning malicious, and in the abstract sense malice. It is said in the abstract sense, because the angels, who are in the internal sense of the Word, that is, who perceive the Word spiritually, think and speak abstractedly from the person; see nos. 4380, 8343, 8985, 9007; that the idea of the person with them is turned into the idea of the thing, see nos. 5225, 5287, 5434.

9250. *To be a witness of violence*: that this signifies not affirming such things as are contrary to the good of charity, appears from the signification of a witness, as denoting confirmation (nos. 4197, 8908); and from the signification of violence, as denoting the destruction of the good of charity (no. 6353): thus a "witness of violence" means affirmation contrary to the good of charity.

9251. *Thou shalt not be after many for evils*: this signifies not associating with such things as were mentioned above, namely, listening to falsities, obeying feelings of malice, and affirming such things as are contrary to the good of charity; these are the evils which are here meant. Being after many, signifies being with many, and thus associating; for in the original tongue the following expressions are used: being after, going after, and walking after, by which is meant, being with and following, therefore also associating; as in Jer. vii. 9; xi. 10; 1 Sam. xvii. 13; 1 Kings xiv. 8; Deut. iv. 3; viii. 19, and elsewhere.

9252. *Thou shalt not reply in a cause, so as to wrest [it] by turning aside after many*: that this signifies not associating with those who turn goods and truths into evils and falsities, and conversely, appears from the signification of replying in a cause, that is, with regard to what is just and fair, and good and true, in the subject of a contention (no. 9024); for replying means declaring one's opinion, and judging; it follows likewise from the signification of turning aside after many, which means

agreeing with, and thereby associating with many; and from the signification of wresting, which means turning the truth into falsity, and good into evil, and conversely.

9253. *And a poor man thou shalt not regard in his cause:* that hereby is signified that the falsity in which those are who are in ignorance of the truth, must not be favoured, appears from the signification of a poor man, as denoting those who are in few truths, and also in falsities, out of ignorance; but those among them who are in good, desire to be instructed in truths, whereas they who are in evil, do not wish to be instructed. For falsities with those who are in good can be bent towards truths, and finally dispersed; while, with those who are in evil, falsities cannot be bent towards truths, and thus they cannot be dispersed. Of such poor persons, it is said, Thou shalt not regard them in their cause, that is, Thou shalt not favour their falsities; for by having regard is signified favouring, and by a cause is signified the contention of the truth against a falsity, and of the falsity against a truth. That the poor denote those who are in few truths, and in falsities from ignorance, see no. 9209; and that falsities with those who are in good are gentle and pliant, but with those who are in evil, violent and unbending, see nos. 4736, 6359, 8051, 8149, 8298, 8311, 8318.

9254. Verses 4-9. *When thou meetest thine enemy's ox, or his ass, going astray, leading back thou shalt lead it back to him. When thou seest the ass of him that hateth thee lying under his burden, and wouldest forbear from relieving it, relieving thou shalt relieve it with him. Thou shalt not turn aside the judgment of thy needy one in his cause. From the word of a lie thou shalt keep thyself far, and the innocent and just slay thou not, for I will not render just the wicked. And thou shalt take no gift, for a gift blindeth those whose eyes are open, and perverteth the words of the just. And a stranger thou shalt not oppress; and ye know the soul of a stranger, for ye were strangers in the land of Egypt.*

When thou meetest thine enemy's ox, or his ass going astray, signifies good not genuine, and truth not genuine, with those who are outside the Church; *leading back, thou shalt lead it back to him,* signifies instruction and amendment; *when thou seest the ass of him that hateth thee lying under his burden,* signifies the false that does not agree with the good of the Church, in consequence of which they will perish; *and wouldest forbear from relieving it,* signifies no reception of the truth; *relieving thou shalt relieve it with him,* signifies exhortation, nevertheless, and effort toward amendment; *thou shalt not turn aside the judgment of thy needy one in his cause,* signifies not destroying the scanty truth with those who are in ignorance; *from the word of a lie thou shalt keep thyself far,* signifies aversion from the falsity from evil; *and the innocent and the just slay thou not,* signifies aversion from the destruction of interior

and exterior good; *for I will not render just the wicked*, signifies that such malice is against Divine justice; *and thou shalt take no gift*, signifies aversion from any gain whatever; *for a gift blindeth those whose eyes are open*, signifies that gains cause truths not to appear; *and perverteth the words of the just*, signifies that they [cause them to] appear as truths of good; *and a stranger thou shalt not oppress*, signifies that those who desire to be instructed in the truths of the Church should not be harassed by evils of life; *and ye know the soul of a stranger*, signifies their desire and their life; *for ye were strangers in the land of Egypt*, signifies that they were protected from falsities and evils when they were harassed by infernals.

9255. *When thou meetest thine enemy's ox, or his ass, going astray*: that this signifies good not genuine, and truth not genuine, with those who are outside the Church, appears from the signification of an enemy, as denoting those who are outside the Church, of whom we shall speak presently; further, from the signification of an ox, which means the good of the external man, and from that of an ass, which denotes the truth of the external man (nos. 2781, 9135)—but good and truth not genuine, such as are with those who are outside the Church, who are signified by an enemy. The reason why those outside the Church are meant by an enemy is, that they think differently in respect to the good and truth of faith; for they have not the Word, and therefore do not know anything of the Lord, nor anything of the Christian faith and charity, which are from the Lord alone: hence it is, that neither the truth of their faith, nor the good of [their] charity is genuine. Therefore in the other life also they do not live together with those who are of the Church, but live separately from them, for all in the other life are associated according to good and the truth therefrom, since they constitute spiritual life and conjunction.

2 Nevertheless, they who are in heaven do not account as enemies those who are outside the Church, but instruct and lead them to Christian good. They also receive this good who, while in the world, lived among one another in subordination, obedience, and in some kind of mutual charity, from their religion. In the literal sense, however, they are called enemies, because, as said above, they differ spiritually in respect to the truth of faith, and the good of charity; see what has been stated from experience concerning the state and condition in the other life of the nations outside the Church (nos. 2589–2604, 2861, 2863, 4190, 4197). That these same persons should be accounted as friends, and to be instructed and amended, is meant in the internal sense by “leading back thou shalt lead it back,” which is treated of in what follows. There is only to be added here, that, in the Word, beasts of various kinds signify affections and inclinations, such as the man has in

common with the beasts; and, in the spiritual sense, the affections of internal and external good and truth (see nos. 45, 46, 142, 143, 246, 714, 715, 776, 2179, 2180, 2781, 3218, 3519, 5198, 9090); that beasts, therefore, were employed in sacrifices according to their signification (nos. 1823, 2180, 2805, 2807, 2830, 3519). On this ground it is, that by this moral law concerning the leading back of the stray oxen and asses of an enemy, are signified in the spiritual sense such things as belong to the Church, thus such things as belong to the mutual love or charity [that is to be exercised] towards those who think differently in respect to the truths of the Church.

9256. *Leading back thou shalt lead it back to him*: that this signifies instruction and amendment, appears from the signification of leading back, when applied to those outside the Church who are in good and truth not genuine, as denoting instruction and amendment, because by this means they are led back. That good ought to be done to those who are outside the Church, is also meant by the Lord's words, in Matthew (vi. 43-47), "Ye have heard that it was said, *Thou shalt love thy neighbour*; but I say unto you, *Love your enemies*, bless them that curse you, do good to them *that hate you*; for if ye love them that love you, what reward have ye? and if ye salute your brethren only, what do ye more [than others]?" Here also by enemies, and by them that hate, are meant, in the spiritual sense, those who think differently in respect to the goods and truths of faith; in general, those who are outside the Church, because the Jewish nation considered these as enemies, and they were allowed to hand them over to destruction, and to slay them with impunity. That these are here meant, in the spiritual sense, by enemies, is evident, because it is said, If ye salute your brethren only, what do ye more [than others]? for all were called brethren who were born of Jacob, thus who were within the Church. As to what² further concerns those who are outside the Church, and are called Gentiles, they are indeed in falsities of doctrine, but out of ignorance, because they have not the Word; yet when instructed, they are in clearer perception, and therefore in a more inward perception concerning heavenly life with man, than Christians are, because they have not confirmed themselves against the truths of faith, as very many Christians have; wherefore, their internal man is not closed, but, as with children, is readily opened, and receptive of the truth. For they who have confirmed themselves against the truths and goods of faith, as is done by all who lead an evil life, close the internal man with themselves above, and open it beneath; wherefore their internal man beholds only those things which are beneath, that is, it looks only into the external or natural man, and through it at those things which are in the world, and at those

things which surround their body, and which are upon the earth: and since this is so, they look downwards, namely, 3 towards hell. With such the internal man cannot be opened towards heaven, unless the negations of the truth, that is, the affirmations of falsity whereby it was closed, are first broken up, and they must be broken up in this world. This cannot be effected except by a complete inversion of the life, and thus during several years; for falsities array themselves by series, establishing a continuous connection among one another, and they form the natural mind itself, and its mode of viewing those things which belong to the Church and heaven. On this ground it is that all things belonging to faith and charity, that is, all things which belong to the doctrine of the Church, or to the Word, in general all heavenly and Divine things, are to them thick darkness, and that worldly and terrestrial things, on the contrary, are light to them. It is evident from this that destroying falsities with such persons means destroying life itself; and that if they are to have anything new in respect to life, falsities must successively be uprooted, and truths and goods implanted in their stead; and these must in like manner form among one another a continuous connection, and be arranged in series. This is meant by that complete inversion of the life, which can be brought about only during several years; wherefore, if any one believes that a person can be made new in a moment, he 4 errs greatly. But they who have not confirmed themselves against the goods and truths of faith—as is the case with those who are outside the Church, and yet have lived in some kind of faith and charity according to their religion—have not been able to close the internal man with themselves by negations of the truth, and confirmations of the false, in opposition to the truth of faith from the Word; wherefore, also, the internal of these persons is opened upwards, that is, towards heaven and the Lord, if not in the world, at least in the other life; and then, at the same time, all terrestrial and worldly things which they have brought with them from the life in the world, are raised so as together to look upwards; and through this they are in a condition to receive the truths of faith and the goods of charity from the Lord, and to become imbued with intelligence and wisdom, and thus to be endowed with eternal happiness. Such is the lot of all who have lived in good according to their religion. On this ground it is that the Church of the Lord is spread over the whole world. But the Lord's Church itself on earth is like the Grand Man in the heavens, whose heart and lungs are where the Word is, and its other members and organs, which live from the heart and lungs, 5 where the Word is not. From these things it may also appear, why a New Church is always instituted among the nations which are outside the Church, see nos. 2986, 4747. This is

done when the old Church, as stated above, has closed heaven against itself. For this reason the Church was transferred from the Jewish people to the Gentiles, and the Church at the present time also is being transferred to the Gentiles. That the Church is being transferred to the Gentiles who acknowledge the Lord, appears from many passages in the Word; as from the following: Isaiah (ix. 2, 3), "*The people who walked in darkness have seen a great light; they that dwelt in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, Thou hast made great their joy.*" Again (Is. xi. 10), "*It shall come to pass in that day: the root of Jesse, which standeth for an ensign of the people, the nations shall seek; and His rest shall be glory.*" Again (Is. xlii. 6, 7), "*I, Jehovah, have called Thee in righteousness, and will take hold of Thine hand; for I will keep Thee, and give Thee for a covenant to the people, for a light to the nations: to open the blind eyes, to bring forth from the dungeon him that is bound, them that sit in darkness out of the prison house.*" Again (Is. lv. 4, 5), "*Behold, for a witness to the peoples gave I him, for a Prince and Lawgiver to the nations; behold, Thou shalt call a nation that Thou knowest not, and a nation that knew not Thee, shall run unto Thee, because of Jehovah Thy God, and for the Holy One of Israel.*" Again (Is. lx. 3-5), "*Nations shall walk to Thy light, and kings to the brightness of thy rising. Lift up thine eyes round about; they all gather themselves together, they come to Thee; thy sons come from afar, and thy daughters are carried at the side by nurses. Then thou shalt see, and flow together, and thine heart shall be amazed, and be enlarged; because the multitude of the sea is converted to Thee, the armies of the nations shall come.*" And in the prophecy of Simeon concerning the Lord who was born, Luke (ii. 30-32), "*Mine eyes have seen the salvation of God, which Thou hast prepared before the face of all peoples; a light for the revelation of the nations.*" In all 7 these passages the subject is the Lord: that the nations [or, Gentiles] shall come to Him; and they come to Him when they acknowledge Him for their God; and, strange to say, the Gentiles adore one only God under a human form; wherefore when they hear of the Lord, they receive and acknowledge Him; nor can the New Church be instituted among any others. That the Church is instituted among such, is further evident from the Lord's words, in Matthew (xxi. 42, 43), "*Have ye not read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner? Therefore say I unto you, The kingdom of God shall be taken away from you, and given to a nation bringing forth the fruits thereof;*" the stone means the Lord (no. 6426); the builders are they who are of the Church. That these will be last, and the nations first, appears

from Luke (xiii. 29, 30), "*They shall come from the east, and west, and from the north, and south, and recline at table in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last.*"

9257. *When thou seest the ass of him that hateth thee lying under his burden:* that this signifies the false that does not agree with the good of the Church, in consequence of which they will perish, appears from the signification of an ass, as denoting scientific truth, and therefore in the opposite sense, scientific falsity (nos. 2781, 5492, 5741, 8078); and from the signification of one that hateth, when said of falsity, as denoting what is opposed to the good of the Church, and therefore what does not agree with it; for hatred, in the spiritual sense, means the aversion and variance which exist between truths and falsities, as well as between goods and evils (nos. 3605, 4681, 4684); and from the signification of lying under a burden, which means perishing. From this it is evident, that "the ass of him that hateth thee," signifies the false that does not agree with the good of the Church, in consequence of which they will perish.

9258. *And wouldest forbear from relieving it:* that this signifies no reception of the truth, appears from the signification of forbearing from relieving, which means not instructing and amending; here not being able to be instructed, thus not being capable of receiving truth, because it is said of falsity, which does not agree with the good of the Church: this falsity is of such a character. That relieving in the spiritual sense, has this meaning, is evident from this consideration that words adapt themselves to their subject; thus, in the literal sense, relieving applies to the burden under which the ass lies, and, in the internal sense, to the falsity which does not agree with the good of the Church; wherefore, in this latter sense, is signified no retreating from falsity, by amendment; thus also no reception of the truth, whereby amendment, that is, a retreating is effected. There are falsities which agree with the good of the Church, and there are falsities which do not agree with it; the falsities which agree, are those in which good lies hidden, and which thus through good can be bent towards truths; but falsities which do not agree with the good of the Church are those wherein evil lies concealed, and which therefore cannot be bent towards truths. With the good which lies inwardly concealed in genuine truths, or in the truths not genuine, which just above were called falsities, as well as with the evil which lies inwardly concealed in falsities, and also in truths, the case is as with the prolific germ in the seed of a fruit; while the fruit is being formed, all its fibres look towards the prolific germ of the seed, which they nourish and form by the percolating sap; but after it has been formed, the fibres

retreat, and carry the sap away from the seed. The pulp of the fruit in consequence of this splits open and rots, and serves then to the prolific germ for soil. With the seed itself, when its prolific germ begins to put itself forth anew in the earth, the case is the same. The prolific germ in plants corresponds in man to good; the seed itself corresponds to internal things, and the pulp of the fruit around the seed corresponds to external things. When the Internal of man is being formed anew, that is, regenerated, the scientifics and truths which belong to the external man are like the fibres of the fruit, through which the sap is carried towards the Internal; afterwards, when the man has been regenerated, these things are also separated, and then they serve for soil. The case is the same with the man's Internal to which the seed corresponds; here the good which has been formed in this manner produces a new man, just as the prolific germ in the seed produces a new tree, or a new plant. All things thus are made new, and afterwards multiply, and produce fruit to eternity. Hence the new man becomes like a garden or paradise, to which he is also compared in the Word. This is meant by the Lord's 3 words, in Matthew (xiii. 31, 32), "*The kingdom of the heavens is like unto a grain of mustard seed, which a man took, and sowed in his field, which is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and build nests in the branches thereof.*" From this it may appear how the case is with the truths, both genuine and not genuine, which inwardly contain good; namely, that after the good has been formed, it produces such truths as agree with good; and although they may not be genuine truths, they are still accepted as if they were genuine, because they savour of good, for from it they derive their essence and life. For good fecundates and develops itself through truths, and during its development it is continually in the effort to produce a new good, wherein there is a like prolific germ: just as the prolific germ of a seed acts in the case of a plant or a tree, when it thrusts itself forth from the earth for the sake of new fruits, and new seeds. But of these there are endless varieties which are according to the goods that are formed by a life of charity, in agreement with the precepts of faith. How the case is with the falsities in which 4 there is evil, may be seen from the opposite; namely, that they are like trees bearing evil fruits, which must be uprooted, and cast into the fire, according to the Lord's words, in Matthew (vii. 17-20), "*Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit; a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire; wherefore by their fruits ye shall know them.*"

See also Matthew xii. 33. And in John (xv. 4-6), "*Jesus said, As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in Me. I am the vine, ye are the branches; he that abideth in Me, and I in him, the same beareth much fruit: for without Me ye can do nothing. If a man abide not in Me, he shall be cast forth as a branch, and shall wither; and they gather him, and cast him into the fire, and he is burned.*" From this it is evident that all good, that is to bear any fruit, must be from the Lord; and that unless it is from Him, it is not good.

9259. *Relieving thou shalt relieve it with him:* that this signifies exhortation, and effort towards amendment, appears from the signification of relieving, when applied to the falsity which does not agree with the good of the Church, as denoting amendment, see above (no. 9258); in the present case, effort at amendment and exhortation, because such falsity is amended with difficulty. Falsities which do not agree with the good of the Church, are all those which are against the Lord, and against the good of the love to Him, and against the good of the charity towards the neighbour. That such things, as have now been explained, lie inwardly concealed in these two laws or judgments, is evident also from this circumstance, that the things contained in their letter seldom happen, namely, that a stray ox or ass of an enemy is met with, and that the ass of one that hates us is lying under a burden; wherefore these ordinances are not of sufficient importance as to have been included amongst the laws and judgments proclaimed from Mount Sinai; but the things inwardly contained within them cause them to rank among the chiefest judgments; for this is contained in them, that even Gentiles should be loved, and instructed in the truths of faith, and amended as to life. But these internal contents of those laws could not be expounded before the Israelitish and Jewish people, because they were in external things without internal; and because they had received it from their fathers that they should hate, and therefore account as enemies and foes all who were not of their brethren, that is, who were not born of Jacob. Concerning the Jews and their character, see nos. 4307, 4314, 4316, 4317, 4429, 4433, 4444, 4825, 4903, 6304, 8588, 8788, 8806, 8871.

9260. *Thou shalt not turn aside the judgment of thy needy one in his cause:* that this signifies not destroying the scanty truth with those who are in ignorance, appears from the signification of turning aside, whereby is meant wresting, and thus destroying; and from the signification of judgment, which denotes what is right and true (nos. 2235, 2335, 5068, 6397, 7206, 8685, 8695, 8972); and from the signification of a needy one, as denoting one who from ignorance is in scanty truth, and

still desires to be instructed (no. 9309); and from the signification of a cause [of litigation], as denoting contention (nos. 5963, 9024). "In his cause," means here in his dispute concerning the scanty truth, for which he contends.

9261. *From the word of a lie thou shalt keep thyself far*: that this signifies aversion from the falsity from evil, appears from the signification of a lie, as denoting the falsity from evil (nos. 8903, 9248). It denotes the falsity from evil, because this falsity has to be kept far off, since it derives its essence from evil; and evil and good are opposites, for evil is from hell, and good is from heaven, and in heaven it is from the Lord. But the falsity not from evil, which is the falsity of ignorance, is not of such a character; see nos. 1679, 2863, 4551, 4552, 4729, 4736, 6359, 7272, 7574, 8149, 8311, 8318, 9258. It appears also from the signification of keeping afar off, which means holding in aversion. That keeping afar off means aversion, arises from the appearances in the spiritual world, where persons are afar off, according to dissimilarities, differences and aversions in respect to those things which belong to spiritual life; for they who appear there in one place are in a like state as to the affections, and as to the thoughts therefrom; and as soon as they differ in opinion, they are separated, and set afar off from each other; and this happens according to the degree in which they differ. This comes to pass, because spaces, as well as times in the spiritual world, are states, wherefore distances are diversities of states; nevertheless, to the external sight, states appear there as spaces, and their diversities as distances. That spaces and distances, as well as times, are states, see nos. 1273-1277, 1376-1381, 2625, 3356, 3387, 3404, 3638-3641, 4321, 4882, 9104; that, nevertheless, the appearances of spaces and distances are still there, which, however, originate from the changes of state in the interiors, see no. 5605. From this, then, it is evident that keeping afar off, in the internal sense, means aversion.

9262. *And the innocent and the just slay thou not*: that this signifies aversion from the destruction of interior or exterior good, appears from the signification of an innocent one, as denoting one who is in interior good; thus, in the abstract sense, interior good, of which we shall speak presently; and from the signification of a just one, as denoting one who is in exterior good, and in the abstract sense, exterior good; for what is just is predicated of the good of the love towards the neighbour, but what is innocent, of the good of the love to the Lord. The good of the love towards the neighbour is exterior good, and the good of the love to the Lord is interior good. It appears further from the signification of slaying, which means destroying. That what is just denotes the good of the love towards the neighbour, will also be seen below. But the innocent denotes the good of the love to the Lord on this ground, that they who love the Lord

are in innocence. For innocence is an acknowledgment at heart that no one from himself wills anything but evil, and that from himself he perceives nothing but falsity; and that all the good belonging to love, and all the truth belonging to faith, are from the Lord alone. No one can acknowledge these things at heart except they who are conjoined to the Lord by love; of such a character are they who are in the inmost heaven, which on this ground is called the heaven of innocence; wherefore the good which they have is interior good; for it is the Divine Good of love that proceeds from the Lord which is received by those who are in the heaven of innocence. On this account also they appear naked, and likewise as infants. From this circumstance it is that innocence is represented by nakedness, and also by infancy; by nakedness, see nos. 165, 213, 214, 8375; and also by infancy, see nos. 430, 1616, 2280, 2305, 2306, 3183, 3494, 2 4563, 4797, 5608. From what has just been said concerning innocence, it can be seen that the Lord's Divine cannot be received except in innocence; on which ground it is that good is not good unless innocence is in it (nos. 2526, 2780, 3994, 6765, 7840, 7887); that is, unless there is an acknowledgment that from a man's self (*proprium*) proceeds nothing but evil and falsity, and that all good and truth are from the Lord. Believing the one, and believing, as well as willing, the other, is innocence. The good of innocence, therefore, is the very Divine Good from the Lord with man. Hence it is that the innocent signifies him who is in interior good, and, in the abstract 3 sense, interior good. Since the Divine Good which is from the Lord is signified by the innocent, that is, by innocence, therefore it was a most heinous crime to shed innocent blood; and therefore, also, when this was done, the whole land incurred damnation, until this shedding of innocent blood was expiated, as may be seen from the procedure of inquiry and purification, when any one was found slain in the land. On this subject it is thus written in Moses (Deut xxi. 1-10), "When any one is found *slain in the land, lying in the field*, and it is not known who hath smitten him, then shall go forth the elders [and the judges, and they shall measure unto] *the cities which are round about him that is slain*. It shall, moreover, come to pass, in respect to the city nearest to *him that is slain*, the elders of that city shall take a heifer of the cattle, by which no work hath been done, which hath not drawn in the yoke; and the elders of that city shall bring down the heifer unto a barren valley which is neither cultivated nor sown, and shall break the heifer's neck there in the valley. Then shall come near the priests, the sons of Levi, and all the elders of that city standing near *him that is slain*, and shall wash their hands over the heifer whose neck is broken in the valley; and they shall answer and say, *Our hands have*

not shed this blood, neither have our eyes seen it: expiate Thy people Israel, whom Thou hast redeemed, O Jehovah, *nor put the innocent blood in the midst of thy people Israel*. Thus shall the blood be expiated from them. *But thou shalt put away the innocent blood from the midst of thee*, if thou shalt do what is right in the eyes of Jehovah." Every one may see that this procedure of inquiry and purgation of innocent blood shed in the land involves mysteries of heaven, which cannot be known by any means unless it is known what is signified by one slain in a field; what by a heifer of the cattle which hath done no work, and hath not drawn in the yoke; what by a barren valley, which is neither cultivated nor sown; what by breaking the neck of the heifer in that valley, by washing the hands over the heifer, and by the rest of the circumstances. That these things should have been commanded, unless they signified mysteries, would not be appropriate at all to that Word, which has been dictated by the Divine, and inspired as to every word and iota; for without some deeper signification such a procedure would have been a ceremonial of no sanctity, yea, scarcely of any meaning. Nevertheless, from the internal ⁴ sense, it is made evident what mysteries lie concealed in it; thus, if it is known that by one slain in the land, lying in a field, is signified truth and good extinguished in the Church where good [was]; that by the city nearest to him that is slain, is signified the truth of doctrine of the Church whose good has been extinguished; that by a heifer of the cattle which hath done no work, and which hath not drawn in a yoke, is signified the good of the external or natural man, that has not yet, by becoming the slave of lusts, attracted to itself any falsities of faith, nor any evils of love; that by a barren valley, which is neither cultivated nor sown, is signified the natural mind which from ignorance is not cultivated by the truths and goods of faith; that by breaking the neck in that valley, is signified expiation, on account of the absence of guilt, because it happened from ignorance; and that by the washing of the hands, is signified purification from that heinous crime. When these things are known, it becomes evident that by the shedding of innocent blood, is signified the extinction, with the member of the Church, of the Divine Truth and Good which are from the Lord, and thus the extinction of the Lord Himself. It is to be ⁵ noted that by this whole procedure there was represented in heaven a crime of this kind done without guilt, because from ignorance in which there was innocence, and consequently as if it had not been evil. Every single detail, even to the most minute in that procedure, represented something essential in that [spiritual] thing; but the things represented appear from the internal sense. That one slain means truth and good extinguished, see nos. 4503; that land (or earth) denotes the

Church, see nos. 662, 1066, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2928, 3355, 4447, 4535, 5577, 8011, 8732; that a field signifies the Church as to good, thus the good of the Church, see nos. 2971, 3310, 3766, 4982, 7502, 7571, 9139; that a city denotes the doctrine of truth, thus the truth of the doctrine of the Church, see nos. 402, 2268, 2451, 2712, 2943, 3216, 4492, 4493; that an ox means the good of the external or natural man, see nos. 2180, 2566, 2781, 9135; that a heifer therefore denotes infantile good, see nos. 1824, 1825. That work not being done, and the heifer not drawing in a yoke, denotes that it had not yet, from ignorance, served falsities and evils, is plain; for working and drawing in a yoke, means serving. That a valley denotes the lower mind, which is called the natural mind, see nos. 3417, 4715; and that barren denotes the mind which is without truths and goods, see no. 3905. Thus, a valley which is not cultivated or sown, means a natural mind not as yet cultivated by truths and goods, which therefore is as yet in ignorance. That the seed whereby it is sown denotes the truth of faith, see nos. 1025, 1447, 1610, 1940, 2848, 3038, 3373, 3671, 6158. That by breaking the neck is meant expiation, is on this ground, because by the slaying of various beasts, just as by the sacrifices, were signified expiations. That washing the hand denotes purification from falsities and evils, see no. 3147; in the present case, therefore, it means purification from that heinous crime; for shedding blood in general, signifies offering violence to good and truth (no. 9127); thus shedding innocent blood, signifies extinguishing with man the Divine from the Lord, and thus extinguishing with him the Lord Himself; for truth and good with man are the Lord Himself, 7 because they are from Him. The like is signified by the shedding of innocent blood, in Deut. xix. 10; xxvii. 25; Isaiah lix. 3, 7; Jer. ii. 34; vii. 6; xix. 4; xxii. 3, 17; Joel iii. 19; Psalm xciv. 21. The innocent, in the sense nearest [the letter], signifies one who is without guilt, and without evil; and this also in olden times was testified by the washing of the hands, Psalm xxvi. 6; lxxiii. 13; Matt. xxvii. 24; John xviii. 38; xix. 4. The reason of this was, because the good which with a man is from the Lord, is without guilt, and without evil. This good, as has been shown above, in the internal sense, is the good of innocence; but the good which is without guilt and without evil in the external man, that is, exterior good, is called what is just. As also in David (Psalm xciv. 21), "The throne of perditions shall not be allied with thee. They gather themselves together against the soul of the just, and condemn the innocent blood."

9263. Mention is often made in the Word of one who is *just*, of *justice* or *righteousness*, and of *justification*; but what is specially signified by these words, is not yet known. The

reason of it not being known is, that hitherto it has been unknown that the several expressions in the Word signify such things as belong to the internal Church and to heaven, and thus to the internal man; for in the internal man is the Internal of the Church, and [also] heaven. Further, that these interior things in the Word differ from its exterior things, which are of the letter, just as spiritual things differ from natural, or heavenly things from earthly; the difference between which is so great, that before the natural man there scarcely appears any similarity, when yet there is a full agreement. Since this has been unknown, it could not be known what he who is *just*, what *justice* and what *justification*, signify in the Word, in its spiritual and celestial senses. The heads of the Church believe that he is just and justified who knows the truths of faith from the doctrine of the Church and from the Word, and who from this has the trust or confidence that he is saved through the Lord's justice or righteousness, and that the Lord has acquired justice by fulfilling all things of the Law; further, that He acquired merit, because He endured the cross, and thereby made expiation for man, and redeemed him. Through this faith alone a man is supposed to be justified; and it is held that they [who are thus justified] are called in the Word the just or righteous. Yet in the Word not these are called ² just, but those who are in the good of charity towards their neighbour from the Lord; for the Lord alone is just, because He alone is Justice. A man therefore is just and is justified in so far as he receives good from the Lord, that is, in proportion to what he has of the Lord in him, and according to its quality. The Lord became Justice through His having by His own power made His Human Divine. This Divine, with the man who receives it, is the Lord's Justice with him, and it is the very good of charity towards the neighbour; for the Lord is in the good of love, and through that good in the truth of faith; for the Lord is Very Divine Love. The good of charity towards the ³ neighbour is that exterior good which is signified by one who is just; and the good of love to the Lord is the interior good, which is signified by the innocent treated of in the foregoing article. That the good of love towards the neighbour from the Lord, in the proper sense, is meant by what is just, may appear from those passages in the Word, where mention is made of one who is just, of justice, and of being justified; as in Matthew (xxv. 37-40, 46), "*Then shall the just answer Him, saying, When saw we Thee hungry, and fed Thee? or athirst, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? When saw we Thee sick, or in prison, and came unto Thee? But the king answering, shall say unto them, Verily, I say unto you, Inasmuch as ye did [it] unto one of these, My brethren, unto the least, ye have done [it]*"

4 *unto Me.* And the just shall go into life eternal." Those are here called just, who have practised the goods of charity towards the neighbour recounted here; and that the goods of charity are the Lord with them, is said clearly in these words, "Insomuch as ye have done [it] unto one of these, My brethren, unto the least, ye have done it unto me;" see nos. 4807-4810, 4954-4959, 5063-5071; these also are called the sheep; for by the sheep are signified those who from the Lord are in the good of charity (no. 4169); but by the goats, which are on the left hand, and are condemned, are signified those who are in faith separate from charity (nos. 4169, 4769). The same is signified by the just elsewhere: in Matthew (xiii. 49), "The angels shall come forth, and shall sever the wicked *from the midst of the just*;" in Luke (xiv. 14), "Thou shalt be recompensed *in the resurrection of the just*." From this it is made evident what is signified by "*the just shall shine forth as the sun in heaven*" (Matt. xiii. 43), namely, that they denote those who are in the good of love from the Lord; for the Lord is the sun in the other life; and what is there from the Lord as a sun is the good of love (nos. 1053, 1521, 1529-1531, 2441, 2495, 3636, 3643, 4060, 4321, 4696, 5097, 7078, 7083, 7171, 7173, 7270, 8487, 8812); hence the Lord is called "*the Sun of Righteousness or of Justice*" (Mal. iv. 2). In Daniel (xii. 3), "They that understand shall shine as the brightness of the expanse, *and they that justify* [that is, render just] *many*, as the stars for ever and ever;" the intelligent, or they that understand, are those who are in the truth and good of faith; "they that render just," are those who by the truth and the good of faith lead to the good of charity; shining as the stars, denotes being in the intelligence of the truth, and in the wisdom of good, and therefore in eternal happiness; for the stars are the knowledges of truth and good, from which are intelligence and wisdom

6 (nos. 2495, 2849, 4697). The just man is described in David (Psalm xxxvii. 17, 21, 26, 29-31) thus: "Jehovah upholdeth *the just*; *the just* sheweth mercy, and giveth. Every day *the just* sheweth mercy, and lendeth; *the just* shall possess the land. The mouth *of the just* meditates wisdom, and his tongue speaketh judgment: the law of his God is in his heart;" these things are the goods of charity, which belong to the just man. The Church knows that these goods of charity are from the Lord, so that they are even the Lord's in man. The just man is also described

7 in Ezekiel xviii. 5-9, 21; and xxxiii. 15 *et seq.* From these passages it may be seen what is signified by the just man, and by justice or righteousness, in the following passages: Matt. (v. 6), "Blessed are they who hunger and thirst after *righteousness or justice*, for they shall be filled." Again, (Matt. x. 41), "He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; *and whosoever receiveth*

a just man in the name of a just man, shall receive a just man's reward." Again (Matt. xiii. 17), "Many prophets and just men have desired to see the things which ye see, but have not seen." Again (Matt. xxiii. 29, 35), "Woe unto you, scribes and Pharisees, hypocrites, because ye build the sepulchres of the prophets, and adorn the tombs of the just; upon you shall come all the just blood shed upon the earth from the blood of just Abel;" the prophets here stand for those who teach the truths and goods of faith, and, in the abstract sense, for the doctrines of faith (nos. 2534, 7269); and the just man, for those who live the life of charity, and, in the abstract sense, for the good of charity; that Abel who is called just, represented the good of charity, see nos. 342, 374. In Isaiah (lvii. 1), "*The just hath perished*, and there is no man (*vir*) that layeth it to heart; and men (*viri*) of holiness are gathered; there is none that understandeth; for because of evil the just is gathered." Again (Is. lx. 21), "*Thy people shall all be just*; they shall possess the land to eternity." Again (Is. xlv. 8, 19), "Drop down, ye heavens, from above, and let the clouds flow down with justice; let the earth open, that it shall bring forth the fruit of salvation, and let justice spring up together. I, Jehovah, speak justice; I declare things that are right;" justice stands here for what is from the good of love, and "things that are right," for what is from the truths of faith. Again (Is. lvi. 1), "Thus saith Jehovah, Keep ye judgment, and do justice: for My salvation is near to come, and My justice to be revealed;" judgment signifies the truth which belongs to faith, and justice the good which belongs to charity, wherefore "doing justice" is mentioned; that justice denotes the good of charity from the Lord, is meant by "My justice is near to be revealed." Moreover, in many places judgment and justice are mentioned, and by judgment is signified the truth, and by justice (or righteousness) good. As in Jeremiah (xxii. 3, 13, 15), "Thus said Jehovah, Do ye judgment and justice; and deliver the spoiled out of the hand of the oppressor. Woe unto him that buildeth his house not in justice, and his upper rooms not in judgment. Did not thy father eat and drink, and do judgment and justice? then it was well with him;" judgment stands for the things which belong to truth, and justice for those which belong to good. In Ezekiel (xxxiii. 14, 16, 19), "If the wicked shall turn from his sin, and do judgment and justice, none of his sins that he hath sinned shall be remembered against him, he hath done judgment and justice, living he shall live. When the wicked turneth from his wickedness, and doeth judgment and justice, because of these things he shall live." So elsewhere, as in Isaiah lvi. 1; ix. 7; xvi. 5; xxvi. 7, 9; xxxiii. 5, 15; lviii. 2; Jer. ix. 24; xxiii. 5; xxxiii. 15; Hosea ii. 19, 20; Amos v. 24; vi. 12; Psalm xxxvi. 5, 6; cxix. 164, 172. The expressions "judgment" and "justice" are used, because

wherever, in the Word, truth is treated of, good is also treated of, on account of the heavenly marriage in each single thing therein, which marriage is that of good and truth; see nos. 683, 793, 801, 2173, 2516, 2712, 4137, 5138, 5502, 6343, 7945, 8339. Since justice belongs to good, and judgment to truth, in other places *justice and truth* are named together, as Zech. viii. 8; Psalm xv. 2; xxxvi. 6, 7; lxxxv. 12, 13.

9264. *For I will not render just the wicked*: that hereby is signified that such malice is against the Divine justice, appears from the signification of rendering just, which means declaring guiltless, and acquitting; in the present case, however, not acquitting, because it is said, I will not render just. That rendering just or justifying means also declaring guiltless, and acquitting, is evident from the judiciary signification of this expression; as also in Matthew (xii. 37), "From thy words *thou shalt be justified*, and from thy words thou shalt be condemned;" and in Luke (xvi. 15), "*Ye are they that justify yourselves* in the sight of men; but God knoweth your hearts." It appears also from the signification of the wicked, as denoting malice, see above, no. 9249. Malice, of which it is here said that it is against the Divine justice, consists in destroying the interior and the exterior good, which is signified by "slaying the innocent and the just," see immediately above, nos. 9262, 9263; and this good is destroyed when the Divine Truth and Good which is from the Lord, is denied; this with the man is then extinguished, and thus the Lord Himself, from whom proceeds all good that is good, and all truth that is true: when this is extinguished, the man has no longer any spiritual life, and consequently no salvation. This same truth and good is extinguished, when the Lord's Divine is denied, and also when the Word is denied, for this is the Divine Truth from the Lord, and concerning the Lord. Denying this, after it had been previously acknowledged and received by faith, and thus extinguishing it, is the sin against the Holy Spirit, which is not forgiven (Matt. xii. 31); for the Holy Spirit is the Divine Truth and Good, inasmuch as it is the Holiness proceeding from the Lord (no. 9229). This same thing also is signified by the shedding of innocent blood, spoken of immediately above. That this malice is not forgiven, because it is against the Divine justice, is signified by the words, "I will not render just, or justify, the wicked."

9265. Verse 8. *And thou shalt take no gift*: that this signifies aversion from any gain whatever, appears from the signification of a gift, as denoting every thing of this world that is loved, whether it be wealth, rank, reputation, or anything else which panders to the natural man; these things in general are called gains, and in the internal sense are meant by "a gift which blinds and perverts." It appears further from the signification of "not taking," which means holding in

aversion, for unless they are held in aversion, they are still looked for and taken. But they are held in aversion, when what is heavenly and Divine is preferred to what is worldly and terrestrial; for so far as the one is loved, so far the other is hated, according to the Lord's words, in Luke (xvi. 13), "No servant can serve two masters, for either he will hate the one, and love the other. Ye cannot serve God and mammon;" hating means holding in aversion, for aversion belongs to hatred, and hatred is the reverse of love; wherefore it is said, "or he will love the other." From all this it is evident, that by "thou shalt take no gift," is signified aversion from any gain whatever.

9266. *For a gift blindeth those whose eyes are open*: that hereby is signified that gains cause truths not to appear, appears from the signification of a gift, as denoting any gain whatever (see immediately above, no. 9265); from the signification of blinding, when applied to truths, where it means, causing them not to appear; and from the signification of open, *i.e.* seeing eyes, as denoting those who know truths, and perceive what the truth is. For seeing signifies knowing, understanding, and acknowledging truths, and also having faith (nos. 897, 2150, 2325, 2807, 3764, 3863, 3869, 4403-4421, 5114, 5286, 5400, 6805, 8688, 9128). On this account they whose eyes are open, are elsewhere called the wise, as in Deut. (xvi. 19), "*A gift doth blind the eyes of the wise.*"

9267. *And perverteth the words of the just*: that hereby is signified that they [cause them to] appear as truths of good, appears from the signification of perverting the words of the just, as denoting, causing them to appear like the truths of good; for words mean the things themselves, consequently truths, and the just denote those who are in good (no. 9263); words mean truths, because a word in the original tongue signifies that which is something, and exists in reality, hence also it signifies the truth; for everything which really exists from an Esse has reference to truth. On this ground, also, it is that the Divine Truth is called the Word.

9268. *And a stranger thou shalt not oppress*: that hereby is signified that those who desire to be instructed in the truths of the Church, should not be harassed by evils of life, appears from the signification of a stranger, as denoting one who desires to be instructed in the truths of the Church (nos. 8007, 8013, 9196); and from the signification of oppressing, which means harassing by evils of life (no. 9196).

9269. *And ye know the soul of a stranger*: that this signifies their desire and life, appears from the signification of the soul, when spoken of those who desire to be instructed in the truths of faith, who are signified by strangers, as denoting desire and life; for the soul is life from faith (no. 9050); and desire is

the very activity of life, for it springs from the affection of good; and the truth of faith lives from the affection of good.

9270. *For ye were strangers in the land of Egypt*: that hereby is signified that they were protected from falsities and evils when they were harassed by infernals, appears from what was shown in no. 9197, where the same words occur.

9271. Verses 10-13. *And six years thou shalt sow thy land, and shalt gather in the produce thereof; and in the seventh thou shalt let it rest, and shalt release it; and the needy of thy people shall eat, and what they leave, the living beast of the field shall eat: so shalt thou do to thy vineyard, to thine olive ground. Six days shalt thou do thy works, and on the seventh thou shalt cease from work, that thine ox may rest, and thine ass; and the son of thine handmaid may take breath, and the stranger. And all that I have said unto you ye shall keep; and the name of other gods ye shall not mention, it shall not be heard at thy mouth.*

And six years thou shalt sow thy land, signifies the first state, when the member of the Church is being instructed in the truths and goods of faith; *and shalt gather in the produce thereof*, signifies the goods of truth from it; *and in the seventh thou shalt let it rest, and shalt release it*, signifies the second state, when the member of the Church is in good, and thus in the tranquillity of peace; *and the needy of thy people shall eat*, signifies conjunction through the good of charity with those who are in few truths, and yet desire to be instructed; *and what they leave the living beast of the field shall eat*, signifies [conjunction] through these with those who are in the delights of external truth; *so shalt thou do to thy vineyard, to thine olive ground*, signifies that it is so with spiritual good, and with celestial good; *six days shalt thou do thy works*, signifies a state of labour and combat while in external [delights], which are to be conjoined to internal things; *on the seventh day thou shalt cease from work*, signifies the state of good when [the member of the Church] is in internal things, and his tranquillity of peace then; *in order that thine ox may rest, and thine ass*, signifies the tranquillity enjoyed by the external goods and truths at the same time; *and the son of thy handmaid may take breath, and the stranger*, signifies the state of life of those outside the church who are in truths and goods; *and all that I have said unto you, ye shall keep*, signifies that the commandments, judgments, and statutes are to be done; *and the name of other gods ye shall not mention*, signifies that [the member of the Church] ought not to think from the doctrine of what is false; *it shall not be heard at thy mouth*, signifies that they should not obey with any affirmation.

9272. *Six years thou shalt sow the land*: that this signifies the first state when the member of the Church is being instructed in the truths and goods of faith, appears from the signification

of six years, as denoting the first state of the man who is being regenerated (see below, no. 9274); and from the signification of sowing the land, whereby is meant when the truths and goods of faith are being inseminated. Sowing the land has this signification, because all things belonging to a field, to its growing crop, and to its produce, signify such things as belong to the Church in general, and to the member of the Church in particular, by whom is meant a person who has been regenerated through the truth of faith and the good of charity, from the Lord. On this ground it is that a field and soil, in the Word, signify those in the Church who should receive the truths and goods of faith, as a field receives seeds. On this account, also, there is so often mention made in the Word of a field, of seed, of a growing crop, of harvest, of produce, of corn and wheat, and of bread therefrom, and of other things besides belonging to a field. He ² who does not know how the case is with the state of heaven, does not believe otherwise than that these expressions in the Word are mere metaphors and comparisons, when yet they are real correspondences. For when the angels converse concerning man's regeneration by the Lord, through the truths of faith and the goods of charity, then below, in the world of spirits, appear fields, sown and newly ploughed lands, and also harvests; and this, indeed, for the reason that they correspond. Whoever is acquainted with this may also know that such things have been created in the natural world according to correspondence; for universal nature, that is, the sky with the sun, moon, and stars, and the earth with the objects of its three kingdoms, correspond to such things as are in the spiritual world (nos. 2993, 5116, 5377); that thus nature is a scene representative of the Lord's kingdom, see no. 3483; and that all things in the natural world derive thence their subsistence, see nos. 2987, 2989-2991, 3002, 8211. From the things here explained appears the reason why the things belonging to a field, namely, what is sown in the field, and reaped from the field, signify such things as belong to the Church in general, and in particular. That even the comparisons used in the Word are from things which correspond, see nos. 3579, 8989. That sowing the land, ³ that is, a field, means teaching and learning the truths and goods of faith which belong to the Church, and that produce denotes the goods of truth therefrom, may be seen from many passages in the Word, as in Isaiah (xvii. 10, 11), "Because thou hast forgotten the God of thy salvation, therefore *thou shalt plant plantings of delights*; but *with the vine of the stranger thou shalt set it*; in the day *thou shalt cause thy plant to grow*, and in the morning *thy seed to flourish*; but the *heap of the harvest* in the day of possession, shall be a desperate grief;" such things are mentioned here as grow on the earth; nevertheless it is plain that the holy things of the Church are meant thereby; namely, by

planting plants of delights, such things as favour the affections; and by setting the land with the vine of the stranger, the teaching of truths not genuine. And in Jeremiah (iv. 3, 4), "Thus saith Jehovah to the man (*vir*) of Judah, and to Jerusalem, *Break up your fallow ground, and sow not amongst thorns*; circumcise yourselves to Jehovah, and take away the foreskins of your heart." Sowing among thorns, denotes teaching and learning truths; but by the cares of the world, the deceitfulness of riches and lusts, these truths are choked and made unfruitful, as the Lord teaches in Mark (iv. 7, 18, 19); wherefore it is said, that they should "circumcise themselves to Jehovah," and "take away the foreskins of the heart," that is, that they should purify themselves from such things as choke the truths and goods of faith, and render them unfruitful. That circumcising has this signification, see nos. 2039, 2056, 2632, 3412, 3413, 4462, 7045. The like is signified by *sowing wheat*,
 5 and *reaping thorns*, in Jeremiah xii. 13. And in Micah (vi. 13, 15), "I am weary with smiting thee, with laying thee waste, because of thy sins; *thou shalt sow, but shalt not reap*; thou shalt tread the olive, but shalt not anoint thee with oil; and new wine, but thou shalt not drink wine;" sowing, and not reaping, stands for being instructed in the truths of faith, but without any result; treading the olive, but not anointing one's self, denotes being instructed concerning the good of life, but still not living in that good; treading new wine, but not drinking wine, means being instructed concerning truths which are from good, but yet not appropriating them to one's self. That such things of the Church, that is, of heaven, are signified by the above words, is evident from those which precede, namely, that thus they shall be laid waste, because of their sins; for the wicked man and the sinner receive instruction, but they store it up merely among scientifics, which they bring forth from the memory, in order that they may seize upon honours and wealth, thus in order that they may serve an evil use and an evil end: by such means the truths and goods in which a man has been instructed lose the light of heaven, and become dead,
 6 and at length acquire a deadly quality. And in Isaiah (xxxii. 20), "Blessed are ye *that sow beside all waters*, that send forth the foot of the ox, and the ass;" sowing beside all waters, denotes being instructed in all kinds of truths which are for use; sending forth the foot of the ox and the ass, means being instructed in external goods and truths. Again (Is. xxvii. 6; xxx. 10-26), "The coming [generations] Jacob shall cause to take root, and Israel shall blossom and flourish, *so that the faces of the globe shall be filled with produce*. Thy teachers shall no more be obliged to flee away, and thine eyes shall look unto thy teachers, and thine ears shall hear the word from behind thee, saying, This is the way; go ye in it. Then

shall Jehovah give the rain of *thy seed wherewith thou shalt sow the land, and the bread of the produce of the earth*; fat it shall be and rich. Thy cattle shall feed in that day in a broad meadow; *and the oxen and asses that till the land shall eat pure fodder*. The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah shall bind up the breach of His people, and shall heal the wound of their stroke." To every one that reflects, it appears manifestly that ⁷ by Jehovah giving the rain of the seed wherewith they should sow the land, and the bread of the produce of the earth; further, by the cattle feeding in a broad meadow; by the oxen and the asses that tilled the land eating pure fodder; by the light of the moon being as the light of the sun; and by the light of the sun being sevenfold, there are signified such things as belong to the Church; also, that there is signified thereby instruction in the truths and goods of faith; for it is said, "thine eyes shall look unto thy teachers, and thine ears shall hear a word, saying, This is the way, go ye in it;" for teachers are those who instruct; and the way in which they should go, denotes the truth of doctrine and the good of life. But what these things severally and specifically signify, is evident from the signification of rain, of seed, of produce, of land, of cattle, of a broad meadow, of oxen and asses tilling the land, of the pure fodder which they should eat; also from the signification of the light of the moon, and of the sun, likewise of the term "sevenfold," and of seven days. And because by these things are signified those which belong to the Church, that is, those which belong to doctrine and life, it follows that this will come to pass "in the day in which Jehovah will bind up the breach of His people, and will heal the wound of their stroke;" for the breach of the people denotes the falsity of doctrine arising from the dishonesty of the teachers, from lusts, and from other causes, which gradually creeps in; the wound of the stroke means the evil of life therefrom. Because all things with the Israelitish ⁸ and Jewish people were representative of heavenly and Divine things, so also were fields, and their produce, likewise vineyards, olive grounds, and all plantations, likewise herds and oxen, besides mountains, hills, valleys, rivers, and the rest of things which were presented before their senses. On this ground also it was, that so long as they kept the statutes and judgments, and did them, they were enriched with such things, according to the promises throughout the Word, as in Moses (Lev. xxvi. 3, 4), "If ye shall walk in My statutes, and keep My commandments, and do them, *I will give your rains in their season, and the land shall yield her produce, and the tree of the field shall yield its fruit*." And in Zechariah (viii. 12, 13), "*The vine shall give its fruit, and the land shall*

give her produce, and the heavens shall give their dew ; whence it shall come to pass that, as ye have been a curse among the nations, ye shall be a blessing." The contrary happened, when they worshipped other gods, for then they no longer represented heavenly and Divine things, but infernal and diabolical things ; wherefore fruitfulness no longer prevailed then, nor was there any produce, but wasting and desolation, according to these words in Moses (Deut. xi. 16, 17), "If ye serve other gods, the anger of Jehovah shall be kindled against you ; *He shall shut up the heaven, that there be no rain, and the land shall not yield her produce.*" Again (Deut. xxxii. 15, 17, 22), "When Jeshurun waxed fat, he kicked, and forsook God ; they sacrifice to demons, to gods whom they knew not ; wherefore a fire is kindled in Mine anger, and shall burn even to the lowest hell, *and shall consume the earth and its produce.*"

¹⁰ From these things, then, it is evident what is signified by sowing the land, and by its produce, also what is the ground of their signification. What is signified by these things is also evident from the following passages : Psalm (cvii. 33-38), "Jehovah maketh the wilderness into a pool of waters, and a land of drought into springs of waters ; He causeth the hungry to dwell there, that *they may sow fields, and plant vineyards, and get them fruits of produce.*" Again, Psalm (lxvii. 5-7), "All peoples shall confess Thee, *the land shall give its produce, God shall bless us.*" And in Moses (Deut. xxxii. 13), "Jehovah maketh His people to ride upon the high places of the earth, and *feedeth them with the produce of the fields ; He maketh them to suck honey out of the cliffs of the rock, and oil out of the flinty rock.*"

9273. *And shall gather in the produce thereof :* that this signifies the goods of truth from it, appears from the signification of gathering in, which means appropriating to one's self, after instruction ; for since sowing denotes instruction and being instructed in the truths of faith, as has just been shown, gathering in means appropriating these things to one's self. Appropriation is effected when the truths which have been subjects of doctrine become subjects of life ; when they become subjects of life, they are called goods of truth ; these are what are here signified by produce.

9274. *And in the seventh thou shalt let it rest, and shalt release it :* that hereby is signified the second state, when the member of the Church is in good, and thus in the tranquillity of peace, appears from the signification of the seventh year, or the sabbath, as denoting when a man is in good, and when he is led by the Lord through good (nos. 8505, 8510, 8890, 8893) ; and from the signification of letting the land rest, that is, not sowing it, which means being not led, as heretofore, through truths ; and from the signification of releasing it, which denotes being in the tranquillity of peace. That the sabbath also was a

representative of the state of peace in which there is conjunction, see no. 8494; for by suffering the land to rest, and releasing it, that is, by the rest of the land, there was represented the rest, tranquillity, and peace, which those enjoy who are in good from the Lord. That there are two states with the man who is being regenerated and who becomes a Church, namely, the first, when he is led through the truths of faith to the good of charity, and the second, when he is in the good of charity, see nos. 7923, 7992, 8505, 8506, 8512, 8513, 8516, 8539, 8643, 8648, 8658, 8685, 8690, 8701, 8772, 9139, 9224, 9227, 9280. That there are two states with the man who is being regenerated, and who is becoming a Church, has hitherto been unknown, especially for this cause, that the member of the Church did not distinguish between truth and good, and consequently not between faith and charity; and again, that he had no distinct perception of the two faculties of man, which are understanding and will; and did not perceive that the understanding sees truths and goods, and that the will is affected by them, and loves them. For the same reason also he could not know that the first state of the man who is being regenerated, is learning truths, and seeing them, and the second state, willing, and loving them, and that the things which a man has learned and seen are not appropriated to him until he wills and loves them; for the will is the man himself, and the understanding is his servant. If these things had been known, it might have been known and perceived that the man who is being regenerated is being endowed by the Lord both with a new understanding and a new will; and that unless he is endowed with both, he is not a new man, for the understanding consists only in seeing those things which a man wills and loves, and thus, as was said, is only a servant. It would consequently have been known that the first state of the man who is being regenerated consists in his being led through truths to good, and the second state in his being led through good; and that when he is in this latter state, the order is inverted, and he is then led by the Lord; wherefore he is then in heaven, and thus in the tranquillity of peace. This state is what is understood by the 3
seventh day, and by the seventh year, and also by the jubilee, thus by the sabbath, and by the sabbath of sabbaths, and further, by the land resting then; according to these words in Moses (Lev. xxv. 3-5), "*Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the produce thereof; but in the seventh year shall be a sabbath of sabbaths for the land; a sabbath unto Jehovah; thou shalt neither sow thy field, nor prune thy vineyard; that which springeth up of itself of thy harvest thou shalt not reap.*" And concerning the jubilee, Lev. (xxv. 11), "*In the year of jubilee, ye shall not sow,*"

neither reap the things which grow thereof themselves, nor shall ye gather the grapes from its undressed vines." He who knows nothing of these two states, must needs be ignorant of many things contained in the Word; for in the Word, especially in the prophetic Word, the first as well as the second state are distinctly treated of. Nay, without this knowledge, he cannot comprehend the internal sense of the Word, nor even many things which are contained in its literal sense; as for instance those things which the Lord foretold concerning the last time of the Church existing at the present time, which is there called the consummation of the age, in Matthew (xxiv. 16-18), "*Then let them that are in Judea flee to the mountains; let him that is on the housetop not come down to take anything out of his house; and let him that is in the field not turn back behind himself to take his clothes.*" And in Luke (xvii. 31, 32), "*In that day whosoever shall be on the house, and his vessels in the house, let him not go down to take them away; and whosoever is in the field, in like manner let him also not return to the things which are behind him; remember Lot's wife.*" That the second state is here described, and that from that state no one ought to return into the first state, see nos. 3650-3655, 5895, 4 5897, 8505, 8506, 8510, 8512, 8516. That those two states are separate and distinct is also implied in these words in Moses (Deut. xxii. 8-11), "*When thou makest a new house, thou shalt make an enclosure to thy roof. Thou shalt not sow thy vineyard and thy field with mixed seeds. Thou shalt not plough with an ox and an ass together. Thou shalt not put on a mingled garment of wool and flax together;*" by these commands is signified that he who is in the state of truth, that is, in the first state, cannot be in the state of good, that is, in the second state, nor conversely. The cause is that the one state is an inversion of the other; for in the first state the man looks from the world to heaven, but in the second he looks from heaven upon the world. In the first state, indeed, truths from the world enter through the intellectual part into the will, and there become goods, because matters of love; but in the second state the goods thus produced go forth from heaven through the will into the understanding, and there appear in the form of faith. This is the faith which is saving, because it is from the good of love, that is, through the good of love from the Lord; for this faith is charity in its form.

9275. *And the needy of thy people shall eat:* that this signifies conjunction by the good of charity with those who are in few truths, and yet desire to be instructed, appears from the signification of eating, as denoting communication and conjunction, see nos. 2187, 3596, 5643, 8001; and from the signification of the needy, as denoting those who from ignorance are in few truths, and yet desire to be instructed (no. 9253); and from the

signification of the people, here the people of Israel, by whom are understood those who are of the Church, see nos. 4286, 6426, 6637, 8805. From all this it is evident that by "the needy of thy people shall eat," is signified the conjunction of the Church with those who are in few truths, and yet desire to be instructed. Conjunction through the good of charity is here said, because this good conjoins, as will be shown in the following paragraph.

9276. *And what they leave, the living beast of the field shall eat* : that this signifies [conjunction] through these with those who are in the delights of external truth, appears from the signification of what they leave, namely, the needy of the people, as denoting what they have left behind, consequently what is behind them ; but here it means [what happens] through them, because the subject treated of is the conjunction of the Church with those who are in few truths, and, here, with those who are in the delights of external truth. That the conjunction of the Church with the latter is effected through the former, will be seen below. It appears also from the signification of eating, as denoting communication and conjunction, see immediately above (no. 9275) ; and from the signification of the living beast of the field, as denoting those who are in the delights of external truth. For beasts, in the Word, signify the affections of truth and good ; the beasts which belong to the flock, the affections of internal truth and good, and the beasts which belong to the herd, the affections of external truth and good ; but the living, wild beasts (*feræ*) of the field denote those affections which have for their subject the most external truth ; for these affections as compared with the internal affections are living, wild beasts, because they are the affections of the sensual things which are called pleasures and delights. Their being delights of truth and not so much of good, is on the ground of the things of the senses which communicate directly with the world through the body, deriving scarcely anything from spiritual good ; for in these sensual things bodily and worldly loves chiefly reside. That beasts in the Word signify the affections of truth and good, see nos. 45, 46, 142, 143, 246, 714, 715, 719, 776, 1823, 2180, 2781, 3218, 3519, 5198, 9090 ; that those beasts which belong to the flock, signify the affections of internal truth and good, and those belonging to the herd, the affections of external truth and good, see nos. 5913, 8937, 9135 ; that sensual things communicate with the world and are outermost things, see nos. 4009, 5077, 5089, 5094, 5125, 5128, 5767, 6183, 6201, 6310, 6311, 6313, 6315, 6318, 6564, 6598, 6612, 6614, 6622, 6624, 6844, 6845, 6948, 6949, 7442, 7693, 9212, 9216 ; from what was shown in these passages, may be known the quality of man's Sensual with respect to interior things, namely, that it is, as it were, a living, wild beast. In the present verse, in the internal sense,² those are treated of who are in the good of charity ; further,

those who are in few truths and yet desire to be instructed, and finally those who are in the delights of external truth; these three classes of men constitute the Church. Those who are in the good of charity constitute the Internal of the Church. Those who are in few truths and yet desire to be instructed—those consequently who are in the affection of the truth from good, constitute the External of the Church. Those, however, who are in the delights of external truth are the outermost, and constitute as it were the enclosure or covering (*ambitus*), and close in the Church. The conjunction of heaven with the human race, that is, the conjunction of the Lord with the human race through heaven, is effected through those who are in the good of charity, and thus through the good of charity; for the Lord is present therein, because the Lord is that good, since it proceeds from Him. Through that good the Lord conjoins Himself with those who are in the affection of the truth; for the affection of the truth is from good; and good, as said above, is from the Lord. Through these again the Lord is with those who are in the delights of external truth; for delights with them, for the most part, spring from the loves of self and the world, and derive but very little from spiritual good. Such is the communication of heaven with the man, that is, such is the communication of the Lord through heaven with him, and therefore is such the conjunction. That the Lord's communication and conjunction with the human race is such, appears from this consideration, that influx with any and every member of the Church is thus circumstanced; and by a member of the Church is meant one who is in the good of charity, and from this in the truths of faith from the Lord; for charity from which faith is derived, is the very Church with man, because it is from the Lord. The Lord [with such a man] flows into that good which is his Internal; and through that into the affection of the truth, which is his External; and through this affection He flows into the delights of external truth, which are in his outermost things. As it is with the member of the Church in particular, so also it is with the Church in general; that is, with all who constitute the Lord's Church. The reason is that the Church Universal, in the Lord's sight, is as a Man; for the Lord's heaven with which the Church acts as one is before Him as one man, as may be seen from those things which have been set forth concerning heaven as a Grand Man, at the end of most chapters of Genesis. Since this is so, the case with the member of the Church in particular is similar, for the member of the Church in particular is a heaven, a Church, and a kingdom of the Lord, in the least effigy. The Church is further constituted like man in this respect, that there are with him two sources of life, the HEART and the LUNGS. It is well known that the first

principle of his life is the heart, and the second principle of his life the lungs, and that each and all things in man live from these two fountains of life. The Heart of the Grand Man, that is to say, of Heaven and the Church, is constituted by those who are in the love to the Lord and in charity towards the neighbour; therefore, abstractedly from persons, by the love of the Lord and the love of the neighbour. But the Lungs in the Grand Man, that is, in heaven and the Church, are constituted by those who from the Lord are in charity towards the neighbour, and from this in faith; thus abstractedly from persons, by charity and faith from the Lord. The remaining viscera and members, however, in that Grand Man are constituted by those who are in external goods and truths; thus, abstractedly from persons, by external goods and truths through which internal goods and truths may be introduced. Now, inasmuch as the heart first flows into the lungs, and then into the viscera and members of the body, so also the Lord through the good of love flows into internal truths, and through these into external truths and goods. From this it may appear that there must 7 absolutely be a Church on earth, and that apart from it the human race would perish; for the case would be as with a man when he dies, at which time the lungs and heart cease to be moved. On this ground also it is provided by the Lord, that there shall always be a Church on earth in which the Lord has been revealed through the Divine Truth which is from Him. This Divine Truth on our earth is the Word. That this is so, scarcely any one believes at this day, because he does not believe that the all of a man's life is through heaven from the Lord; for he supposes that life is in himself, and that it can subsist apart from any connection with heaven, that is, through heaven from the Lord; when, nevertheless, this opinion is utterly false. From this, then, it is evident how this is to 8 be understood, that through the good of charity there is conjunction with those who are in few truths and still desire to be instructed, and through these with those who are in the delights of external truth, which things are signified by "letting the land rest, and releasing it in the seventh year," and that then "the needy of thy people shall eat, and what they leave the living beast of the field shall eat." But concerning the things treated of above, see what has already been shown, namely, that heaven in the sight of the Lord is as one man, and that on this account heaven is called the Grand Man, nos. 1276, 2996, 2998, 3624-3649, 3741-3750, 4218-4228; that the Lord's Church is so likewise, since the Lord's kingdom on earth is the Church which acts as one with the Lord's kingdom in the heavens, see nos. 4060, 7396, 9216; that the member of the Church is a heaven and a Church, in particular, see nos. 1900, 1902, 3624-3631, 3634, 3884, 4292, 4524, 4625, 6013,

9 6057. That they who are in the love to the Lord and in the love towards the neighbour constitute the province of the heart in the Grand Man, and they who from the Lord are in charity, and in faith from it, constitute the province of the lungs, see nos. 3635, 3883-3896. That the all of a man's life flows in through heaven from the Lord, see nos. 2536, 2706, 2886-2889, 2893, 3001, 3318, 3484, 3742, 3743, 4151, 5846, 5850, 5986, 6053-6058, 6189-6215, 6307-6327, 6466-6495, 6598-6626, 6982, 6985-6996, 7004, 7055, 7056, 7058, 7147, 7270, 7343, 8321, 8685, 8701, 8717, 8728, 9109, 9110, 9216. That there is a connection between heaven and man, see no. 9216; and that apart from a Church on earth the human race would perish, see nos. 468, 637, 2853, 4545.

9277. *So shalt thou do to thy vineyard, to thy olive ground:* that hereby is signified, that it is so with spiritual good and with celestial good, appears from the signification of a vineyard, as denoting the spiritual Church (nos. 1069, 9139), and thus spiritual good which is the good of charity towards the neighbour, for this good forms the spiritual Church; and from the signification of an olive ground, as denoting the celestial Church, and hence celestial good which is the good of love to the Lord, for this good constitutes the celestial Church. What the spiritual Church is and its good, and what the celestial Church and its good, and what their difference, may be seen in nos. 2046, 2227, 2660, 2708, 2715, 2718, 2935, 2937, 2954, 3166, 3235, 3236, 3240, 3246, 3374, 3839, 3887, 3969, 4138, 4286, 4493, 4585, 4938, 5113, 5150, 5922, 6289, 6296, 6366, 6427, 6435, 6500, 6647, 6648, 7091, 7233, 7474, 7977, 7992, 8042, 8152, 8234, 8521. That an olive ground signifies the celestial Church, and thus celestial good, is clear from the passages in the Word where the olive-tree is mentioned. As in Moses (Deut. xxviii. 39, 40), "*Thou shalt plant vineyards, and dress them; but the wine thou shalt not drink, nor gather, for the worm shall eat it. Thou shalt have olive-trees in all thy borders, but thou shalt not anoint thyself with the oil, for thine olive-tree shall be shaken;*" the subject here treated of is the curse if other gods should be worshipped, and if the statutes and judgments should not be kept; olive-trees in all the borders denote the goods of celestial love which from the Lord, through the Word, are throughout the whole Church; not being anointed with oil, means that, nevertheless, they are not in that good; the olive-tree being shaken, means that that good is about to perish. So likewise in Micah (vi. 15), "*Thou shalt tread the olive, but shalt not anoint thyself with oil; and new wine, but shalt not drink*" 3 *wine.*" And in Amos (iv. 9), "*I have smitten you with blasting and mildew; your very many gardens, and your vineyards, and your fig-trees, and your olives, the caterpillars shall devour; and yet ye have not returned to Me;*" where the vineyards stand

for the goods of faith, and the olive-trees for the goods of love ; the punishment for not receiving these goods is signified by the caterpillar devouring the olive-trees. And in Habakkuk (iii. 17), "*The fig-tree shall not blossom, nor shall there be fruit in the vines, the labour shall belie the olive ground, and the field shall yield no food ;*" the fig-tree stands for natural good, the vine for spiritual good, the olive ground for celestial good, and the field for the Church. In Zechariah (iv. 3, 11, 14), "*Two olive-trees were by the candlestick, one on the right side of the bowl, and one by its left side ; these two sons of pure oil standing by the Lord of the whole earth ;*" the two olive-trees by the candlestick denote celestial and spiritual good, which are on the right side and on the left of the Lord ; the candlestick signifies the Lord in respect of the Divine Truth. In Judges 4 (ix. 7-16), "*Jothan said to the citizens of Shechem, who made Abimelech king, The trees went to anoint a king over them, and they said unto the olive-tree, Reign thou over us. But the olive-tree said unto them, Shall I give up my fatness, which God and men honour in me, and go and sway to and fro over the trees ? And the trees said to the fig-tree, Go thou and reign over us. But the fig-tree said unto them, Shall I give up my sweetness, and my good fruit, and go and sway to and fro over the trees ? Then the trees said to the vine, Go thou and reign over us. But the vine said to them, Shall I give up my new wine, which cheereth God and men, and go and sway to and fro over the trees ? And all the trees said to the thorn, Go thou and reign over us. And the thorn said to the trees, If in truth ye anoint me a king over you, [then] come and trust in my shadow : if not, let fire go forth out of the thorn, and devour the cedars of Lebanon.*" What these words involve in detail, cannot be known unless it is known what is signified by the olive-tree, the fig-tree, the vine, and the thorn. The olive-tree signifies the internal good of the celestial Church, the fig-tree the external good of that Church (nos. 4231, 5113), the vine the good of the spiritual Church, but the thorn spurious good ; the above words therefore imply that the people, who are here meant by the trees, did not wish that celestial good or spiritual good should reign over them, but spurious good, and that the people chose this latter in preference to the former goods ; the fire out of the thorn denotes the evil of lust ; the cedars of Lebanon which it would consume denote the truths of good. Since the olive-tree 5 signified the good of love from the Lord and to the Lord, therefore the cherubim in the midst of the house, that is, of the temple, were made of olive-wood, and in like manner the doors to the sanctuary (1 Kings vi. 23-33) ; for the cherubim and also the doors of the sanctuary signified the watch and providence of the Lord, lest there should be any approach to Himself except through the good of celestial love ; wherefore they were of

olive-wood. From this it may appear why it was that the tabernacle and the altar were anointed with oil, and also the priests, and afterwards the kings; and why there was oil of olive for the lamps; for oil signified the good of love from the Lord (see nos. 886, 3728, 4582, 4638), and anointing signified that thus they might represent the Lord.

9278. *Six days shalt thou do thy works*: that this signifies a state of labour and combat while in external delights, which are to be conjoined to internal things, appears from the signification of the six days which precede the seventh, as denoting a state of labour and combat (nos. 737, 900, 8510, 8888, 8975), the labour and combat being signified by the works which they were to do on those days. By the works of the six days, and the rest on the seventh day, are signified those things which exist with a man in his first and in his second state during regeneration, and also those which exist with him after he is regenerated; concerning the first and second states of man during regeneration, see above, no. 3274; and concerning those things which exist with him after he has been regenerated, see no. 9213. These works are done to the end, that external things may be conjoined to internal: for there is an external man which is also called natural, and there is an internal man which is called spiritual. The external man communicates with the
² world, and the internal man with heaven. Divine order consists in heaven ruling the world with the man, and not the world ruling heaven; for when heaven rules the man, then the Lord rules him. Man is born into loving the world and himself rather than heaven and the Lord. Because doing so is opposed to the Divine order, an inversion must be brought about through regeneration; and this inversion is caused when the things belonging to heaven and the Lord are loved more than those which belong to the world and to self. This is the reason why a man who has been regenerated, and who also is in heaven, is alternately in external and in internal things: for external things are thereby set in order, so as to agree with internal things, and at length the former things are subjected to the
³ latter. So long as a man is in external things, he is in [a state of] labour and combat, for he is in a life which savours of the world. Into this life the hells flow from all sides, and they continually endeavour to harass, yea, to subjugate with a man those things which belong to heaven, but the Lord continually protects and sets him free. From this arise the labour and combat, which are signified by the six days of the week during which works are to be done. But when a man is in internal things, then the labour and combat cease, since he is in heaven with the Lord; and then he is in the tranquillity of peace, in which state also conjunction is effected: these are the things which are signified by the seventh day. That a man's interiors

are created according to the image of heaven, and his exteriors according to the image of the world; that therefore he is a heaven, and also a world in a small form, and thus, according to the term of the Ancients, a microcosm, see no. 6057; that it is consequently according to the Divine order that the Lord, through heaven, shall rule the world with the man, and that the reverse shall, on no account, happen. Of what kind the labour and combat are when a man is in external things, may be seen from this circumstance, that he is then in such a state as to grow warm from the world, and to become chilly towards heaven, unless heaven appear to him like the world; and that from this cause he is in such shade, that he cannot conceive otherwise than that external things flow into internal; consequently that the eye sees, and the ear hears, each of itself; that their objects produce thoughts, and form a man's intellectual part, and that therefore he is able of himself to believe, and likewise to love God; consequently, that from the world he is able to see heaven. From this fallacy he can scarcely be withdrawn, until he is raised out of external into internal things, and thereby into the light of heaven. Then first does he perceive that those things with himself which belong to the world, and therefore the things of the body and its senses, see and act through influx from heaven, that is, through heaven from the Lord, and in no respect whatever from themselves. From this it is clear why a sensual man supposes that the whole of his life is derived from the world and from nature; that there is neither hell, nor heaven; and, finally, that there is no God; and why he, consequently, ridicules everything of the Church so far as he himself is concerned, but is in favour of it so far as the simple are concerned, so that they may be in bonds, in addition to those which arise from the laws. From this may be known what it is to be in external things, and not at the same time in internal things; and also that so long as a man is in external things he is in a state of cold and shade so far as those things are concerned which belong to the Church and to the Lord. From this also may be known who in this world are intelligent and wise: namely, those who are in the truth and good of the Church, for these are wise from heaven; and also who are stupid and foolish: namely, those who are not in the truth and good of the Church, because their knowledge is derived solely from the world; further, that those among them, who through the sciences of the world have confirmed themselves against the truths and goods of the Church, are more stupid and foolish than the rest, however much they may believe themselves intelligent and wise in comparison with others, and may call those simple who are in the good of life from the truths of doctrine; when, nevertheless, the simplicity of these latter in the eyes of the angels is wisdom, and they

also after death are elevated by the Lord into heavenly wisdom. 6 That such is the case the Lord also teaches in Matthew (xiii. 13, 14), "Therefore speak I in parables, because seeing they see not, and hearing they hear not, neither do they understand;" in John (xiv. 17, 19), "I will send the Spirit of Truth, whom the world cannot receive, for it beholdeth Him not, nor acknowledgeth Him. Yet a little while and the world shall behold Me no more;" the world not being able to receive the Spirit of Truth, because it seeth Him not, nor knoweth Him, signifies that it will not acknowledge the Lord with the faith of the heart, because external things, which are of the world, obscure. Who, therefore, at the present day, adores Him as the Lord of the whole heaven and the whole earth (Matt. xxviii. 18)? when, nevertheless, all who are in heaven, and thus all who are in internal things, look upon the Lord as their only God.

9279. *And on the seventh thou shalt cease from work*: signifies the state of good when [the member of the Church] is in internal things, and his tranquillity of peace then, appears from the signification of the seventh day, that is, the sabbath, as denoting [the state] when a man is in good and is being led by the Lord through good, see nos. 8495, 8510, 8890, 8893; and from the signification of ceasing, that is, resting from works, as denoting the tranquillity of peace then: see what has been said 2 and shown concerning this state, nos. 9274, 9278. But it shall be stated in brief why it is that when a man is in good, he is then in internal things: THE EXTERNALS OF MAN ARE FASHIONED INTO AN IMAGE OF THE WORLD, BUT HIS INTERNALS INTO AN IMAGE OF HEAVEN, see no. 6057; wherefore also his externals receive those things which are of the world, but his internals those which are of heaven. The externals which are of the world are being opened in man successively from childhood to the age of manhood, and so likewise are the internals; but the externals are opened through the things which belong to the world and the internals through those which belong to heaven. The things thus opened are twofold, namely, those which refer to the understanding and those which refer to the will: those which refer to the understanding are opened through the things which relate to truth, but those which refer to the will through the things relating to good, for all things in the universe, whether in the world or in heaven, relate to truth and to good; those which relate to truth are called scientifics and knowledges; but those which relate to good are called loves and affections. From this it is clear both what and of what sort are the things 3 which open the life of man. As far as the internal man is concerned, which, as was said above, is fashioned into an image of heaven, the knowledges of the truth and the good of faith from the Lord are what open the things pertaining to its understanding; and the affections of the truth and good, which belong to love

from the Lord, and, therefore, to love to the Lord, are what open the things pertaining to its will; these things, consequently, form heaven with a man, and thus the Lord in an image, for heaven is an image of the Lord. On this ground it is that heaven is called the Grand Man, see nos. 1276, 2996, 2998, 3624-3649, 3741-3750, 4218-4228; and that man has been formed into an image of heaven and into an image of the world, see nos. 3628, 4523, 4524, 6013, 6057; and that a regenerate man and an angel are a Heaven and a Church in the least form, see nos. 1900, 3624 *et seq.*, 3634 *et seq.*, 3884, 4040, 4041, 4292, 4625, 6013, 6057, 6605, 6626, 8747. From this it may be seen why it is, that when a man is in good, he is then in internal things. But concerning the opening of a man's internals and externals, more will be said, by the Lord's Divine mercy, in what follows.

9280. *That thine ox may rest, and thine ass*: that this signifies the tranquillity of peace enjoyed by the external goods and truths at the same time, appears from the signification of resting, when spoken of the seventh day, that is, the sabbath, as denoting the tranquillity of peace, see just above, no. 9279; and from the signification of an ox, as denoting external good, and of an ass, which means external truth (nos. 2781, 9135, 9255). *That beasts signified affections and inclinations, such as man has in common with them*, see nos. 45, 46, 142, 143, 246, 714, 715, 776, 2179, 2180, 2781, 3218, 3519, 5198, 5913, 5939, 9090, 9135; and that in the sacrifices they were introduced according to their signification, nos. 1823, 2180, 2805, 2807, 2830, 3519; and that all things which are in the world, in its three kingdoms, were representative of the spiritual and celestial things of the Lord's kingdom, nos. 1632, 1881, 2758, 2987-3003, 3213-3227, 3483, 3624-3649, 4939, 5116, 5427, 5428, 5477, 8211. And that there are correspondences of all things, nos. 2987-3003, 3213-3226, 3337-3352, 3472-3485, 3624-3649, 3745-3750, 3883-3896, 4039-4055, 4218-4228, 4318-4331, 4403-4420, 4523-4533, 4622-4634, 4652-4660, 4791-4806, 4931-4952, 5050-5062, 5171-5189, 5377-5396, 5552-5573, 5711-5727, 8615. These things are ² brought here together in order to show that not only all beasts, but also all things in the world, do correspond, and according to correspondences represent and signify spiritual and celestial things, and in the highest sense the Divine things which belong to the Lord: and therefore, what was the quality of the Ancient Churches, which were called representative Churches, namely, that in each single one of their holy rites there were represented those things which belong to the Lord and His kingdom; consequently, those things which belong to love and to faith in Him. And, further, that heaven then was conjoined with the member of the Church through such things; for the internal things were exhibited in heaven. For the same purpose also

the Word of the Lord was given; for each and all things therein, down to the smallest iota, correspond and are significative: wherefore, through the Word alone there is a connection of
 3 heaven with man. No one at the present day knows that such is the case. When, therefore, the natural man reads the Word, and sets about to discover where the Divine lies concealed in it; and when, on account of its familiar style, he does not find it in the letter, he begins at first to esteem it lightly, and, next, to deny that it was dictated by the very Divine, and was sent down to man through heaven; for he does not know that the Word is Divine by virtue of the spiritual sense, which does not appear in the letter, although it is contained in the letter; nor does he know that that sense is presented to view in heaven when a man reads it reverently, and that in that sense the Lord and His kingdom are treated of. These are the Divine things by virtue of which the Word is Divine, and through which holiness flows in through heaven from the Lord even into the literal sense, and into the very letter itself. But so long as a man does not know what the Spiritual is, so long also he cannot know what the spiritual sense is, nor what correspondence is. And so long as a man loves the world more than heaven, and himself more than the Lord, so long he does not wish to know such things nor to understand them; when nevertheless all intelligence with the Ancients was from this source, and likewise all the wisdom of the angels is therefrom. The hidden arcana which some diviners have in vain laboured to detect in the Word, lie concealed there alone.

9281. *And the son of thine handmaid may take breath, and the stranger*: that this signifies the state of life of those outside the Church who are in truths and goods, appears from the signification of the son of a handmaid, as denoting those who are in the affection of external truth, for by a son is signified truth (nos. 489, 491, 533, 1147, 2623, 2813, 3373, 3704, 4257); and by a handmaid, external affection (nos. 1895, 2567, 3835, 3849, 7780, 8993); and from the signification of a stranger, as denoting those who wish to be instructed in the truths and goods of the Church (nos. 1463, 8007, 8013, 9196). The son of a handmaid and a stranger, however, signify here those who are outside the Church, because in the preceding portion of the present verse, those have been treated of who are within the Church; those, therefore, who are outside the Church are meant by the sons of a handmaid, and those who are not born within the Church by the strangers, since the former are of a lower descent, and the latter of a different lineage. The above signification also appears from that of breathing, as denoting the state of life with respect to the truths and goods of faith. Breathing, however, signifies this state of life, because the lungs, whose office is breathing, correspond to the life of faith from charity,

which is the spiritual life (nos. 97, 1119, 3351, 3635, 3883–3896, 9229). Man has an outward and an inward breathing; the ² outward or external breathing is from the world, but the inward or internal breathing from heaven. When a man dies, his external breathing ceases, but his internal breathing, which during his life in the world was tacit and imperceptible, continues; this latter breathing is altogether according to the man's affection of the truth, and thus according to the life of his faith. But they who are in no faith, as is the case with those who are in hell, derive their breathing not from the interior, but from the exterior, thus from an opposite direction, wherefore also on approaching an angelic society, where the breathing is from the interior, they begin to be suffocated, and appear like dead (no. 3894); therefore, they cast themselves down headlong into their own hell, where their former breathing which is contradictory to the breathing of heaven, is restored to them. Since the breathing corresponds to the life of faith, ³ therefore also, the life of faith is signified by "soul" (*anima*) (no. 9050), from "animation," which means breathing. Therefore also the breath is called "spirit" (*spiritus*) or "ghost," as in the expression "giving up the ghost;" while [in Latin] the expression "drawing the spirit" (*spiritum trahere*) is used, instead of "drawing the breath." On this account also *spirits* in the original tongue are so called from wind, and in the Word are compared to wind, as in John (iii. 8), "*The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, or whither it goeth; so is every one that is born of the Spirit.*"* From this also it is evident what this signifies, that the Lord, after the resurrection, when speaking with His disciples, "*breathed upon them, and said to them, Receive ye the Holy Spirit*" (John xx. 22).

9282. *And all that I have said unto you ye shall keep*: that hereby is signified that the commandments, judgments, and statutes are to be done, appears from the signification of "all that Jehovah said unto them," as denoting all things which belong to life, to worship, and to the civil state, or to civil life: the things which belong to life were called commandments; those which belong to worship, statutes; and those which belong to the civil state, judgments (no. 8972). Further, from the signification of keeping or observing, which means doing, for by doing the above things are observed. Since those things which belong to life, to worship, and to the civil state, so long as they are only in the understanding, are nothing with a man, and as they are with him only when they are in the will, therefore everywhere in the Word it is said that they should be done; for doing is predicated of the will, but knowing, understanding,

* In this passage, in the Greek language, one word, *pneuma*, is used alike for wind and for Spirit.—EDITOR.

acknowledging, and believing, are predicated of the understanding. These latter processes, however, have no *being* with a man until they become subjects of the will, nor do they *exist* with him until they become subjects of the understanding from the will; for the *esse* or *being* of a man is willing, and the *existere* from it [that is, the manifestation of a man's *esse*] is acknowledging and believing. The things which have not *being* and *existence* with a man in this wise, are not appropriated to him. They stand outside the threshold, and are not yet received into the house, and therefore do not contribute anything to the eternal life of the man; for such things, unless they have become matters of life, are dispersed in the other life; because those things only remain which are matters of the heart, that is, which are subjects of the will and from it of the understanding. Since this is so, everywhere in the Word it is said that the commandments and statutes are to be done; as in Moses (Levit. xviii. 4, 5), "My judgments *shall ye do*, and My statutes shall ye keep, *to walk therein*. Ye shall, therefore, keep my statutes, and my judgments: *which if a man do, he shall live through them*;" also, Matt. v. 20; vii. 24-27; xvi. 27; John iii. 21, and in very many other passages.

9283. *And the name of other gods ye shall not mention*: that hereby is signified that [the members of the Church] ought not to think from the doctrine of what is false, appears from the signification of a name, as denoting the all of faith and the all of worship taken in the aggregate (nos. 2724, 3237, 6887, 8274, 8882); in the present case the all of the doctrine of what is false, because by "other gods" are signified falsities (nos. 4544, 7873, 8867); and from the signification of mentioning, which means thinking. Mentioning signifies thinking, because mentioning is predicated of the mouth, and by the things of the mouth are signified those which belong to the thought. The reason is, that a man's speech flows from thought; for a man has thought that speaks, and thought that does not speak. The thought that speaks makes one with speech; but the thought that does not speak, with the sincere and upright, makes one with the speaking thought and with the speech from it, but it does not make one with the insincere and the unjust: for the thought that does not speak is the higher, that is, the interior intellectual part of a man which proceeds from his very will; but the thought that speaks is the lower, or more outward intellectual part which has been formed by the higher or interior part in order to set forth, or simulate before the world, those things which² belong to justice and fairness, and to good and truth. From this appears the quality of the sincere and just man, and also the quality of the insincere and unjust man; namely, that with the sincere and just man the internal man has been fashioned into an image of heaven, and his external man into the image of the

world in subordination to heaven (no. 9279) ; and that with the insincere and unjust man the internal man has been fashioned into an image of hell, and the external man into the image of a heaven made subordinate to hell ; for by the external he simulates those things which are of heaven, and the things belonging to reason which are from heaven he applies in order to pander to his lusts, and also for purposes of deception. From this it is manifest, that opposite states of life are found with the just and the unjust.

9284. *It shall not be heard at thy mouth :* that hereby is signified that they should not obey with any affirmation, appears from the signification of hearing, which means obeying (nos. 2542, 3869, 4652-4660, 5017, 7216, 8361) ; and from the signification of “not being at the mouth,” when applied to the doctrine of what is false signified by the “name of other gods,” by which is then meant not affirming. The reason why the name of other gods was not to be mentioned, nor to be heard at the mouth, was, in order that the heavenly and Divine things of the Lord might be represented by all the statutes, judgments, and precepts which were commanded. These things also were represented so long as they [the Jews] named and worshipped Jehovah, for so long the Divine of the Lord was present, and with Him heaven ; but when they named and worshipped other gods, infernal things were represented : for spirits from the hells were then present who wished to be worshipped as gods ; those, namely, who are in the hells continually seek to bring this about, because the loves of self and of the world reign there ; see no. 3881, at the end.

9285. Verses 14-19. *Three times thou shalt keep a feast unto me in the year. The feast of the unleavened thou shalt keep ; seven days thou shalt eat the unleavened, as I have commanded thee, at the appointed time of the month Abib ; for in it thou camest forth from Egypt ; and My faces shall not be seen empty. And the feast of the harvest of the first-fruits of thy works, which thou hadst sown in the field ; and the feast of ingathering, at the end of the year, when thou gatherest in thy works out of the field. Three times in the year all thy male shall appear before the faces of the Lord Jehovah. Thou shalt not sacrifice upon what is leavened the blood of My sacrifice ; neither shall the fat of My feast remain overnight until the morning. The first of the first-fruits of thy ground thou shalt bring into the house of Jehovah thy God. Thou shalt not seethe a kid in its mother's milk.*

Three times thou shalt keep a feast unto Me in the year, signifies continuous worship of the Lord, and a continuous thanksgiving for deliverance from damnation ; *the feast of the unleavened thou shalt keep,* signifies purification from falsities ; *seven days,* signifies a holy state then ; *thou shalt eat the unleavened,* signifies the appropriation of good purified from falsities ; *as I have commanded thee,* signifies according to the

laws of order ; *at the appointed time of the month Abib*, signifies from the beginning of a new state ; *because in it thou camest forth from Egypt*, signifies deliverance from infestation by falsities ; and *My faces shall not be seen empty*, signifies reception of good from mercy, and also thanksgiving ; and *the feast of the harvest of the first-fruits of thy works, which thou hadst sown in the field*, signifies the worship of the Lord, and thanksgiving for the implantation of the truth in good ; and *the feast of ingathering, at the end of the year, when thou gatherest in thy works out of the field*, signifies worship from a mind (*animus*) thankful for the implanting of good from thence, thus for regeneration and complete deliverance from damnation ; *three times in the year all thy male shall appear before the faces of Jehovah*, signifies the continual appearance and presence of the Lord, therefore also His presence in the truths which belong to faith ; *thou shalt not sacrifice upon what is leavened the blood of My sacrifice*, signifies that the worship of the Lord from the truths of the Church ought not to be commingled with falsities from evil ; *neither shall the fat of My feast remain overnight until the morning*, signifies the good of worship, not from self (*proprium*), but always new from the Lord ; *the first of the first-fruits of thy ground thou shalt bring into the house of Jehovah thy God*, signifies that all the truths of good and the goods of truth are holy, because from the Lord alone ; *thou shalt not seethe a kid in its mother's milk*, signifies that the good of innocence of the subsequent state ought not to be conjoined with the truth of innocence of the former state.

9286. *Three times thou shalt keep a feast unto Me in the year* : that this signifies a continuous worship of the Lord and a continuous thanksgiving for deliverance from damnation, appears from the signification of keeping a feast, as denoting the worship of the Lord from a glad mind, because of deliverance from damnation (no. 7093) ; and from the signification of three times in the year, as denoting a full state even to the end ; for three signify what is full from beginning to end (nos. 2788, 4495, 7715, 9198) ; and a year signifies an entire period, no. 2906, 7839, 8070) ; here, therefore, it signifies a full and complete deliverance ; for by the feast of the unleavened, is signified purification from falsities ; by the feast of harvest, the implantation of the truth in good ; and by the feast of ingathering, the implantation of good from thence, and thus full deliverance from damnation ; for when a man is purified from falsities, and then introduced through truths into good, and when at length he is in good, he is then in heaven with the Lord, consequently

² he is then fully liberated. The successive steps of deliverance from damnation are like the successive steps of regeneration, for regeneration is deliverance from hell, and introduction into heaven by the Lord. For a man who is being regenerated is first purified from falsities, then, the truths of faith with him

are implanted in the good of charity, and lastly this good itself is implanted; and when this is done, the man is regenerate, and is then in heaven with the Lord; wherefore by the three feasts in the year was also signified the worship of the Lord, and thanksgiving because of regeneration. Since these feasts were instituted for the perpetual remembrance of those things, worship and thanksgiving are said to be "continuous," for the foremost things of worship shall continue perpetually. These things continue perpetually which are inscribed not only on the memory, but also on the very life, and they are then said to reign with a man universally, see nos. 5949, 6159, 6571, 8853-8858, 8865.

9287. *The feast of the unleavened thou shalt keep*: that this signifies worship and thanksgiving for purification from falsities, appears from the signification of a feast, as denoting the worship of the Lord, and thanksgiving on account of deliverance from damnation, see just above, no. 9286; and from the signification of the unleavened, as denoting purification from falsities, for by leaven is signified falsity, and thus by the unfermented or the unleavened, good purified from falsities (nos. 2342, 8058). Concerning this feast, which is also called the passover, see below, nos. 9292, 9294.

9288. *Seven days*: that this signifies a holy state, appears from the signification of seven, as denoting what is holy (nos. 395, 433, 716, 881, 5265, 5268); and from the signification of days, as denoting states (nos. 23, 487, 488, 493, 2788, 3462, 3785, 4850, 5672, 5962, 7680, 8426, 9213).

9289. *Thou shalt eat the unleavened*: that hereby is signified the appropriation of good purified from falsities, appears from the signification of eating, as denoting appropriation (nos. 3168, 3596, 4745); and from the signification of the unleavened, as denoting good purified from falsities, see just above, no. 9287.

9290. *As I commanded thee*: that this signifies according to the laws of order, appears from the signification of commanding, when of the Lord, as denoting the Divine Truth which proceeds from Him; for this contains and teaches the commandments of life and of worship. This Divine Truth is Order itself in the heavens, and the truths are the laws of this order (nos. 1728, 1919, 2258, 2447, 5703, 7995, 8700, 8988); from this it is evident that by "as I commanded thee," is signified according to the laws of order.

9291. *At the appointed time of the month Abib*: that this signifies from the beginning of a new state, appears from the signification of the month Abib, as denoting the beginning of a new state (no. 8053).

9292. *Because in it thou camest out from Egypt*: that this signifies deliverance from infestation by falsities, appears from

what has been said and shown concerning the going forth of the sons of Israel from Egypt (nos. 7107, 7110, 7126, 7142, 7220, 7228, 7240, 7278, 7317, 8866, 9197). In these passages it may be seen, that by the stay of the sons of Israel in Egypt was signified the infestation of the spiritual, that is, of those who belonged to the Lord's spiritual Church, by the infernals, and their protection by the Lord; and that by their going forth from Egypt was signified their deliverance therefrom: and that on this account the passover was instituted, which is the feast of the unleavened (nos. 7093, 7867, 7995).

9293. *And My faces shall not be seen empty*: that this signifies the reception of good from mercy, and also thanksgiving, appears from the signification of the faces of Jehovah, as denoting good, mercy, peace (nos. 222, 223, 5585, 7599); and from the signification of "not seeing empty," that is, without a gift, which denotes the bearing of witness for the reception of good, and thanksgiving; for the gifts which were offered to Jehovah signified such things as were offered to the Lord by the man from the heart, and accepted by the Lord. It is with gifts as with all the acts of man: a man's acts are only gestures, and when viewed abstractedly from the will, are only movements variously formed, and as it were articulated, not unlike the movements of a machine, and therefore they are inanimate; but acts viewed together with the will are not such movements, but they are forms of the will exhibited before the eyes, for acts are nothing else but testimonies of such things as belong to the will. Their soul, that is their life, also is derived from the will; wherefore the same thing may be predicated of acts as of movements, namely, that nothing lives in acts except the will, even as in movements nothing [lives] except effort. That this is so, is well known to man; for an intelligent person pays no attention to the acts of a man, but only to the will, from which, through which, and for the sake of which, acts exist; yea, a wise person scarcely notices the acts, but in the acts he notices the quality and the quantity of the will. It is just so with gifts, in which the will is regarded by the Lord; on this ground it is that by gifts offered to Jehovah, that is, to the Lord, there are signified such things as belong to the will, that is, to the heart. A man's will is what is called the heart in the Word. From these things it also appears how this is to be understood, that every one will receive judgment in the other life, "according to his deeds or his works" (Matt. xvi. 27); namely, according to those things which belong

2 to the heart and consequently to the life. That such things are signified by the gifts offered to Jehovah, is evident from the Word; as in David (Psalm xl. 6, 8), "*Sacrifice and offering Thou desirest not, burnt-offering and sacrifice for sin Thou didst not seek for; to do Thy will, O my God, is my desire.*" And in Moses (Deut. x. 17), "Jehovah your God, He is God of gods

and Lord of lords, *who regardeth not persons, nor receiveth a gift.*" And in Matt. (v. 23, 24), "*If thou offerest thy gift upon the altar, and there rememberest that thy brother hath aught against thee, leave there the gift before the altar, and go away, first be reconciled to thy brother, and then come and offer thy gift.*" From this it is evident that gifts offered to the Lord were testimonies of such things as are offered by the heart, and these things are those of faith and charity: being reconciled to a brother denotes charity towards the neighbour. Again, Matt. (ii. 11), "There came wise men from the East, and offered gifts to the newborn Lord, gold, frankincense, and myrrh;" by gold, frankincense, and myrrh are signified all the things which belong to the good of love and of faith directed towards the Lord; gold, the things belonging to the good of love; frankincense, those that belong to the good of faith; and myrrh, those belonging to each in externals. These things were offered by the wise men from the East, because among some in the East there remained from olden times the science and wisdom of the Ancients, which consisted in understanding and seeing heavenly and Divine things in those things which are in the visible universe, and upon the earth; for it was known to the Ancients that all things corresponded and represented, and therefore were significative, as is evident also from the most ancient books and records of the Gentiles. They knew, therefore, that gold, frankincense, and myrrh signified those goods that were to be offered to God. They knew also, from their own prophecies, which belonged to the Ancient Church (no. 2686), that the Lord was about to come into the world, and that then a star would appear to them, concerning which Balaam, who was likewise one of the sons of the East, also prophesied (Numb. xxxiv. 17); see no. 3762. A star also signifies those knowledges of internal good and truth which are from the Lord (nos. 2495, 2849, 4697). And in David (Psalm lxxii. 10, 11), "*The kings of Tarshish and of the Isles shall bring a gift; the kings of Sheba and of Seba shall offer a present, and all kings shall bow themselves, and all nations shall serve Him;*" these things were said of the Lord: by bringing a gift and offering a present is signified the good of love and faith; for Tarshish denotes the doctrinals of love and of faith (no. 1156); Sheba and Seba, the knowledges of good and of truth (nos. 1171, 3240); kings, the truths of the Church (nos. 1672, 2015, 2069, 3009, 4581, 4966, 5044, 5068, 6148); and nations, the goods of the Church (nos. 1159, 1258–1260, 1416, 1849, 4574, 6005, 8771): from this it appears what is meant by "all kings bowing themselves," and "all nations serving Him." And in Isaiah (lxvi. 19, 20), "*They shall declare My glory among the nations. Then they shall bring all your brethren out of all the nations for an offering unto Jehovah, upon horses, on a chariot, and on litters, and upon mules, and*"

upon dromedaries, to the mountain of My holiness, to Jerusalem, *as the sons of Israel bring an offering in a clean vessel to the house of Jehorah.*" He who is unacquainted with the internal sense of the Word, may think that these things were said of the Jews, and that they would thus be brought to Jerusalem by the nations; but what is thus prophetically described, and what is meant by an offering, are the goods of love and of faith in the Lord. The horses, the chariots, the litters, the mules, and dromedaries, on which they were to be brought, denote the intellectual, doctrinal, and scientific things of truth and good, as is evident from their signification: for instance, of horses in nos. 2760-2762, 3217, 5321, 6125, 6401, 6534, 8029, 8146, 8148; and of chariots in nos. 5321, 5945, 8146, 8148, 8215; and⁶ from the signification of mules in no. 2781. And in Malachi (iii. 3, 4), "He shall sit melting and purifying silver, and He shall purify the sons of Levi, and purge them as gold and silver; *that they may bring to Jehovah an offering in justice. Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in former years.*" Since a gift offered to Jehovah signifies the good of love and faith, therefore it is said that they bring to Jehovah an offering in justice, and that the offering shall then be pleasant to Jehovah; purifying the sons of Levi, and purging them as gold and silver, signifies the purification of good and truth from evils and falsities. The sons of Levi are those who are in faith and charity, consequently, those who belong to the spiritual Church (nos. 3875, 4497, 4502, 4503); Judah denotes the good of celestial love, and therefore those who are in that good (nos. 3654, 3881).

9294. *And the feast of the harvest of the first-fruits of thy works, which thou hadst sown in the field:* that this signifies the worship of the Lord, and thanksgiving for the implanting of the truth in good, appears from the signification of a feast, as denoting the worship of the Lord, and thanksgiving, see above (nos. 9286, 9287); and from the signification of the harvest, as denoting the fecundation of truth, and therefore its implantation in good; further, from the signification of the first-fruits, that is, the beginnings of works, as denoting those things which constitute the last of instruction and the first of life, of which we shall speak presently; from the signification of sowing, which means instruction (no. 9272); and from the signification of a field, as denoting the Church in respect to good, and therefore the good of the Church (nos. 2971, 3500, 3766, 7502, 9139, 9141). From this, then, it is evident that by "the feast of the harvest of the first-fruits of thy works, which thou hadst sown in the field," is signified the worship of the Lord, and² thanksgiving for the implanting of truth in good. That these things are signified by this feast, is manifest from what

was said above (no. 9286); namely, that three feasts were instituted on account of the deliverance of man from damnation, and thus on account of regeneration; for by regeneration a man is delivered from hell and introduced into heaven; wherefore the first feast, which was called "the feast of the unleavened," signifies purification from falsities. The present [second] feast, therefore, signifies the implanting of the truth in good, and the third feast the implanting of good. For when a man is being regenerated, he is first purified from the falsities which arise from the evil of the love of self and of the world; and this is effected through his being instructed concerning evil, hell, and damnation, and also concerning good, heaven, and eternal happiness, and through his suffering himself thereby to be withheld from doing, willing, and thinking evils. After the ground has thus been prepared, then the truths of faith are sown, for they are not previously received. But the truths which are sown must be implanted in good; because they have no soil anywhere else, nor can they strike root anywhere else. They are implanted in good when a man wills the truth, and when he loves and does it. This state of regeneration, that is, of deliverance from damnation, is signified by the present feast, which is called "the feast of the harvest of the first-fruits of works;" for the harvest signifies the truths which produce good. After the truths have been implanted in good, ³ then the man is no longer led by the Lord through truths, but through good; such is the case when he wills good, and does good from the affection of love, that is, from charity. This state of regeneration, that is, of deliverance from damnation, is signified by the third feast, which is called "the feast of ingathering." These three feasts were also called: the Feast of ⁴ the Passover, the Feast of Weeks, and the Feast of Tabernacles; see Exod. xxxiv. 18-26; Levit. xxiii.; Deut. xvi. 1-17. Similar things to those represented by these three feasts were represented by the Bringing forth of the sons of Israel out of the land of Egypt; by their Introduction into the land of Canaan; and by their Dwelling there. For by the bringing forth of the sons of Israel from out of the land of Egypt, the same was represented as by the first feast, which was called the Passover. That this is so, may be seen from what has been shown concerning the Passover (nos. 7093, 7867, 7995); for the bringing forth of the sons of Israel, on account of which that feast was instituted, signified the deliverance of those who were of the spiritual Church from the falsities by which they were harassed (nos. 7240, 7317, 9197). But by the introduc- ⁵ tion of the sons of Israel into the land of Canaan, the same was represented as by the present, second feast, which was called "the feast of the first-fruits of works," and also "the feast of weeks," namely, the implanting of the truth in good; for the

land of Canaan denotes the Church as to good, and therefore the good of the Church (nos. 1607, 3038, 3481, 3686, 3705, 4240, 4447, 4517, 5136, 6516); and the sons of Israel, abstractedly from persons, denote spiritual truths (nos. 5414, 5879, 5951).
 6 The same also was represented by the dwelling of the sons of Israel in the land of Canaan, as by the third feast, which was called "the feast of the ingathering of the fruits of the earth," and "of the ingathering from the threshing-floor and the wine-press," also "the feast of tabernacles," namely, the implanting of good, and thus life in heaven. From this, then, it appears why the three feasts were instituted, namely, that it was for the sake of bringing forth out of hell the human race, which is willing to receive new life from the Lord, and for the sake of introducing it into heaven. This was done by the Lord through His coming into the world.

9295. That this second feast, which was called "the feast of the harvest of the first-fruits of works," and also "of the first-fruits of wheat," and likewise "the feast of weeks," signifies the implanting of the truth in good, is manifest from its institution, concerning which it is thus written in Moses (Lev. xxiii. 10-21), "Say unto the sons of Israel, When ye be come into the land which I give unto you, and shall reap the harvest thereof, ye shall bring the first sheaf of the first-fruits of your harvest unto the priest; and he shall wave the sheaf before Jehovah, that ye be acceptable: on the morrow after the sabbath the priest shall wave it. And ye shall offer that day a he-lamb for a burnt-offering, and the meat-offering, and drink-offering. But bread of the ear, parched or green, ye shall not eat until this self-same day. Then ye shall count unto you from the morrow after the sabbath, from the day in which ye brought the sheaf of the wave-offering—seven sabbaths shall there be complete; even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new offering to Jehovah. Out of your dwellings shall ye bring the bread of the wave-offering: it shall be baked leavened, as first-fruits unto Jehovah. Besides the bread ye shall offer seven lambs, one young bullock, and two rams, for a burnt-offering; with their meat-offering, and their drink-offering" (compare Deut. xvi. 2 9-12). That every one of these things is significative, can be known only from their internal sense. The *seeds* that are sown in the field, in that sense, are the truths of faith which are implanted in good; by the *harvest* are meant things ripening, when goods are produced from them; for *wheat* and *barley* denote goods, and the *spike* or *ear* in which they are, denotes truths thus associated with goods; the *sheaf* means a series and collection of such things, for the truths are arranged as it were in sheaves or bundles; *waving* denotes quickening, for the truths are not alive or quickened in man until they are in good; the

priest who waved the sheaf, that is, quickened the goods of truth, represented the Lord, for from Him is the all of life; that this was done *on the morrow after the sabbath*, signified the holiness of the conjunction of good and truth; that they were not allowed before *to eat bread, the parched ear or the green ear*, signified that previously the life of good and its appropriation are not; *bread* denotes the good of love; the *parched ear* denotes the good of charity, the *green ear* means the good of truth, and *eating* means appropriating; *that seven sabbaths are numbered onward even to the feast*, which was held *on the fiftieth day from thence*, signified the full implanting of the truth even to the beginning of the new state; the *leavened bread* which was then offered, signified then good, not yet fully purified; the *waving* of it signified quickening; the *burnt-offering of lambs, a young bullock, and rams, with the meat-offering, and drink-offerings*, signified the worship of the Lord according to the quality of that good. These are the things signified by this feast and by the things which then took place; from which it is evident that there was thereby signified the second state of deliverance from damnation, which was the state when the truth was implanted in good. Since this feast was called "the feast of the first-fruits of the harvest," it ought to be known what is signified in the Word³ by the harvest. The field, in which the harvest is, in a wide sense, signifies the whole human race, that is, the whole world; in a narrower sense, the Church; in a sense still more restricted, the member of the Church; and in a sense narrower still, the good which is in the member of the Church, for this receives the truths of faith as a field receives seeds. From the signification of a field it is clear what is signified by the harvest, namely, in the widest sense, it denotes the state of the whole human race as to the reception of good through truth; in a less extended sense, the state of the Church as to the reception of the truths of faith in good; in a narrower sense, the state of the member of the Church as to that reception; and in a still narrower sense, the state of good as to the reception of the truth, thus the implanting of the truth in good. From this it may appear what is signified by the harvest in the following passages: 4 in Matthew (xiii. 37-39), "He that soweth the good seed is the Son of Man; *the field* is the world; *the seed* are the sons of the kingdom; *the tares* are the sons of that [namely, of the kingdom of] evil; *the enemy* who soweth them is the devil; *the harvest*, however, is the consummation of the age; but *the reapers* are the angels;" the good seed denotes the truths of faith from the Lord; the Son of Man, the Lord in respect to the truths of the Church; the world, which is the field, denotes the whole human race; the sons of the kingdom, who are the seed, denote the truths of faith of the Church; the sons of the kingdom of evil, who are the tares, denote the falsities of faith of the

- Church ; the devil, who is the enemy and soweth them, denotes hell ; the consummation of the age, which is the harvest, means the last state of the Church in respect to the reception of the truths of faith in good ; the angels, who are the reapers, signify truths from the Lord. That such things are signified by the above words of the Lord, may be shown from their internal sense, which is treated of throughout in our explanations. From the above words it is also evident how the Lord when He was in the world, spake, namely, by things significative, in order that the Word might be not only for the world, but also for heaven.
- 5 In Rev. (xiv. 15, 16), "An angel came out of the temple, crying with a great voice to him that sat on the cloud, *Put forth thy sickle and reap, because the hour is come for thee to reap ; for the harvest of the earth is dried up.* He, therefore, that sat on the cloud put forth *his sickle upon the earth, and the earth was reaped ;*" here also the harvest stands for the last state of the Church in respect to the reception of the truths of faith in good. And in Joel (i. 9-11), "The priests, the ministers of Jehovah, mourned ; *the field is laid waste*, the land mourned because the corn is laid waste, the new wine is dried up, the oil languisheth ; the husbandmen are ashamed, the vinedressers have howled over the wheat and over the barley, and *that the harvest of the field is perished ;*" the vastation or laying waste of the Church in respect to the truths of faith and the goods of charity is here described by such things as belong to the field, the vineyard, and the olive ground ; the Church itself is the field, and its last state, which was called by the Lord the consummation of the
- 6 age, is the harvest. Again, in the same prophet (Joel iv. 13), "*Put in the sickle, for the harvest is ripe.* Come, get you down, for the wine-press is full, the vats overflow, for their wickedness is great ;" here also by the harvest is signified the consummation of the age, or the last state of the devastated Church. And in Jeremiah (i. 16), "Cut off the sower from Babel, and *him that taketh the sickle in the time of harvest.*" Again (Jer. li. 33), "The daughter of Babel is like a *threshing-floor* : it is time to thresh her ; yet a little, and *the time of harvest* cometh ;" the time of harvest means the last state of the Church. And in Isaiah (xxiii. 1-3), "Howl, ye ships of Tarshish, because Tyre is laid waste, so that there is no house, neither doth any one enter ; the inhabitants of the isle are silent ; the merchant of Sidon, that passeth over the sea, they have filled thee ; and through many waters, the seed of Sihor, *the harvest of the Nile, is her produce*, that it should be the merchandise of nations."
- 7 The holy things of the Church which are here described cannot be known to any one, but from the internal sense : every one knows that the holy things of heaven and of the Church are everywhere in the Word, and that on this account the Word is holy ; in the literal sense is here treated of, the merchandise of

Tyre and Sidon, which are not holy things apart from the interior holy sense; but what they signify in this latter sense, is evident if they be unfolded: the ships of Tarshish denote the doctrines of truth and good, Tyre and Sidon the knowledges of good and truth; there being no house, so that no one entereth, signifies that there is no longer any good in which the truth can be implanted; the inhabitants of the isle who were silent denote goods that are more remote; the seed of Sihor means scientific truth; the harvest of the Nile, her produce, denotes the good from that truth outside the Church.

9296. *And the feast of ingathering, at the end of the year, when thou gatherest in thy works out of the field:* that this signifies worship from a mind (*animus*) thankful for the implanting of good from it—thus for regeneration and complete deliverance from damnation—is manifest from the signification of a feast, as denoting the worship of the Lord and thanksgiving (see above, nos. 9286, 9287, 9294), and thus worship from a thankful mind; and from the signification of gathering in, when spoken of the implanting of the truth in good, as denoting the implanting of good itself; from the signification of the end of the year, as denoting the end of the works; and from the signification of the expression, “when thou gatherest in thy works out of the field,” as denoting the enjoyment and use of all things that have been implanted in good; for by the works are signified those things which belong not only to the field, but also to the vineyard and the olive ground, and thus the fruit of the earth, as is evident from the description of this feast in Moses (Deut. xvi. 13, 15), “Thou shalt make unto thee the feast of tabernacles seven days, *after thou hast gathered in from thy threshing-floor, and from thy wine-press*; and Jehovah thy God shall bless thee, *in all thy produce, and in every work of thine hands* ;” and in Levit. (xxiii. 39), “On the fifteenth day of the seventh month, *when ye have gathered in the fruits of the earth*, ye shall keep the feast of Jehovah seven days.” Since there is signified by this feast the worship of the Lord from a mind (*animus*) thankful for the implanting of good, and thus for the complete deliverance from damnation, there shall be explained here, in the first instance, what is meant by the implantation of good. It has already been shown in sundry places that man has two faculties of life, namely, understanding and will, and that the understanding is set apart for the reception of the truth, and the will for the reception of good; for there are two things, namely, truth and good, to which all things in the universe, both in heaven and in the world, have reference. From this, also, it is evident that a man’s life is constituted by these two things, and his new life by the truth of faith and the good of charity; and that he has no new life, unless each of these two be implanted in him. How the truth which belongs to faith is

sown and implanted in man, is known in the Church; but it is not yet so well known how the good which belongs to charity [is implanted]. Man when an infant receives good from the Lord, which good is the good of innocence, such as infants have. This same good forms with the man the initiament of the new will, and it increases in the succeeding age according to his life of innocence with his companions, and according to his life of uprightness and obedience towards his parents and teachers; yet more with those who subsequently permit themselves to be regenerated. The Lord foresees this, and provides according to the state of the man's subsequent life; for in everything pertaining to the present the Lord foresees evil, and provides for good, and indeed from the first beginning of life even to eternity. Afterwards, as the man grows up, and begins to think from himself, so far as he is then carried away by the delights of the loves of self and the world, so far that new Voluntary or that initiament of the new will is closed; and, so far as he is not carried away by these delights, so far it is opened and also
3 perfected. How it is perfected through the implantation of truth, shall now be stated. That new Voluntary, which originates from the good of innocence, is the habitation through which the Lord enters with the man, and rouses him up to will what is good, and, from willing, to do good. This influx operates with the man, so far as he desists from evils. Hence is his faculty of knowing, perceiving, reflecting upon and understanding moral and civil truths and goods, according to the delight of use. Through that good the Lord afterwards flows into the truths belonging to the doctrine of the Church which are with the man, and calls forth from the memory such as serve for the use of life, and implants them in good, and perfects good. On this ground it is that good with a man is altogether according to the use of life. If the use of life is in favour of the neighbour, that is, in favour of the good of one's fellow-citizen, one's country, of the Church, and of heaven, and in favour of the Lord, then that good is the good of charity. But if the use of life is only in favour of self, and of the world, then the initiament of the new will is closed, and underneath it is formed a will-part out of the evils of the loves of self, and an intellectual part is formed from it by falsities. This latter voluntary or will-part is closed above and open beneath, that is, it is closed in the direction of heaven, and open in the direction of the world. From these things it is manifest how truths are implanted in good, and how they form it; and it appears, further, that when a man is in good, he is in heaven with the Lord; for, as said above, the new will, wherein is the good of charity, is the habitation of the Lord, and consequently is heaven with the man; and the new understanding from it is, as it were, the tabernacle through which is effected

the coming in and the going out. Such are the things which, ⁴ in general and in particular, were represented by this feast, which was called the feast of the ingathering of the fruits of the earth, and the feast of tabernacles. That this is so is evident from the institution of this feast, of which it is thus written in Moses (Levit. xxiii. 39-44), "On the fifteenth day of the seventh month, when ye have gathered in the fruits of the earth, ye shall keep the feast of Jehovah seven days. On the first day is a Sabbath; and on the eighth day is a Sabbath. And ye shall take you on the first day the fruit of the noble tree, branches of palms, and boughs of the thick tree, and willows of the rushing brook; and ye shall rejoice before Jehovah your God seven days. All that are homeborn in Israel shall dwell in tabernacles, that your generations may know that I made the sons of Israel to dwell in tabernacles, when I brought them out of the land of Egypt." And in Deut. (xvi. 13-16), "Thou shalt make unto thee the feast of tabernacles seven days, when thou hast gathered in from thy threshing-floor, and from thy wine-press; thou shalt rejoice in that feast, thou, thy son, and thy daughter, and thy manservant, and thy maid-servant, and the Levite, and the stranger, and the orphan, and the widow, that are within thy gates. Thou shalt be altogether joyful." That a state of good im- ⁵ planted by the Lord through truth, and thus a state of heaven in man, was represented by this feast, is evident from the internal sense of all the things which are here mentioned; for, in that sense, by *the fifteenth day of the seventh month* is signified the end of the former state, and the beginning of a new state; that this is the signification of *fifteenth*, see no. 8400; and also of *seventh*, see nos. 728, 6508, 8976, 9228. By the *fruit of the earth* which was then *gathered in*, is signified the good of charity (nos. 43, 55, 913, 983, 2846, 2847, 3146, 7690, 7692); the same by the *gathering in from the threshing-floor, and the press*; for the *corn*, which is from the *threshing-floor*, denotes the good of truth (nos. 5295, 5410); and the *wine* which is from *the press* denotes truth from good (no. 6377); and the *oil* which is also from *the press*, is the good from which truth is (nos. 886, 3728, 4582, 4638). By *the sabbath on the first day*, and by *the sabbath on the eighth day*, is signified the conjunction of truth with good, and reciprocally, of good with truth; that the *sabbath* denotes the conjunction of truth and good, see nos. 8495, 8510, 8890, 8893, 9274; that the *eighth day* was also called *the sabbath*, is because by *the eighth* was signified the beginning of a new state (nos. 2044, 8400). By *the fruit of a noble tree*, ⁶ which they were to take on *the first day*, was signified festive gladness and joy, on account of good implanted; wherefore the words follow: *that ye may be glad before Jehovah*. By the *branches of palms* are signified the internal truths of that good

(no. 8369); by *the boughs of a thick or tangled tree*, the external truths of good, that is, scientifics (nos. 2833, 8133); and by *the willows of the rushing brook*, truths still more external, which are those of the bodily senses. By *the tabernacles in which they were to dwell seven days*, is signified the holiness of the love from the Lord, and, reciprocally, to the Lord, see nos. 414, 1102, 2145, 2152, 3312, 3391, 4391, 4599; and that it denotes the holiness of union, see no. 8666. By *one who is homeborn in Israel*, are signified they who are in the good of charity; thus also, abstractedly, that same good (nos. 3654, 4598, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833, 6426, 7957). By *the gladness of all at that time* was signified joy such as is with those who are in good from the Lord, thus such as is with those who are in heaven; for he who is in the good of charity from the Word is in heaven with the Lord. These are the things on account of which that feast was instituted.

9297. *Three times in the year all thy male shall appear before the faces of the Lord Jehovah*: that this signifies the continuous appearance and presence of the Lord, therefore also His presence in the truths of faith, appears from the signification of "three times in the year," as denoting what is complete and continual, concerning which see nos. 4495, 9198; and from the signification of appearing, as denoting appearance and presence (nos. 4198, 5975, 6893); and from the signification of a male, which means the truth of faith (nos. 2046, 7838); and from the signification of faces, when spoken of Jehovah, that is, of the Lord, as denoting the Divine Good of the Divine Love or Mercy, see nos. 222, 223, 5585, 7599. Since the Divine Good of the Divine Love is Jehovah Himself, that is, the Lord, therefore by appearing before the faces of Jehovah is signified the same as by being seen by the Lord. It is the Lord, also, who sees the man, and presents Himself with the man, and makes it possible for the man to see Him; wherefore the man does not see the Lord² from himself, but he sees Him from the Lord with him. It shall now be said in a few words, how it is to be understood that there is also a continuous appearance and presence of the Lord in the truths of faith. The Lord's presence with the man is in the good with him, because good constitutes his life, and not truth, except so far as it is from the good from it; even as was said above, in no. 9296, that the Lord's habitation with the man is in the good of innocence. When a man, therefore, is regenerate, the Lord is present with him not only in good, but also in the truths which are from good; for the truths then have life from good, and are good in that form, by which the quality of good may be perceived. These are the truths which constitute the new understanding of man which makes one with his new will; for, as was said before, all things have reference to truth and good, and the understanding of man

is set apart for truths, but the will for the good from which are truths. From this it appears how it is to be understood that the appearance and presence of the Lord is then also in the truths of faith. These are the things which are signified by "every male appearing three times in the year, before the faces of the Lord Jehovah." It is said that the *male* shall appear, because by a male is signified the truth of faith; and it is further said [that he shall appear] before *the faces of the Lord Jehovah* for this reason, because by Jehovah is signified the Divine Esse, and by Lord the Divine Existere from the Esse; wherefore, the Esse in man is good, and the Existere from it is truth. It is said in the Church that faith is from the Lord; but ³ it must be observed that the faith which is from charity is from the Lord, but the faith separate from charity is not so; for this latter faith is from a man's self (*proprium*), and is called faith by persuasion, which will be treated of in the Doctrine of Charity and Faith, before the next chapter. A man can ascertain whether faith with him is from the Lord or from himself: he who is affected by truths solely for the sake of [obtaining] a reputation for learning, in order that he may gain honour and wealth, and who is not affected thereby for the sake of the good use of life, is in faith by persuasion, which is from himself and not from the Lord. In the truth of faith, also, there are ⁴ things theoretical and things practical: he who regards theoretical things as being for the sake of practical things, and who sees the former in the latter, and who thus looks upon the good use of life from both conjoined, and is affected by both for the sake of this end, is in faith from the Lord. The reason is that the use of life which is the end, with him is good, and that all things are formed according to the use of life. Formation is thus effected through the truths of faith. That such is the case appears manifestly from those who are in the other life: all who are there, no matter how many they may be, are reduced into the state of their own good or into that of their own evil, and therefore into the use of their life which was their end, that is, which they had loved above all things, and which, consequently, had been the very delight of their life: all are reduced to this [state]. The truths or falsities which had made one with that use remain, and more besides are acquired which conjoin themselves with the former, and complete the use, and cause the use to appear in its own peculiar form. Hence it is that the spirits and angels are forms of their use: the evil spirits forms of an evil use—they are in hell; the good spirits, or angels, forms of a good use—they are in heaven: hence also it is that spirits at once by their presence are recognized as to their quality. Their truths of faith are recognized from the face, and from its beauty as regards form; and the good itself which is the use, is known from the fire of the love

therein which quickens the beauty, and also from the sphere which flows from them. From this it may appear anew, what is meant by the Lord's presence in the truths of faith.

9298. *Thou shalt not sacrifice, upon what is fermented, the blood of My sacrifice*: that hereby is signified that the worship of the Lord, from the truths of the Church, ought not to be commingled with falsities from evil, appears from the signification of sacrificing and sacrifice, as denoting the worship of the Lord (nos. 922, 923, 2180, 2805, 2807, 2830, 3519, 6905, 8680, 8936); and from the signification of what is fermented, as denoting what is falsified and the falsity from evil, concerning which see nos. 2342, 7906, 8051, 8058; and from the signification of blood, which means truth from good, thus the truth of the Church, see nos. 4735, 6978, 7317, 7326, 7846, 7850, 7877, 9127. From this it is evident that by the expression "thou shalt not sacrifice, upon what is leavened, the blood of My sacrifice," is signified that the worship of the Lord, from the truths of the Church, ought not to be commingled with falsities from evil. What the falsity from evil is, and what the falsity not from evil, see nos. 2 1679, 2408, 4729, 6359, 7272, 8298, 9258. The reason why the truths from good, which are the truths of the Church, ought not to be commingled with falsities from evil, is that they absolutely do not agree; for they are opposites, whence arises conflict, in consequence of which either the good will perish or the evil will be dispersed; for good is from heaven, that is, it comes through heaven from the Lord, and evil is from hell. There are, indeed, truths with the wicked, and also falsities with the good; but the truths with the wicked are not commingled with falsities from evil, so long as they are simply in the memory, and serve them as means for evil, for so long they are without life: but if the truths are falsified in order to favour evil, which is also done by perverse interpretation, then they are commingled, the result of which is a profanation of the truth. What the quality of such a profanation is, see nos. 1008, 1010, 1059, 1327, 1328, 2051, 2426, 3398, 3399, 3402, 4289, 4601, 6348, 3 6959, 6963, 6971, 8394, 8943, 9188. That it was forbidden to sacrifice upon what was fermented, is evident from the following law concerning the meat-offering, which was offered upon the altar together with the sacrifice, concerning which it is thus written in Moses (Levit. ii. 11), "*No meat-offering which ye shall offer unto Jehovah, shall be made fermented; neither shall there be any ferment nor any honey, from what ye shall offer an offering by fire to Jehovah.*" From this it appears that the profanation of the truth is signified by this law; wherefore also it is said "the blood of the sacrifice," not "sacrifice," because blood denotes the truth from good.

9299. *Neither shall the fat of My feast remain overnight until the morning*: that this signifies the good of worship, not from

self (*proprium*), but always new from the Lord, appears from the signification of remaining overnight, as denoting that which is from the man's self, for by night in the Word is signified evil and falsity (nos. 221, 709, 6000, 7776, 7851, 7870, 7947), thus also a man's self (*proprium*), because a man's self is nothing but evil and falsity (nos. 210, 215, 694, 874, 875, 876, 987, 1023, 1044, 4328, 5660, 5786, 8480); and from the signification of fat, or fatness, which denotes the good of love (see nos. 353, 5943); here it means the good of love in worship, because the expression used is "the fat of a feast," for a feast denotes worship (nos. 9286, 9287, 9294). It appears also from the signification of the morning, which denotes the Lord and His coming, as may be seen from what was shown concerning the morning (nos. 2405, 2780, 5962, 8426, 8427, 8812); wherefore in the present case, where the good of worship not from man's self is treated of, by the morning is signified good always new from the Lord.

9300. *The first of the first-fruits of thy ground thou shalt bring into the house of Jehovah, thy God:* that hereby is signified that all the truths of good and the goods of truth are holy, because from the Lord alone, appears from the signification of the first-fruits of the ground, as denoting, that the goods and truths of the Church are to be ascribed to the Lord alone; that the first-fruits denote these goods and truths, see no. 9223; and that the ground means the Church, see nos. 566, 1068. It is said "the first of the first-fruits," because this should be the foremost thing; for goods and truths have their life from the Lord, and they have life from the Lord when they are ascribed to Him. It appears also from the signification of bringing into the house of God, which means bringing to the Lord that they may be holy; that the house of God denotes the Lord, see no. 3720; and that everything which is holy is from the Lord, see no. 9229. From all this it is evident that by the words, *The first of the first-fruits of thy ground thou shalt bring into the house of God,* is signified that all the truths of good and the goods of truth are holy, because from the Lord alone. They are called truths² of good and goods of truth, because, with the man who is being regenerated, and still more with him who has been regenerated, truths belong to good and goods to truth, for truths constitute the life of the understanding, and good the life of the will; and, with the regenerate, the understanding and the will make one mind, and communicate reciprocally, the truths which are of the understanding with the good which is of the will, and the good which is of the will with the truths which are of the understanding. They flow into each other, scarcely otherwise than as the blood flows from the heart into the lungs, and thence back again into the heart, and afterwards as it flows from the left [ventricle] of the heart into the arteries, and from these through the veins back again into the heart; such an idea may be formed of the

reciprocal action of good and truth with a man, from his understanding upon his will, and from his will upon his understanding. The reason why chiefly from the lungs and the heart there may be obtained an idea of the reciprocal action of the truth of faith and the good of charity, in the understanding and the will, is that the lungs correspond to the truths which belong to faith, and the heart to the good which belongs to love (nos. 3635, 3883-3896). On this ground also it is that by the heart in the Word is signified the life of the will, and by the soul
 3 [or breath] the life of faith (no. 9050). From this may be formed an idea concerning the truths which are of the understanding and the good which is of the will, because all things belonging to faith and love have with them an idea drawn from such things as the man knows; for apart from an idea drawn from things knowable and capable of being seized by the senses, a man cannot think with himself; and he then thinks correctly, even concerning the things which belong to faith and love, when he thinks of them from correspondences; for correspondences are natural verities in which, as in mirrors, spiritual verities are represented. Wherefore, so far as the ideas of thought concerning spiritual things are formed independently of correspondences, so far they are formed either from the fallacies of the senses, or from things incongruous. What kind of ideas a man has concerning those things which belong to faith and love, appears very manifestly in the other life, for
 4 ideas are clearly perceived there. The statement that the truths of faith have reference to a man's understanding, and the good of charity to his will, may appear unsatisfactory to those who declare, and confirm themselves in the idea, that those things which belong to faith ought simply to be believed, because the natural man and his intellectual part do not grasp anything of this kind, and because faith is not from man, but from the Lord. Nevertheless, the same persons acknowledge and believe that a man is enlightened in truths and enkindled by good, when he reads the Word, and that when he is enlightened he perceives what is true and what is not true: they also call those men enlightened who excel others in discovering truths from the Word. From this it is evident that they who are enlightened see and perceive within themselves whether a thing is true or not. That which is then inwardly enlightened is their intellectual part, and that which is then inwardly enkindled is their will; but if that in which they are enlightened is the genuine truth of faith; and if that which is enkindled in them is the genuine good of charity, then it is the intellectual part of the internal man which is enlightened, and the will-part of the internal man which is enkindled: the case is different, if it is not the genuine truth of faith, nor the
 5 genuine good of charity. They who are in this latter truth and

good, and they, too, who are in falsities and evils, can indeed confirm the truths of the Church, but cannot see and perceive from the interior whether they are truths. On this ground it is that most persons continue in the doctrinals of their own Church, in which they were born, and only confirm them; they would also confirm themselves in the greatest heresies, such as Socinianism, and Judaism, should they be born of such parents. From this it appears that the intellectual part is enlightened with those who are in the affection of the truth from good, but not with those who are in the affection of the truth from evil. With those who are in the affection of the truth from good, the intellectual part of the internal man is enlightened, and the voluntary part of their internal man is enkindled; but with those who are in the affection of the truth from evil the intellectual part of the internal man is not enlightened, neither is the voluntary part of the internal man enkindled, because they are natural men. They, therefore, seriously maintain that the natural man is unable to comprehend those things which belong to faith. That it is the understanding which, with those 6 who are in the affection of the truth from good, is enlightened by the truths of faith, and that it is the will which is enkindled with them by the good of charity; that they are, therefore, interior and spiritual men, appears manifestly from these same persons in the other life. In that life they have an understanding of all the things which belong to faith, and they will all those things which belong to charity; they also clearly perceive this, and therefore are endowed with an intelligence and wisdom which are simply ineffable; for after putting off the body, they enjoy that interior understanding which was enlightened with them in the world, and that interior will which then was enkindled in them; but how they were enlightened and enkindled they were then unable to perceive, because then they thought in the body, and from such things as belong to this world. From this, then, it is manifest that the truths of faith constitute the life of the understanding, and that the good of charity constitutes the life of the will; that the understanding, therefore, ought to be present in those things which belong to faith, and the will in those which belong to charity; or, what is the same thing, that it is into these two faculties that faith and charity flow from the Lord, and that they are received by them according to their state; that the Lord's habitation with man, therefore, is nowhere else 7 except in those two faculties. From what has been said concerning the internal and external man (nos. 6057, 9279), an idea may be formed how these things are further circumstanced; namely, that the internal man is formed according to the image of heaven, and the external man according to the image of the world; and that those with whom the internal

man has not been opened, do not see anything that comes from heaven, and that those things which they do see about heaven from the world, are thick darkness; that they are, therefore, unable to have any spiritual idea concerning those things which belong to faith and charity. Hence, also, it is that they are unable to have any conception of what Christian good, that is, of what charity is; so much so, indeed, that they really think that the life of heaven only consists of the truths which they call truths of faith; and that it is possible for that life to exist with all of whatever kind who enjoy the trust of faith,
 8 even though they have not the life of faith. How blind such people are in respect to the life of faith which is charity, appears manifestly from the fact that they pay no attention whatever to the thousand things which the Lord Himself taught concerning the good of life, and that on reading the Word they instantly fling these things behind faith into the rear, and thus conceal them from the sight of themselves and of others. Hence also it is that they relegate the things belonging to good, that is, to charity and its works, from the doctrine of the Church into a lower doctrine which they style moral theology, and which is regarded by them as a natural, and not as a spiritual, doctrine; when yet after death the life of charity remains, and only that much of faith as accords with that life; that is to say, so much of the thought concerning the truths of faith remains, as there is of the will of good agreeing therewith. That those who are in faith from good are able to confirm themselves from scientifics of every kind, and are thereby able to corroborate their faith, see nos. 2454, 2568, 2588, 4156, 4293, 4760, 5201, 6047, 8629.

9301. *Thou shalt not seethe a kid in its mother's milk*: that hereby is signified that the good of innocence of the subsequent state ought not to be conjoined with the truth of innocence of the former state, appears from the signification of seething, which means conjoining (no. 8496); from the signification of a kid, as denoting the good of innocence (nos. 3519, 4871); and from the signification of milk, as denoting the truth of innocence (nos. 2184, 3183); wherefore the mother's milk means the truth of the first innocence. From this it is clear that by the words, "Thou shalt not seethe a kid in its mother's milk," is signified, that the good of innocence of the subsequent state ought not to be conjoined with the good of truth of the former state. This is the heavenly arcanum from which this law proceeds; for all the laws, and all the judgments and statutes, which were given to the sons of Israel, contain arcana of heaven, to which they also correspond. But how this arcanum is to be understood, namely, that the good of innocence of the subsequent state ought not to be conjoined with the truth of innocence of the former state, shall be stated in a few words. The innocence

of the former state is the innocence proper to children and youths, and the innocence of the subsequent state is the innocence proper to those adults and old men who are in the good of the love to the Lord. The innocence of children and youths is external, and abides in gross ignorance, but the innocence of old men is internal, and abides in wisdom; concerning the difference between them, see nos. 2305, 2306, 3183, 3495, 4797. The innocence which abides in wisdom² consists in a person knowing, acknowledging, and believing that from himself he can understand nothing, and will nothing; and, therefore, in his not being willing to understand and will anything from himself, but only from the Lord; further, in his knowing, acknowledging, and believing that whatever any one supposes to understand from himself is false, and whatever he supposes to will from himself is evil. This state of life is that of the innocence of the subsequent state, in which all are who are in the third heaven, which is called the heaven of innocence. On this ground it is that the above are in wisdom, because what they understand and what they will is from the Lord. But the innocence which abides in ignorance, of which quality is the innocence with children and youths, consists in the belief that all the things which they know and think, and also those which they will, are in their own self, and that all the things which they speak and do therefrom are from themselves: that these things are fallacious, they do not comprehend. The truths which belong to this latter innocence are mainly founded upon fallacies of the external senses, which nevertheless must be dispersed as a man advances towards wisdom. From these few things it may be seen, that the good belonging to the innocence of the subsequent state ought not to be conjoined with the truth belonging to the innocence of the former state.

9302. Verses 20-30. *Behold, I send an angel before thee, to keep thee in the way, and to bring thee unto the place which I have prepared. Take heed of His face, and hear His voice; do not provoke Him; for He will not bear your transgression, because My Name is in the midst of Him. For if hearing thou shalt hear His voice, and shalt do all that I speak; I will be an enemy to thine enemies, and I will be an adversary to thine adversaries. When mine Angel shall go before thee, and shall bring thee to the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and the Jebusite, I will also cut him off. Thou shalt not bow down thyself to their gods, nor serve them, nor do after their works; for destroying thou shalt destroy them, and breaking in pieces thou shalt break in pieces their statues. And ye shall serve Jehovah your God, and He shall bless thy bread and thy waters, and I will take sickness away from the midst of thee. None shall be miscarrying or barren in thy land; the number of thy days I will fulfil. I will send my terror before thee, and I*

will confound every people to whom thou shalt come ; and I will cause all thine enemies to turn the neck to thee. And I will send the hornet before thee, which shall drive out the Hivite, the Canaanite, and the Hittite from before thee. I will not drive him out from before thee in one year, lest the land become desolate, and the wild beast of the field multiply against thee. By little and little I will drive him out from before thee, until thou become fruitful and inherit the land.

Behold, I send an angel before thee, signifies the Lord as to the Divine Human ; *to keep thee in the way,* signifies His Providence and guard against the falsities of evil ; *to bring thee unto the place which I have prepared,* signifies introduction by Him into heaven, according to the good of life and of faith. *Take heed of His face,* signifies a holy fear ; *and hear His voice,* signifies obedience to the commandments which are from Him ; *do not provoke Him,* signifies turning away from Him through falsities from evil ; *for He will not bear your transgression,* signifies because these things oppose the truths from good ; *because My Name is in the midst of Him,* signifies that from Him is all the good of love and all the truth of faith. *For if hearing thou shalt hear His voice,* signifies instruction concerning the commandments of faith, and their reception ; *and shalt do all that I speak,* signifies compliance from faith and love ; *I will be an enemy to thine enemies,* signifies that the Lord will turn aside all falsities from evil ; *and will be an adversary to thine adversaries,* signifies that He will turn aside all evils from which falsities spring. *When mine Angel shall go before thee,* signifies a life according to the Lord's commandments ; *and shall bring thee to the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and Jebusite ; I will also cut him off,* signifies when the Lord has shielded against the evils and falsities which infest the Church, and has put them aside. *Thou shalt not bow down thyself to their gods,* signifies that the falsities of evil ought not to be worshipped ; *nor serve them,* signifies that neither ought they to be obeyed ; *nor do after their works,* signifies that evils of life ought not to be pursued ; *for destroying thou shalt destroy them,* signifies that evils ought to be entirely put aside ; *and breaking in pieces thou shalt break in pieces their statues,* signifies that the same [must be done to] the falsities of worship. *And ye shall serve Jehovah your God,* signifies the worship of the Lord alone ; *and He shall bless thy bread and thy waters,* signifies increase of the good of love and of the truth of faith ; *and I will take sickness away from the midst of thee,* signifies protection from the falsifications of truth and from the adulterations of good. *None shall be miscarrying and barren in thy land,* signifies that goods and truths shall proceed in a continual progression in their order ; *the number of thy days I will fulfil,* signifies even to a full state ; *I will send my*

terror before thee, signifies the terror, on account of the truths of good, with those who are in the evils of falsity; *and I will confound all the people*, signifies the dismay of all falsities; *to whom thou shalt come*, signifies from the presence of the Lord; *and I will cause all thine enemies to turn the neck to thee*, signifies the flight and damnation of falsities; *and I will send the hornet before thee*, signifies the dread of those who are in falsities from evil; *which shall drive out the Hivite, the Canaanite, and the Hittite from before thee*, signifies the flight of the falsities from evils; *I will not drive him out from before thee in one year*, signifies no hasty flight or removal of them; *lest the land become desolate*, signifies a deficiency in that case and but little spiritual life; *and the wild beasts of the field multiply against thee*, signifies a rushing in of falsities from the delights of the loves of self and of the world. *By little and little I will drive him out from before thee*, signifies a removal by degrees according to order; *until thou be fruitful*, signifies according to the increase of good; *and inherit the land*, signifies when in good, and thus regenerated.

9303. *Behold, I send an angel before thee*: that this signifies the Lord as to the Divine Human, appears from the signification of sending, which, when said of the Lord, means proceeding (no. 6831), in the present case, causing to proceed; and from the signification of an angel, as denoting him who proceeds, for an angel in the original tongue signifies one who is sent. This is the derivation of the word; and by one who is sent is signified one who proceeds, as appears from the passages quoted from the Word (no. 6831). From this it is evident that by the angel of Jehovah is meant the Lord as to the Divine Human; for this proceeds from Jehovah, as the Father. Jehovah, as the Father, is the Divine Good of the Divine Love, which is the very Esse (no. 3704): and that which proceeds from the Father is the Divine Truth from that Divine Good, thus the Divine Existere from the Divine Esse; this is signified here by the angel. In like manner in Isaiah (lxiii. 9), "*The angel of His faces* shall deliver them because of His love, and His tenderness; *He redeemed them*, and took them up, and carried them all the days of eternity." And in Malachi (iii. 1, 2), "*Behold, the Lord, Whom ye seek, shall suddenly come to His temple, and the angel of the covenant, whom ye yearn for;*" to the temple of the Lord, means to His Human. That this is His temple, the Lord Himself teaches in Matt. xxvi. 61, and in John ii. 19, 21, 22. In ² the Church they say, that out of Three who are termed Father, Son, and Holy Spirit, there exists One Divine, which is also called One God; and that from the Father proceeds the Son, and from the Father, through the Son, proceeds the Holy Spirit: but what is meant by this proceeding or coming forth is as yet unknown. The ideas of the angels on this subject differ totally

from the ideas of those members of the Church who have reflected on this subject, because the ideas of the members of the Church are based upon three, but those of the angels upon one. The ideas of the members of the Church are based upon three on this ground, that they separate the Divine into three persons, and ascribe to each special and peculiar offices. Hence they are indeed able to say that God is One, but they can never think otherwise than that there are Three who by a union which they call mystical, are one. In this manner they are indeed able to think that there is one Divine, but not that there is one God; for in their thought the Father is God, the Son is God, and the Holy Spirit is God. The one Divine is one by agreement, and unanimous in this sense; but the one God is altogether One. The quality of the idea, that is, the quality of the thought, which the individual members of the Church entertain concerning the one God, appears clearly in the other life, for every one brings with him the ideas of his thoughts. Their idea or thought is, that there are three gods; yet that they do not dare to say gods, but God. A few also make one out of three by union, for they think in one way of the Father, in another way of the Son, and in another way of the Holy Spirit. From this it became manifest, what kind of faith the Church has on the most essential of all subjects, namely, on the Divine Itself; and since the thoughts which belong to faith, and the affections which belong to love, conjoin and separate all in the other life, therefore those who were born outside the Church, and believed in one God, flee from those who were born within the Church, saying that the latter do not believe in one God, but in three gods; and, that they who do not believe in one God under a human form, believe in no God, because their thought pours forth into the universe without any determination, and thus lapses into nature, which they thus acknowledge in the place of God. When asked what they mean by proceeding, when they declare that the Son proceeds from the Father, and the Holy Spirit from the Father through the Son, they reply that proceeding is a term of union, and involves the above mystery; but when their idea of thought on the subject was explored, it turned out to be the idea of a mere

3 word, and not of a thing. But the ideas of the angels concerning the Divine, concerning the Trinity, and concerning a proceeding, as said above, differ altogether from the ideas of the members of the Church, because the ideas of thought with the angels are based upon One, whereas the ideas of thought with the members of the Church are founded upon Three. The angels think, and what they think they believe, namely, that there is One God, and that He is the Lord; and that His Human is the Divine Itself in form, and that the holiness proceeding from Him is the Holy

4 Spirit; thus that there is a Trinity, but still a One. This is

presented to the apprehension by the idea concerning the angels in heaven : an angel appears there in the human form, but there are still with him three things which form a one—there is his Internal which does not appear before the eyes, there is the External which does appear, and there is the sphere of the life of his affections and thoughts, which issues forth from him to a certain distance (nos. 1048, 1053, 1316, 1504–1519, 1695, 2489, 4464, 5179, 6206, 7454, 8063, 8630); these three constitute one angel. But the angels are finite and created, whereas the Lord is infinite and uncreated ; and because no man, and not even any angel, can have any idea concerning the Infinite except from things finite, therefore it is allowable to present such an example, for the purpose of illustrating what is meant by the Trinity in One, and further, that there is One God, and that He is the Lord, and no other. See what was set forth on this subject in the passages cited in nos. 9194 and 9199.

9304. *To keep thee in the way*: that this signifies His Providence and guard against the falsities of evil, appears from the signification of keeping, when said of the Lord, as denoting Providence. For Providence means providing and caring, and thus leading to good, and guarding against evil, because good is provided for by the Lord, and evil foreseen (no. 6489), and since evil is foreseen, man is also guarded against it ; otherwise good cannot be provided for. It appears also from the signification of a way, as denoting the truth (nos. 627, 2333, 3477); here it also means falsity, because the word “keeping” is used ; for he who leads in the truth also guards against falsity, because falsity harasses and opposes the truth. The falsity of evil is meant, because this falsity harasses and opposes, but not the falsity which is not from evil, such as exists with those who are in good ; concerning this latter falsity, and also concerning the falsity of evil, see nos. 2243, 2408, 2863, 4736, 4822, 6359, 7272, 7437, 7574, 7577, 8051, 8137, 8149, 8298, 8311, 9258, 9298.

9305. *To bring thee unto the place which I have prepared*: that this signifies introduction by Him into heaven, according to the good of life and of faith, appears from the signification of bringing to the place, that is, into the land of Canaan, which means introducing into heaven, for by the land of Canaan is signified the Church, and also heaven (nos. 1607, 3038, 3481, 3705, 4447, 5136, 6516)—because by bringing the sons of Israel into that land was represented the introduction of the faithful into heaven ; and from the signification of preparing, when said of the heaven signified by the land of Canaan, which means giving the same out of mercy to those who are in the good of life and of faith: for heaven is said to be prepared for these, as in Matt. (xxv. 34), “Then shall the King say to them who are on the right hand, Come, ye blessed

of My Father, *possess as an inheritance the kingdom prepared for you from the foundation of the world.*" And in Mark (x. 40), "To sit on my right hand and on my left is not Mine to give, but [it is for them] for whom it hath been prepared." And in John (xiv. 2, 3), "I go to prepare a place for you: and if I shall go and prepare a place for you, I will come again, and will receive you unto Myself, that where I am, ye may be." For preparing heaven means preparing those who are to be introduced into heaven, because heaven is given according to preparation, that is, according to the reception of good; for heaven is in man, and the man has a place in heaven according to the state of the life and the faith in which he is, because place there corresponds to the state of the life. Wherefore, also, place in the other life appears according to the state of the life, and considered in itself is state (nos. 2625, 2837, 3356, 3387, 4321, 4882, 5605, 7381).

9306. *Take heed of His face:* that this signifies a holy fear, appears from the signification of taking heed of the face, when said of the Lord who is here meant again by the Angel, as denoting fear lest He become angry because of evils, or lest He be provoked on account of transgressions, as below. Fearing these things is a holy fear; concerning which fear see nos. 2826, 3718, 3719, 5459, 5534, 7280, 7788, 8816, 8925. The expression is used "take heed of His face," because by face are signified the interior things which belong to the life, consequently those which belong to thought and affection and especially those which belong to faith and love. The cause of this is that the face is fashioned into an image of man's interior things, to the intent that those things which belong to the internal man may show themselves in the external; that those things consequently which are of the spiritual world may appear before the sight in the natural world, and thus may affect our neighbour. That the face sets forth in a visible form, and as it were in a mirror, the things which a man thinks and loves, is well known. That with the sincere, and especially with the angels, the faces are such, may be seen in nos. 1999, 2434, 3527, 3573, 4066, 4326, 4796, 4797, 4798, 4799, 5102, 5695, 6604, 8248, 8249, 8250. For this reason, in the original tongue, face is a general term which is employed in describing the affections which are with a man, and which appear outwardly, such as gratitude, favour, goodwill, help, kindness, and also pitilessness, wrath, vengeance. On this ground it is that in that tongue, in conjunction with other words, this word forms phrases to signify close by, with, before, for the sake of, and also opposite to; and therefore, whatever is in [the man] himself, what is from him, for him, and against him; since the face, as has been stated, is the man himself, that is, what is in the man, and what appears ² outwardly. On the ground of these things it may be known

what is signified by the face of Jehovah, that is, by the face of the Angel by whom is here meant the Lord as to His Divine Human, namely, the Divine Good of the Divine Love, and the Divine Truth from that Divine Good, for these things are in Jehovah, that is, in the Lord, and they are from Him, yea, they are Himself; see nos. 222, 223, 5585. From this it is clear what is signified by the faces of Jehovah in the benediction, in Numb. (vi. 25, 26), "*Jehovah make His faces shine upon thee* and be gracious unto thee, *Jehovah lift up His faces upon thee* and give thee peace." In David (Ps. lxxvii. 1), "God be gracious unto us, and bless us, *let Him cause His faces to shine upon us*;" so in Ps. lxxx. 4, 8, 20; cxix. 134, 135; Dan. ix. 17, and elsewhere. Hence it is that the Lord as to the Divine Human is called ³ the "Angel of the faces of Jehovah," in Isaiah (lxiii. 7-9), "I will remember the mercies of Jehovah; *He will recompense them* according to His mercies, and according to the multitude of His mercies, and He became to them *a Saviour, and the Angel of His faces saved them*, because of His love and because of His pity." The reason why the Lord in respect to the Divine Human is called the Angel of the faces of Jehovah is, that the Divine Human is the Divine itself *in the face*, that is, in form, as the Lord Himself teaches in John (xiv. 7-11), "If ye had known Me, ye would have known My Father also, and from henceforth ye have known Him, *and have seen Him*. Philip said, Shew us the Father. Jesus said unto him, Am I so long time with you, and thou knowest Me not, Philip? *He that hath seen Me hath seen the Father. I am in the Father and the Father in Me*. Believe Me that *I am in the Father and the Father in Me*." By the face of Jehovah, that is, of the Lord, is ⁴ also signified wrath, vengeance, punishment, and evil, because the simple-minded, on the ground of the general idea that all things are from God, believe that evil also, and especially the evil of punishment, is from Him; wherefore, in accordance with this general idea, and also according to the appearance, wrath, vengeance, punishment, and evil are attributed to the Lord; when yet they are not from the Lord, but from man; on which subject see nos. 1861, 2447, 5798, 6071, 6991, 6997, 7533, 7632, 7877, 7926, 6832, 8197, 8227, 8228, 8282, 8483, 8632, 8875, 9128. Such is the signification here of "Take heed of His face," as denoting, do not provoke Him, for He will not bear your transgression; and also in Levit. (xvii. 10), "Who-soever shall eat any blood, *I will set My faces against* the soul that eateth blood, and will cut it off from the midst of his people;" in Jeremiah (xxi. 10), "*I have set My faces against the city for evil*, and not for good;" and in David (Ps. xxxiv. 17), "*The faces of Jehovah are against them that do evil*, to cut off the remembrance of them from the earth."

9307. *And hear His voice*: that this signifies obedience to the

commandments which are from Him, namely, from the Lord, appears from the signification of bearing, as denoting obedience (nos. 2542, 3869, 4652-4660, 7216, 8361); and from the signification of a voice, when applied to the Lord, as denoting truths Divine (nos. 7573, 8813); consequently, the commandments which are from the Lord. Truths Divine and the commandments which are from the Lord are the contents of the Word. Hence also the Word, and the doctrine from the Word, are meant by the voice of Jehovah (nos. 219, 220, 6971).

9308. *Do not provoke Him*: that this signifies turning away from Him through falsities from evil, appears from the signification of provoking, that is, exciting anger, when said of the Lord who is the Angel here, as denoting a turning away through falsities from evil; for falsities from evil are agencies that turn away from the Lord (nos. 4997, 5746, 5841).

9309. *For He will not bear your transgression*: that hereby is signified, because those things oppose the truths from good, appears from the signification of a transgression, as denoting those things which are opposed to the truths of faith (no. 9156); therefore, those things which oppose the truths from good, which are the truths of faith. Truths from good are truths of faith on this ground, that faith appertains to good, to such a degree that it cannot possibly exist except where good is. Hence, by "not bearing your transgression" is signified, not enduring falsities from evil, because they oppose the truths from good; concerning this opposition, see above, no. 9298. The same is meant also in David (Psalm ii. 12), "Kiss the Son lest He be angry, and ye perish in the way, because His anger will burn up quickly; blessed are all they that put their trust in Him;" the Lord is here called the Son by virtue of the truth of faith which is from Him; that this is meant by the Son, see nos. 1729, 1733, 2159, 2803, 2813, 3704.

9310. *Because My name is in the midst of Him*: that hereby is signified that from Him is all the good of love and all the truth of faith, appears from the signification of the name of Jehovah, which means everything in the aggregate whereby God is worshipped (nos. 2724, 3006), thus all the good of love, and all the truth of faith (no. 6674); and from the signification of "in the midst of Him," as denoting what is in Him, and therefore also what is from Him; for the good of love is of such a character, that what is in it is also from it in others, since it is self-communicating; for the will that all of its own shall be from itself in others, is a peculiarity of love; and since this is effected from the Very Divine through its Divine Human, and out of the same, therefore also the Lord, as to the Divine Human, is called the Name of Jehovah (nos. 6887, 8274).

² He who does not know what in the internal sense is signified by a name, may possibly think that where the Name of Jehovah

and the Name of the Lord is mentioned in the Word, the name alone is meant, when yet all the good of love and all the truth of faith which are from the Lord are understood thereby; as in Matt. (xviii. 19, 20), "*If two of you shall agree in my Name on earth, as touching anything that they shall ask, it shall be done for them. Where two or three are gathered together in my Name, there am I in the midst of them.*" Again, Matt. (xix. 29), "*Every one who hath left houses, or brethren, or sisters, or father, or mother, or children, or fields, for my Name's sake, shall receive a hundredfold, and shall inherit eternal life.*" And in John (i. 12), "*As many as received, to them gave He power to become the sons of God, to them that believe on His Name.*" Again (John iii. 18), "*He that believeth not hath been judged already, because he hath not believed in the Name of the Only-begotten Son of God.*" Again (John xx. 31), "*These things are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His Name.*" In these passages, and in very many others, by the Name of the Lord is signified all the good of love and the truth of faith in the aggregate, whereby He is worshipped. And in John (xv. 7, 16), "*If ye abide in Me, and my words abide in you, ye shall ask whatsoever ye will, it shall also be done unto you. Whatsoever ye shall ask the Father in My Name, He will give it you;*" asking the Father in My Name means asking the Lord, as He Himself teaches in the same Evangelist (John xiv. 13, 14), "*Whatsoever ye shall ask in My Name, that will I do. If ye shall ask anything in My Name, I will do it;*" asking in the name of the Lord means asking the Lord, *because no one can come to the Father but by the Lord* (John xiv. 6), and because the Lord as to the Divine Human is Jehovah, that is, the Father in a visible form, as was shown above, nos. 9303, 9306. Again, in the same Evangelist (John x. 3), "*The sheep hear His voice, and He calleth His own sheep by name, and leadeth them out;*" the sheep stand here for those who are in the good of charity and of faith; hearing the voice means obeying the commandments; calling by name and leading forth, denotes giving heaven according to the good of love and of faith; for the name, when applied to persons, denotes their quality as to love and faith (nos. 144, 145, 1754, 1896, 3421).

9311. *For if hearing thou shalt hear His voice:* that this signifies instruction concerning the commandments of faith, and their reception, appears from the signification of hearing, which means being instructed and receiving, of which we shall speak presently; and from the signification of the voice, as denoting the commandments of faith, as above (no. 9307). Hearing in the Word, signifies not only hearing simply, but also receiving in the memory and being instructed, likewise receiving with the understanding and believing, also receiving in obedience, and

doing. These things are signified by hearing on this ground, that the speech which is heard presents itself before the internal sight, that is, the understanding, and is thus inwardly received; and there, according to the cogency of its reasons, or according to the force of persuasion from any other source, it is either retained, or believed, or obeyed. Hence it is that there is a correspondence of the ear and hearing with things of this kind in the spiritual world (nos. 4652, 4660, 5017, 7216, 8361, 2 8990). That hearing means receiving in the memory and being instructed; further, receiving with the understanding and believing; likewise receiving in obedience and doing, is evident also from the following passages: Matthew (xiii. 13–17), “I speak by parables, because seeing they see not, *and hearing they hear not*, neither do they understand. That in them may be fulfilled the prophecy of Isaiah, which saith, *By hearing ye shall hear*, and shall not understand; and seeing ye shall see, and shall not perceive. This people’s heart is waxed gross, *and with their ears they have become difficult of hearing*, and their eyes they have closed, lest haply they should see with their eyes, *and hear with their ears*, and understand with their heart. Blessed are your eyes, for they see, *and your ears, for they hear*. Many prophets and just men desired to see the things which you see, and saw them not, *and to hear the things which you hear, and heard them not* ;” hearing, is here used in every sense, in that of being instructed, in that of believing, and in that of obeying; hearing they hear not, means being taught and yet not believing, also being instructed and not obeying; becoming difficult of hearing means refusing instruction, belief, and obedience: the ears which are blest because they hear, denote blessedness from the reception of the doctrine of faith concerning the 3 Lord, and through the Word from the Lord. And in John (x. 2, 3, 8, 16, 27), “He who entereth in by the door is the shepherd of the sheep, *the sheep hear His voice*. They who were before Me, were thieves and robbers; *but the sheep did not hear them*. Other sheep I have, which are not of this fold: them also I must bring, *and they shall hear My voice*, and they shall become one flock and one shepherd. *My sheep hear My voice, and I know them, and they follow Me* ;” hearing the voice means being instructed concerning the commandments of faith, and receiving them in faith and obedience; similar things are signified by what the Lord so often said (Matt. xi. 15; xiii. 9, 43; Mark iv. 9 23; vii. 16; Luke viii. 8; xiv. 35), “*He that hath an ear to hear, let him hear*.” Similar things also are signified in the following passages, Matt. (xvii. 5), “Behold a voice out of the cloud, saying, This is My beloved Son; *hear ye Him*.” And in John (iii. 29), “He that hath the bride is the Bridegroom, but the friend of the Bridegroom, *who standeth*

and heareth Him, rejoiceth with joy because of the Bridegroom's voice." Again, John (v. 25), "*Verily I say unto you, The hour shall come, when the dead shall hear the voice of the Son of God ; and they that hear shall live ;*" where by the dead are meant those who as yet have no spiritual life, from ignorance of the truth of faith ; hearing the voice of the Son of God means being instructed in the truths of faith and obeying them ; to live denotes being endowed with spiritual life through these truths. Again, John (viii. 47), "*He that is of God heareth the words of God : for this cause ye hear not, because ye are not of God.*" Again, John (xviii. 37), "*Jesus said, Every one that is of the truth heareth My voice ;*" and in Luke (xvi. 29), "*Abraham said to the rich man, They have Moses and the prophets, let them hear them ;*" and in Mark (vii. 37), "*They said of Jesus, He hath done all things well, for He maketh the deaf to hear, and the dumb to speak ;*" where the deaf stand for those who do not know the truths of faith, and therefore are not able to live according to them (no. 6989) ; hearing means being instructed, receiving, and obeying. And in John (xvi. 13, 14), "*When the Holy Spirit is come, He shall lead you into all the truth, He shall not speak from Himself ; but what things soever He shall hear, He shall speak ; He shall take of Mine ;*" what things soever He shall hear, stands for whatsoever things He shall receive from the Lord. In Matthew (vii. 24, 26), "*Every one who heareth My words, and doeth them, I will liken to a prudent man ; but every one that heareth my words, and doeth them not, shall be likened to a foolish man.*" And in Luke (vi. 47), "*Every one that cometh to Me, and heareth My sayings, and doeth them, I will shew you to whom he is like ;*" hearing words or sayings means learning and knowing the commandments of faith which are from the Lord ; doing denotes living according to them.

9312. *And shalt do all that I speak :* that this signifies compliance from faith and love, appears from the signification of "*doing what I speak,*" which means living according to those things which the Lord has taught in the Word, for the things which Jehovah speaks are those which the Word, and, consequently, the Lord who is the Word, teaches (John i. 12, 14) ; living according to these things means complying with them from faith and love. Compliance from faith and love is a living obedience ; since it has life in it from faith and love. With compliance or obedience the case is as with every action of man ; nothing lives in a man's action except love and faith ; all the remaining things which belong to life, have life from them, and according to them ; for the life of love and of faith is life from the Lord, who is life itself : this life is the life of heaven, and of all who shall become angels. The case is the same with compliance or obedience.

9313. *I will be an enemy to thine enemies*: that hereby is signified that the Lord will turn aside all falsities from evil, appears from the signification of being an enemy, when said of Jehovah, that is, of the Lord, which then means turning aside, concerning which we shall speak presently; and from the signification of thine enemies as denoting falsities from evil, for these are the enemies in the spiritual sense; because they continually harass, assault, and endeavour to destroy truths from good; since they are opposites. The reason why being an enemy, when said of Jehovah, that is, of the Lord, means turning aside, namely falsities from evil is, because the Lord never acts the part of an enemy, for He is Mercy itself, and Good itself; and into Mercy itself and Good itself enmity cannot enter, not even against falsity and evil; but falsity and evil act the part of an enemy against good and truth; that is, those who are in falsity and evil are arrayed inimically against those who are in truth and good; and because the former destroy themselves when they attempt to destroy the latter, therefore it is that it appears as if the Lord were acting the part of an enemy, when, nevertheless, He only places His own in safety. From this it is clear how it is to be understood, that by acting the part of an enemy, when said of the Lord, there is meant turning aside falsities from evil. How the case is further with this arcanum, may be seen in what has been shown above, in nos. 4299, 7643, 7679, 7710, 7926, 7989, 8146, 8197, 8265, 8946.

9314. *And I will be an adversary to thine adversaries*: that hereby is signified that He will turn aside all the evils from which falsities spring, appears from the signification of acting the part of an adversary, when said of Jehovah, that is, of the Lord, as denoting a turning aside, see just above, no. 9313; and from the signification of adversaries, as denoting the evils from which falsities spring; because these evils, in the spiritual sense, are adversaries of the goods from which truths spring. By adversaries are signified the evils from which falsities spring, because by enemies are signified falsities from evil; for wherever in the Word falsity is treated of, evil is treated of as well; just as when truth is treated of, good is treated of also; see nos. 683, 793, 801, 2173, 2516, 2712, 3132, 4138, 5138, 5502, 6343, 7945, 8339. From this it is evident that being an enemy to enemies, has a different signification from being an adversary to adversaries; and that it is not merely a repetition for the sake of emphasizing the subject.

9315. *When mine Angel shall go before thee*: that this signifies a life according to the commandments of the Lord, appears from the signification of "going before thee," when said of the Lord who is here the Angel of Jehovah, which then means, teaching the commandments of faith and of life; therefore also, a life according to these commandments; that going and

journeying means living, see nos. 1293, 3335, 4882, 5493, 5605, 8417, 8420, 8557, 8559; also, from the signification of the Angel of Jehovah, as denoting the Lord in respect to the Divine Human, concerning which see above, nos. 9303, 9306. That the Lord as to the Divine Human is meant by the Angel is on this ground, that the several Angels, who appeared before the Lord's coming into the world, were Jehovah Himself in a human form, that is, in the form of an Angel, which appears plainly from this circumstance, that the Angels who appeared were called Jehovah; as, for instance, those who appeared to Abraham, who are spoken of in Genesis xviii.; that they were called Jehovah, see verses 1, 13, 14, 17, 20, 26, 33. And the Angel who appeared to Gideon, who is mentioned in Judges vi.; that He also was named Jehovah, see verses 12, 14, 16, 22, 23, 24; so also in other places. Jehovah Himself in the human form, or, what is the same thing, in the form of an Angel, was the Lord. His Divine Human then appeared as an Angel, concerning which the Lord Himself speaks in John (viii. 56, 58), "*Jesus said, Abraham rejoiced to see My day, and he saw it, and was glad. Verily, verily, I say unto you, Before Abraham was, I am.*" And again (John xvii. 5), "*Glorify thou Me, O Father, with Thine own self, with the glory which I had with Thee before the world was.*" That Jehovah could not appear otherwise, is also manifest from the Lord's words in John v. 37), "*Ye have not heard at any time the voice of the Father, nor seen His form.*" And again (John vi. 46), "*Not that any one hath seen the Father, save He who is with the Father, He hath seen the Father.*" From this it may be known, what is meant by the Lord from eternity. The reason why it pleased the Lord to be born a man was, that He might actually put on the Human, and make it Divine, in order to save the human race. Know, therefore, that the Lord is Jehovah Himself, that is, the Father in a human form. This also the Lord Himself teaches in John (x. 30), "*I and the Father are one.*" Again, (John xiv. 7, 9, 11), "*Jesus said, Henceforth ye have known the Father, and have seen Him. He that hath seen Me hath seen the Father. Believe Me that I am in the Father, and the Father in Me.*" And again, (John xvii. 10), "*All things that are Mine are Thine, and all Thine are Mine.*" This great mystery is stated in these words in John (i. 1-3, 14, 18), "*In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God. All things were made by the same, and without the same was not anything made that was made. And the Word became flesh, and dwelt among us, and we beheld His glory, the glory as of the only-begotten Son from the Father. No one hath seen God at any time; the only-begotten Son who is in the bosom of the Father, He hath manifested [Him].*" The Word denotes the Divine Truth which has

been revealed to men, and since this could not be revealed except by Jehovah as a Man, that is, except by Jehovah in the Human form, thus by the Lord, therefore it is said, "In the beginning was the Word, and the Word was with God, and God was the Word." It is known in the Church, that by the Word is meant the Lord, since it is said plainly, "The Word became flesh and dwelt amongst us, and we beheld His glory, the glory as of the only-begotten from the Father." That the Divine Truth could not be revealed to men, except by Jehovah in the Human form, is also said clearly, "No one hath seen God at any time, the only-begotten Son, who is in the bosom of the Father, He hath manifested [Him]." From this it is evident that the Lord from eternity was Jehovah, that is, the
 5 Father in a Human form, but not yet in the Flesh, for an Angel has not flesh. And whereas Jehovah, that is, the Father, was willing to put on the whole Human, for the salvation of the human race, therefore also He assumed the Flesh; wherefore it is said, "*God was the Word*" and "*the Word became flesh.*" And in Luke (xxiv. 39), "*See My hands and My feet, that it is I Myself, handle Me and see, for a spirit hath not flesh and bones, as ye see Me have.*" The Lord taught by these words, that He was no longer Jehovah under the form of an Angel, but that He was Jehovah-Man; which is also meant by these words of the Lord, in John (xvi. 28), "*I came forth from the Father, and am come into the world, again I leave the world, and go unto the Father.*" That the Lord, when He was in the world, made His Human Divine, see nos. 1616, 1725, 1813, 1921, 2025, 2026, 2033, 2034, 2083, 2523, 2751, 2798, 3038, 3043, 3212, 3241, 3318, 3637, 3737, 4065, 4180, 4211, 4237, 4286, 4585, 4687, 4692, 4724, 4738, 4766, 5005, 5045, 5078, 5110, 5256, 6373, 6700, 6716, 6849, 6864, 6872, 7014, 7211, 7499, 8547, 8864, 8865, 8878; and that He expelled all the human which was from the mother, until at length He was not the Son of Mary, see nos. 2159, 2649, 2776, 4963, 5157; especially nos. 3704, 4727, 9303, 9306; and what has been shown on these subjects in the passages cited in nos. 9194, 9199.

9316. *And shall bring thee to the Amorite, and the Hittite, and the Perizzite, and the Canaanite, the Hivite, and Jebusite; I will also cut him off:* that this signifies, when the Lord has shielded against the evils and falsities that infest the Church, and has put them aside, appears from the signification of the Angel who was to bring [them] to the nations named, as denoting the Lord (nos. 9303, 9315); and from the signification of the Amorite, the Hittite, the Perizzite, the Canaanite, the Hivite and Jebusite, who denote the evils and falsities which infest the Church; but what evils and falsities are specifically signified by each, see no. 8054; for after the sons of Israel had been introduced into the land of Canaan, a representative of the

Church and of heaven was instituted among them, and among the nations a representative of the evils and falsities which infest the Church, on which subject see nos. 3686, 4447, 6306, 6516, 8054, 8317. It appears further from the signification of cutting off, which means shielding and thus putting aside; that by the protection alone of heaven by the Lord hell is removed, and by the protection alone of those who are in good and truth, those are removed who are in evil and falsity, see just above, no. 9313.

9317. *Thou shalt not bow down thyself to their gods:* that hereby is signified that the falsities of evil ought not to be worshipped, appears from the signification of bowing down one's self, as denoting adoration and worship (no. 4689); and from the signification of the gods of the nations, as denoting the falsities of evil (nos. 4544, 7873, 8867, 9317). The falsities of evil are worshipped, when worship is performed according to a doctrine which has been forged from falsified truths, and from adulterated goods. This happens when motives of dominion and gain are regarded as ends, and the truths from the Word as means.

9318. *Nor shalt thou serve them:* that hereby is signified that neither ought they to be obeyed, appears from the signification of serving, as denoting obedience (nos. 8987, 8990); and also worship (nos. 7934, 8057).

9319. *Nor shalt thou do according to their works:* that hereby is signified that evils of life are not to be pursued, appears from the signification of works, as denoting evils of life; that not doing according to them, means not following or pursuing them, is evident.

9320. *For destroying thou shalt destroy them:* that hereby is signified that evils ought to be entirely put aside, appears from the signification of destroying, when said of the evils and falsities which are signified by the nations of the land of Canaan and by their gods, as denoting, putting aside. The reason why destroying means putting aside is, that those who are in good and truth, never destroy those who are in evil and falsity, but only put them aside, since they act from good, and not from evil; and good is from the Lord, who never destroys any one. But they who are in evil and in the falsity from it, because they act from evil, endeavour to destroy, and as far as they are able they do destroy those who are in good; yet because then they make an onslaught against the good which is from the Lord, and thus against the Divine, they destroy themselves; that is, they cast themselves headlong into damnation, and into hell. Such is the law of order; that this is so, see nos. 4299, 7643, 7679, 7710, 7926, 7989, 8137, 8214, 8265 8945, 8946. The destruction by the Israelites and Jews of the nations of the land of Canaan, was in consequence of the former representing spiritual and celestial things, and the nations

infernal and diabolical things, and because the latter things can never be together with the former, since the two are opposites. That they were permitted to destroy the nations was on this ground, that there was among them not a Church, but only the representative of a Church; wherefore also the Lord was only representatively present among them (no. 4307); for they were in external things apart from internal; that is, they were in a worship which was representative of good and truth, but they were not in good and truth. Persons of such a character are permitted to destroy, to kill, to give up to carnage and to devote to utter destruction; but they who are in external things and at the same time in internal, are not permitted to do so; since they

3 will act from good, and good is from the Lord. That the Jews and Israelites were of such a character, is declared openly by Moses (Deut. ix. 4-6), "*Speak not in thine heart, after that Jehovah thy God hath thrust the nations out from before thee, saying, For my justice Jehovah hath brought me in to possess this land; not for thy justice and the uprightness of thine heart; for thou art a stiff-necked people.*" And in another place (Deut. xxxii. 28, 32-34), "*They are a nation lost to counsel, and there is no discernment in them. Their vine is of the vine of Sodom, and of the fields of Gomorrah; its grapes are grapes of gall, clusters have they of bitternesses; their wine is the poison of dragons, and the cruel gall of asps. Is not this concealed with me, sealed up in my treasures?*" The vine, in the internal sense, signifies the Church (nos. 1069, 5113, 6375, 6376, 9277); grapes and clusters signify the internal and external goods of that Church (nos. 1071, 5117, 6378); and wine signifies the internal truth of that Church (nos. 1071, 1798, 6377). From this it is evident what is signified by their vine being of the vine of Sodom and of the fields of Gomorrah, their grapes being grapes of gall and clusters of bitternesses, and their wine being the poison of dragons, and the cruel gall of asps; that these things are known to Jehovah, that is, the Lord, is signified by its being concealed with Him, and sealed

4 up in His treasure. And in John (viii. 44), "*Jesus said to the Jews, Ye are of the father the devil, and the lusts of your father it is your will to do; he was a murderer from the beginning.*" On this ground they are called a "*depraved and adulterous generation*" (Matt. xii. 39), and also an "*offspring of vipers*" (Matt. iii. 7; xii. 34; xxiii. 33; Luke iii. 7). That they were of such a character, is also expressed by the Lord in parables (Matt. xxi. 33-45; Mark xii. 1-9; Luke xiv. 16-24; xx. 9-19). That this nation was the very worst nation; that when in worship they were in external things apart from any internal; that not a Church, but only the representative of a Church, was among them; and that still they were able to represent the internal things of the Church, see nos. 3398, 3479, 3480, 3732, 3881, 4208, 4281, 4288-4290, 4293, 4307, 4314, 4316, 4317, 4429,

4433, 4444, 4500, 4503, 4680, 4815, 4818, 4820, 4825, 4832, 4837, 4844, 4847, 4865, 4868, 4874, 4899, 4903, 4911-4913, 5057, 5998, 6304, 6832, 6877, 7048, 7051, 7248, 7401, 7439, 8301, 8588, 8788, 8806, 8814, 8819, 8871, 8882, 9284.

9321. *And breaking in pieces thou shalt break in pieces their statues*: that hereby is signified that the same must be done to the falsities of worship, that is, they must be put aside, appears from the signification of breaking in pieces, when applied to the falsities of worship which are signified by statues, namely, that it means putting aside, see above, no. 9320; and from the signification of statues, as denoting the falsities of worship, see nos. 3727, 4580.

9322. *And ye shall serve Jehovah your God*: that this signifies the worship of the Lord alone, appears from the signification of serving, as denoting worship, see above, no. 9318; that it denotes the worship of the Lord is in consequence of Jehovah, in the Word, denoting the Lord (nos. 1343, 2921, 3035, 5663, 6280, 6281, 6303, 6945, 6956, 8864).

9323. *And He shall bless thy bread and thy waters*: that this signifies the increase of the good of love and of the truth of faith, appears from the signification of "being blessed by Jehovah," whereby is meant becoming fruitful in goods and being multiplied in truths (see nos. 2846, 3406, 4981, 6091, 6099, 8939), therefore increase in such things as pertain to love and faith; and from the signification of bread, as denoting the good of love, see nos. 276, 680, 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 6118, 8410; and from the signification of water, as denoting the truth of faith, see nos. 680, 739, 2702, 3058, 3424, 4976, 5668, 6346, 7307, 8568. Because bread signified all the good of love, and water all the truth of faith in the aggregate; and because "being blessed by Jehovah," signifies all increase in these things, therefore it was an established form of good wishes in the Ancient Churches [to say] that Jehovah would bless the bread and the waters; and it was also a common form of speech to say "bread and water," when all natural food and all natural drink was to be expressed, and when all spiritual good and all spiritual truth was to be understood; for these latter things are what nourish spiritual life, as the former nourish natural life, see no. 4976. Such is the ² signification of bread and water in the following passages: Isaiah (iii. 1), "Behold, Jehovah of Hosts doth take away from Jerusalem and Judah *all the staff of bread, and all the staff of water*;" where the staff of bread stands for the power and life acquired from good; and the staff of water for the power and life acquired from truth. And in Ezekiel (iv. 16, 17), "Behold, I break the *staff of bread* in Jerusalem; [so] that they shall eat bread by weight and in sorrow, and drink water by measure and with amazement, that they may want bread and water, and become

desolate a man and his brother, and pine away by reason of their iniquity ;” that being in want of bread and water means being deprived of the good of love and the truth of faith, is manifest, for it is said that “ they shall become desolate a man and his brother, and shall pine away by reason of iniquity.” Also, in Ezekiel (xii. 19), “ *They shall eat their bread in sorrow, and drink their water with amazement*, that the land may be laid waste from the fulness thereof, because of the violence of
 3 all them that dwell therein.” And in Amos (viii. 11), “ Behold the days come, in which I will send hunger into the earth, *not a hunger for bread, nor a thirst for waters, but to hear the words of Jehorah.*” And in the First Book of Kings (xiii. 8, 9, 16–19, 24), “ The Man of God said to Jeroboam, If thou wouldst give me half thine house, I will not go in with thee, neither will I *eat bread nor drink water* in this place ; for thus Jehovah commanded, saying, *Thou shalt not eat bread nor drink water*, neither shalt thou return by the way which thou earnest. But the prophet from Bethel told him, that it was said by Jehovah, *that he should eat bread with him and drink water*, telling a lie ; and he went back with him, *and did eat bread in his house and drank water* ; wherefore he was torn in pieces by a lion ;” that he should not eat bread and drink water with Jeroboam, signified that he should hold in abhorrence the good there, and also the truth, because they had been profaned : for Jeroboam profaned the altar and all the holy things of worship, as appears from the
 4 historical accounts of the Word in the above chapter. A want of spiritual good and truth was signified by rain being withheld, during the reign of Ahab, for three years and a half, insomuch that *the bread and water failed* ; and then Elijah went to a widow in Sarepta, and asked from her *a little water to drink, and a piece of bread to eat* (1 Kings xvii. and xviii.) ; for bread signified all the good of the Church, and water all the truth of the Church, as was said above. Since such things were then represented, because the representative of a Church existed among this people, and because the Word, even the historical, was to be written by representatives, therefore the laying waste of good and truth was represented by a want of bread and water. Because bread signified all the good of love in the aggregate, therefore also the sacrifices were called bread (no. 2165) ; and therefore the Lord calls Himself the Bread which came down from heaven (John vi. 48, 51, 57) ; for the Lord is the Very Good of Love.

9324. *And I will take sickness away from the midst of thee* : that this signifies protection from the falsifications of truth and from the adulterations of good, appears from the signification of “ taking away from the midst of thee,” when said of the falsified truths and the adulterated goods which are signified by sickness, which means protecting ; for when the Lord protects against such things, He removes them (no. 9313) ; and

from the signification of sickness, as denoting falsified truth and adulterated good: these are the diseases of spiritual life; for spiritual life exists and subsists through the truths which belong to faith and through the goods which belong to love; and when these are falsified and perverted, the man sickens, but when they are denied at heart, the man dies spiritually. That diseases are such things, and correspond to such things, see nos. 4958, 5711-5727, 8364, 9031.

9325. *None shall be miscarrying and barren in the land:* that hereby is signified that goods and truths shall proceed in a continual progression in their order, appears from the signification of not miscarrying and not being barren, as denoting the progression of regeneration in its order; consequently, that goods and truths shall proceed in a continual progression in their order, of which we shall speak presently; and from the signification of "in the land," as denoting "in the Church." That the land or the earth in the Word means the Church, see nos. 566, 662, 1066, 1067, 1262, 1413, 1607, 1733, 1850, 2117, 2118, 2571, 2928, 3355, 3368, 3379, 4447, 4535, 5577, 8011, 8732. That the Church is meant by the land or the earth is on account of the land of Canaan where the Church was, and where it had been from the most ancient times, being understood here (nos. 3686, 4447, 4454, 4516, 4517, 5126, 6516, 8317); and when a land is named, in the spiritual world, not the land, but the quality of the nation inhabiting it, in respect to its religion, is perceived. When therefore land is mentioned in the Word, and the land of Canaan is meant thereby, the Church is perceived. From these things it may appear what is meant in the prophetic parts of the Word by the *New Heaven and the New Earth*, namely, that it means the internal and external Church (nos. 1850, 3355, 4535); for there are internal men and external men. The expression "none shall be miscarrying and barren ² in the land," signifies that goods and truths shall proceed in a continual progression in their order, on this ground, that all things which relate to birth, in the internal sense of the Word, denote such things as pertain to spiritual birth, and thus to regeneration (nos. 2584, 3860, 3905, 3915). The things pertaining to spiritual birth, that is, to regeneration, are the truths of faith and the goods of charity, for through these a man is conceived and born anew. That such things are signified by births, appears from many passages in the Word, and manifestly from the Lord's words to Nicodemus, in John (iii. 3, 4, 5, 6, 9, 10), "Jesus said to him, *Verily, verily, I say unto thee, Except any one be born anew, he cannot see the kingdom of God*: Nicodemus said, How can a man be born again when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, *Verily, verily, I say unto thee, Except any one be born of water and the spirit, he cannot enter into*

the kingdom of God. That which is born of the flesh is flesh, but that which is born of the spirit is spirit. Nicodemus said, How can these things be? Jesus answered, Art thou a teacher in Israel, and knowest not these things?" Being born [or generated] through water and the spirit, means being generated through the truths of faith and the good of love, see the 3 passages cited in no. 9274. Such things are signified in the Word by births, on the ground of the correspondence of marriages on earth with the heavenly marriage, which is the marriage of good and of truth; concerning this correspondence, see nos. 2727-2759. But scarcely any one at the present day knows, and scarcely any one perhaps is willing to acknowledge, that love truly conjugal descends from it, because the earthly and bodily things which are before the eyes exert an extinguishing and suffocating influence when the thought is employed about such a correspondence. Because true marriage love is from this source, therefore also births and generations, in the internal sense of the Word, signify those things which belong to the new birth and generation by the Lord. On this ground also it is that father, mother, sons, daughters, sons-in-law, daughters-in-law, grandsons, and other relations, which are derived from marriages, signify goods and truths and their derivations, which have been frequently treated of in the foregoing explanations. From these things, then, it may appear that by the expression, "*None shall be miscarrying and barren in the land,*" is signified that goods and truths shall proceed in 4 a continual progression in their order. That the miscarrying and the barren signify those things which belong to miscarriage and barrenness in the spiritual sense, and that these mean perversions of good and truth, as well as vastations and denials of the same, is evident from the following passages: Hosea (ix. 13-15), "Ephraim, when I saw it, even to Tyre, was planted in a beautiful [part]; but Ephraim must lead forth his sons to the slayer. *Give them, O Jehovah, a miscarrying womb and dry paps:* because of the wickedness of their works I will drive them out of mine house." Unless it is known what is signified, in the internal sense, by Ephraim, by Tyre, by the slayer, by sons, by a miscarrying womb, by dry paps, it cannot be known at all what is implied in these prophetic expressions. That Ephraim denotes the intellectual part of the Church, namely, the Intellectual, enlightened with respect to the goods and truths of faith drawn from the Word, see nos. 3969, 5354, 6222, 6234, 6238, 6267. That Tyre denotes the knowledges of truth and good, see nos. 1271; from which it is evident what is signified by "Ephraim, when I saw it, even to Tyre, planted in a beautiful [part]." That the slayer means one who deprives of spiritual life, that is, of the life flowing from truth and good, see nos. 3607, 6767, 8902; and that sons denote the truths of faith, see nos.

489, 491, 533, 1147, 2623, 2813, 3373, 3704, 4257. From this it is evident what is signified by "Ephraim leading forth his sons to the slayer." That paps denotes the affections of good and truth, see nos. 6432; wherefore dry paps mean no affections, but in the place thereof the lusts of perverting; hence appears the signification of a miscarrying womb, namely, the perversion of good and truth. That all these things are significations of those that pertain to spiritual life, is manifest, for it is declared: "Because of the wickedness of their works I will drive them out of mine house;" out of the house of Jehovah means out of the Church and out of heaven (nos. 2233, 2234, 3720, 5640). And in Malachi (iii. 11, 12), "I will rebuke 5 the devourer for you, that he shall not destroy for you the fruit of the earth, *neither shall the vine in the field miscarry for you.* All nations shall proclaim you happy, and ye shall be a *land of good pleasure.*" By the vine in the field not miscarrying, is signified that the truths and goods of faith, with those who are in the Church, shall proceed in their order; for a vine denotes the truth and good of the spiritual Church (nos. 1069, 6375, 6376, 9277); and the field means the Church (nos. 2971, 3766, 7502, 9139, 9295). The land of good pleasure denotes the Church grateful to the Lord; for every one within the Church who has been regenerated through truth and good, is a Church; from which it is evident what is meant by the expression, "*Ye shall be a land of good pleasure;*" that the land denotes the Church, see above. And in Moses (Deut. vii. 12, 14, 6 15), "If ye hearken to my judgments, to keep and to do them, thou shalt be blessed above all people, *there shall not be in thee, neither in thy beast, any male unfruitful nor any female barren.* Jehovah will take away from thee all sickness, and all the evil diseases of Egypt;" there shall not be any male unfruitful nor any female barren, denotes that there shall not be any without life from truth and good; that therefore they shall be spiritually alive. Since barren had this signification, therefore women in the ancient Churches deemed themselves not alive when they were barren; as Rachel, who thus said of herself to Jacob (Gen. xxx. 1), "Rachel saw *that she did not bear forth to Jacob;* and she said to Jacob, Give me sons, *or else I die*" (no. 3908). By the barren are also signified 7 they who are not in good because not in truths, and who still desire truths that they may be in good, as is the case with the upright nations who are outside the Church; as in Isaiah (liv. 1), "*Sing, O barren, thou that didst not bear;* break forth into singing and shout for joy, thou that didst not travail with child; for more are the *sons of the desolate,* than the sons of her that has been married." And in David (Ps. cxiii. 7-9), "Jehovah raiseth out of the dust the poor, He lifteth up the needy from the dunghill, to place him with the princes of

his people, *who maketh the barren woman of the house to dwell, s a joyful mother of sons.*" In the prophecy of Hannah after she had borne Samuel (1 Sam. ii. 5), "They that were full have hired out themselves [for bread], and the hungry have ceased, *until the barren hath born seven*, but she that hath many children hath failed." By the barren, in the above passages, are meant the nations who are summoned to the Church, and to whom the Church is transferred when the old Church ceases, that is, when those who had belonged to the Church before are no longer in any faith, because no longer in any charity; the latter Church is meant by her who had many children and who failed, and also by her that had been married; but the former Church, that is, the new Church of the nations, is meant by the barren and desolate one, who shall have many sons, and by the barren woman of the house who will be the joyful mother of sons; bearing seven means being regenerated to the full, for seven in the above passage does not mean seven, but to the full (no. 9228). From this it is evident what is the meaning of these words of the Lord, in Luke (xxiii. 29), "*The days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that have not given suck;*" where the consummation of the age is treated
9 of, which is the last time of the Church. And in the Second Book of Kings (ii. 19-21), "The men of Jericho said to Elisha, Behold, the situation of the city is good, *but the waters are evil, and the land barren.* Then Elisha said, That they should put salt in a new cruise, and should cast the salt thence at the flowing forth of the waters, and the waters were healed, neither came there any more death or barrenness." No one can know what these words imply, except from the internal sense; for all the miracles which are related in the Word, imply such things as are in the Lord's kingdom, that is, in the Church (nos. 7337, 7465, 8364, 9086); wherefore it ought to be known what was represented by Elisha, what was signified by the city of Jericho, what by the evil waters and the barren earth, what by a new cruise and the salt in it, also what is meant by the flowing forth of the waters into which they were to cast the salt. That Elisha represented the Lord as to the Word, see no. 2762; that the waters signify the truths of faith, see nos. 28, 2702, 3058, 3424, 4976, 5668, 6346, 7307, 8137, 8138, 8568; wherefore evil waters signify truths apart from good, and the barren earth signifies the good of the Church from it, which was not living; a new cruise, that is, a new vessel, signifies the scientifics and knowledges of good and truth (nos. 3068, 3079, 3316, 3318); salt signifies the desire of the truth for good (no. 9207); the flowing forth of the waters signifies the man's Natural which receives the knowledges of truth and good, and which through
10 the desire of the truth for good is amended. From this it is

evident what was implied in this miracle, namely, the amendment of the Church and of the life by the Lord, through the Word, and through the desire of the truth for the good from it; and that the amendment takes place when the man's Natural, from such a desire, receives truths from the Word. That this happened near the city Jericho was owing to the circumstance of this city being situated not far from the Jordan, and by the Jordan, with the member of the Church, is signified that which first receives truths, consequently the Natural (nos. 1585, 4255). That the man's Natural is the first which receives truths out of the word from the Lord, and the last to be regenerated; and that after it has been regenerated, the whole man is regenerated, was signified by the Lord's words to Peter, when He washed the feet of the disciples, in John (xiii. 10), "*Jesus said, He that is washed needeth not save to be washed as to his feet, and is wholly clean;*" that by the feet are meant those things which belong to the natural man, and in general the Natural itself, see nos. 2162, 3147, 3761, 3986, 4380, 4938-4952, 5327, 5328. That the natural, that is, the external man, ought to be in a state of correspondence with the spiritual, that is, the internal man, so that the man may be regenerate; that a man therefore is not regenerate before the Natural has been regenerated, see nos. 2850, 3167, 3286, 3321, 3470, 3493, 3508, 3509, 3518, 3573, 3576, 3579, 3620, 3623, 3671, 3882, 3969, 4353, 4587, 4612, 4618, 5168, 5326, 5373, 5651, 6299, 6454, 7442, 7443, 8742-8747, 9043, 9046, 9061.

9326. *The number of thy days I will fulfil*: that this signifies even to a full state, appears from the signification of days, as denoting states of the life (see nos. 23, 487, 488, 493, 893, 2788, 3462, 3785, 4850, 5672, 5962, 6110, 7680, 8426), in the present case, states of the new life, that is, of the spiritual life which belongs to the regenerate man; and from the signification of filling the number, which means, to the full. Even to a full state means, even until the man is regenerated. That up to that time goods and truths proceed in a continual progression in their order, is signified by the words, "None shall be miscarrying and barren in the land;" concerning which see immediately above (no. 9325).

9327. *I will send my terror before thee*: that this signifies the terror, on account of the truths of good, with those who are in the evils of falsity, appears from the signification of terror, as denoting the terror of those who are in the evils of falsity; and from the signification of the sons of Israel, before whom the terror was to be sent, as denoting those who are in spiritual good, that is, in the good of truth, see nos. 5803, 5805, 5812, 5817, 5819, 5820, 5833, 7956, 8234, 8805. That the nations of the land of Canaan, who were in terror on account of the sons of Israel, signify the evils of falsity and

the falsities of evil, see nos. 1413, 1437, 1407, 1573, 1574, 1868, 4517, 6306, 8054, 8317; hence it is that by the words, "I will send my terror before thee," is signified the terror, on account of the truths of good, with those who are in the evils of falsity. The case herein is as follows: All power in the spiritual world arises from the truths which are from good, thus from the truths which proceed from the Lord. This may appear from this circumstance, that the Lord, through the truths which are from Himself, arranges all things in heaven, and all things in hell, as well as all things in the world; for the Divine Truth which proceeds from the Lord is that very [essence] through which all things have come into existence, and through which they subsist. That this is so, is not comprehended by those who form their thoughts only from materiality, as is the case with those who ascribe the origin and maintenance of all things to nature. It is impossible for these to have any other idea concerning truths, than that they are things of no power, because mere matters of thought, concerning which they have no perception of anything essential, and still less of anything substantial; although they are aware that thought rules the whole body, and stirs into motion, altogether according to its quality, each single part of the body; likewise, that there is nothing in the universe but has some relation to the truth flowing from good. That all power, and the veriest essentiality belong to the truth, see no. 8200. From this it is plain that the angels wield power by virtue of the Divine Truth which is from the Lord, and that on this ground they are called powers. Of what quality that power is which is possessed by the truths from good, that is, by truths from the Lord, may be seen from the experience recorded concerning the arm, which corresponds to such truth, in nos. 4932-4935. Since all power belongs to the truth, it hence follows, that no power at all is possessed by the falsity from evil, because this cancels the truth from good, and thus cancels power; wherefore no power at all is possessed by those in hell, because all who are there are in falsities from evil. Thousands of them, therefore, may be driven away, cast down, and dispersed by one angel of heaven, nearly in the same way in which a little flake in the atmosphere is driven away by the breath of the mouth. From this can be seen the source of that terror which those who are in the evils of falsity experience from the truths of good. This terror is called the terror of God (Gen. xxxv. 5; Job xiii. 21); and in Ezekiel (xxxii. 32), "*I will put my terror in the land of the living; when he shall be laid in the midst of the uncircumcised, among those who are slain by the sword, Pharaoh and all his multitude.*" And in Moses (Levit. xxvi. 15, 36), "*If ye shall reject my statutes, and if your soul shall abhor my judgments, so that ye will not do all my commandments,*

I will send dismay into their hearts, that the sound of a driven leaf shall chase them, and they shall flee, as one fleeth from the sword, and fall when none pursueth;" here is described the terror of those who are in the evils of falsity and in the falsities of evil. It is said "the sound of a leaf shall chase them, and they shall flee, as one fleeth from the sword;" and the reason why it is so said is, that a leaf signifies truth (no. 885), and a sword, truth combating against the falsity of evil (nos. 2799, 6353, 8294); that they are possessed of no power whatever against the truth, is signified by their falling when none pursues.

9328. *And I will confound all the people*: that this signifies the dismay of all falsities, appears from the signification of confounding, as denoting dismay, of which we shall speak presently; and from the signification of a people, as denoting those who are in truths, and thus abstractedly truths, and in the opposite sense falsities, see nos. 1259, 1260, 2928, 3295, 3581, 6232. That confounding signifies dismay, is on the ground, that those who are in dismay are confounded in mind and heart, even to the point of insanity, and that from themselves they rush into destruction. That such dismay is signified by confounding, is evident from Zechariah (xiv. 13), "*In that day there shall be a great confusion of Jehovah* amongst those who fight against Jerusalem, and one shall lay hold on the hand of his companion, and his hand shall rise up against the hand of his companion;" fighting against Jerusalem means fighting against the Church, hence also against the truths and goods of faith, which constitute the Church; that confusion denotes dismay even to insanity, is evident. And in Moses (Deut. vii. 23), "*Jehovah thy God will give up the nations before thee, and will confound them with a great confusion* until they be destroyed;" where confusion denotes dismay.

9329. *To whom thou shalt come*: that this signifies from the presence of the Lord, appears from the signification of coming to any one, as denoting presence; see nos. 5934, 6063, 6089, 7498, 7631. Its denoting the presence of the Lord is on the ground of the power of the truth against evils and falsities being here treated of, and because all truth and its power is from the Lord. The sons of Israel who are here spoken of, also signify the truths which are from the Lord, that is, spiritual truths; see nos. 5414, 5879, 5951, 7956, 8234, 8805.

9330. *And I will cause all thine enemies to turn the neck to thee*: that this signifies the flight and damnation of falsities, appears from the signification of the enemies, by whom are meant the falsities from evil, see nos. 9313, 9314; and from the signification of causing to turn the neck, as denoting flight; that hereby is also meant damnation is on this ground, that when those who are in falsities from evil flee from the truths flowing from good, they cast themselves into hell, that is, into damnation.

- ² The case herein is as follows: those who are in falsities from evil, in the other life fight first against those who are in truths from good. They are permitted to fight, to the end that good may result from it. The good resulting from it consists in those who are in truths from good being confirmed thereby in truths against falsities, and those who are in falsities from evil, being confirmed in falsities, and vastated; for in the other life falsities are removed from those who are in truths from good, and truths from those who are in falsities from evil. Those who are in truths from good are raised by this means into heaven, and those who are in falsities from evil lapse into hell; and when they are in hell, they are in terror and dismay from the truths flowing from good, in which truths the angels are from the
- ³ Lord. That such a state awaits those who are in falsities from evil, as well as those who are in truths from good, the Lord teaches in Matthew (xiii. 12), "*Whosoever hath, to him shall be given, that he may have more abundantly; but whosoever hath not, from him shall be taken away.*" And in Luke (xix. 24-26), "*Take away from him the pound, and give it unto him that hath ten pounds. They said, Lord, he hath ten pounds. I say unto you, that unto every one that hath, shall be given; but from him who hath not, even that which he hath shall be taken away from him.*"

9331. *And I will send the hornet before thee*: that this signifies the dread of those who are in the falsities of evil, appears from the signification of the hornets, by which are meant stinging and deadly falsities, and hence such as cause dread. Terror is predicated of those who are in evils, and dread of those who are in falsities; concerning the terror of the former, see above, no. 9327. The hornets, however, signify the dread of those who are in falsities because they have wings and are furnished with stings, by which they sting and inflict poisoned wounds. For both the larger and smaller animals signify such things as belong to the affections, that is, as are referrible to the will, or else they signify such things as belong to the thoughts, that is, as are referrible to the understanding; for all things whatsoever in man have relation either to his will or to his understanding, and the things which have no reference to either, are not in the man; consequently they do not belong to the man. Those animals which walk, and also those which creep, signify affections in either sense, consequently goods or evils, because these belong to the affections; flying animals, on the other hand, and also winged insects, signify such things as belong to the thoughts in either sense, hence truths or falsities, for these belong to the thoughts. That animals signify either goods or evils, see no. 9280; that reptiles signify these things in the external sensual part, see nos. 746, 909, 994; that flying animals signify truths or falsities, see nos. 40, 745, 776, 778, 866, 988, 3219, 5149, 7441; wherefore winged insects signify similar things, yet in the outer-

most parts of man. The falsities, however, which are treated ² of now, are of several kinds: there are falsities which do not inflict any injury; there are falsities which cause slight injuries, and other kinds which hurt grievously, and there are also falsities which kill. The category to which falsities belong is known from the evils from which they spring; for every falsity which inflicts any injury, and which kills, derives its existence from evil; for a falsity from evil is evil appearing in a form. When such falsities are represented in a visible form in the other life, they are exhibited as a filthy gathering of insects and of unclean, flying animals, which are of a frightful appearance, according to the species of evil from which they spring. From this it is made plain on what ground it is that hornets signify the dread of those who are in the falsities of evil. Likewise, in Deuteronomy (vii. 20), "*Jehovah thy God will send the hornet upon them, until the remnant and those that are hidden before thee perish.*" Mention is made in the Word through- ³ out of insects of various kinds, and everywhere they signify falsities or evils in the outermost parts, that is, in the outward sensual part of man. These evils and falsities are those which originate in the fallacies of the senses, and in the various pleasures and appetites of the body, which seduce through their enticements and their outward appearances, and cause the rational part to give its assent, and thereby to immerse itself in falsities from evil. That falsities of this kind are signified by the injurious, flying animals of Egypt, see no. 7441; likewise by the locusts there, see no. 7643; that the frogs of Egypt signify reasonings from falsities, see nos. 7351, 7352, 7384; and lice, evils of the same kind, see no. 7419; and that worms signify falsities which devour and torment, see no. 8481. Such evils ⁴ and falsities also are signified by the various kinds of insects in the following passages: as in Isaiah (vii. 18, 19), "*It shall come to pass in that day, that Jehovah shall hiss for the fly that is in the uttermost parts of the rivers of Egypt, and for the bee that is in the land of Asshur; and they shall all of them come and rest in the river of desolations, and in the clefts of the rocks, and in all shrubs;*" where the Lord's advent is treated of, and the state of the Church at that time; the fly in the uttermost parts of the rivers of Egypt means falsity in the outermost parts, that is, in the outward sensual part of man (no. 7441); the bee in the land of Asshur signifies the falsity which perverts the reasonings of the mind, for Asshur or Assyria denotes reasoning (no. 1186); the river of desolations denotes the falsity which reigns everywhere; the clefts of the rock signify the truths of faith in obscurity, because removed from the light of heaven (no. 8581); shrubs denote nascent truths of a like kind (no. 2682). And in Amos (iv. 9), "*I have smitten you with blast- ⁵ ing and mildew; your very many gardens, and your vineyards,*

and your fig-trees, and your olives, *the caterpillar hath devoured*" (iv. 9). And in Joel (i. 4, 5), "*That which the caterpillar hath left shall the locust eat, and that which the locust hath left shall the chafer eat, and that which the chafer hath left shall the grasshopper eat*; awake, ye drunkards, and howl, all ye drinkers of wine, because of the must which is cut off from your mouth." Again, in Joel (ii. 24, 25), "The floors are full of pure corn, the presses overflow with must and oil; and I will recompense to you the years which the *locust* hath consumed, the *chafer*, and the *grasshopper*, and the *caterpillar*, my great army which I have sent among you;" that evils and falsities in the outermost parts, that is, in the outward sensual part of the member of the Church, are here signified by the various genera of the above insects, is evident from each single expression in the above passage, for the perversion of the truth and good of the Church is here treated of; what is meant by the locust, and the grasshopper, see no. 7643. That gardens, vineyards, fig-trees, olive-trees, wine and must, which are destroyed by the above agencies, signify the goods and the truths of the Church in general, has been repeatedly shown in the foregoing explanations. And in David (Psalm cv. 30, 31), "Their land swarmed with *frogs*, into the chambers of their kings. He spake that there should come a *jilthy swarm*, *lice* were in all their borders;" speaking of Egypt; what is meant there by frogs, see nos. 7351, 7352, 7384; and what by lice, no 7419. And in Moses (Deut. xxviii. 39), "Thou shalt plant vineyards and dress them; but the wine thou shalt not drink, nor gather, for the *worm shall eat it*;" where the worm stands for all such falsity and evil in general. And in Isaiah (li. 7, 8), "Fear ye not the reproach of man, neither be ye dismayed at their revilings; for the *moth shall eat them up like a garment, and the worm shall eat them as wool*;" the moth denotes the falsities in a man's outermost parts, and the worm, the evils which are there; for the garment, which the moth shall eat, signifies the lower or outward truths which belong to a man's sensual part, see nos. 2576, 5248, 6377, 6918, 9158, 9212; and the wool which the worm shall eat, signifies the lower or outward goods, which belong to the sensual part of man, as is evident from many passages, as well as from the signification of the sheep from which the wool comes, as denoting the good of charity (no. 4169). What the outermost parts of the natural man are, which are called sensual, and what their quality, see nos. 4009, 5077, 5081, 5089, 5094, 5125, 5128, 5580, 5767, 5774, 6183, 6201, 6310-6318, 6564, 6598, 6612, 6614, 6622, 6624, 6844, 6845, 6948, 6949, 7442, 7645, 7693, 9212, 9216.

9332. *Which shall drive out the Hivite, the Canaanite, and the Hittite from before thee*: that this signifies the flight of the falsities from evils, appears from the signification of driving out, which

denotes putting to flight, and thus flight; and from the signification of the Hivite, the Canaanite, and Hittite, by whom are meant the falsities from evils; by the Hivite the falsities springing from a slighter evil (no. 6860); by the Canaanite the falsity originating from a more grievous evil (nos. 4818, 8054); and by the Hittite the falsity springing from the most grievous evil (nos. 2913, 6858); that by the nations in the land of Canaan are signified all falsities and all evils in the aggregate, see the passages cited in no. 9327.

9333. *I will not drive him out from before thee in one year*: that this signifies no hasty flight or removal of them, that is, of the falsities and evils signified by the nations in the land of Canaan, appears from the signification of driving out, as denoting flight; for those who in the other life are in evils and falsities, are not driven out, but they flee of their own accord; that it also denotes removal, will be seen below. It appears also from the signification of "in one year," as denoting haste; for the words follow: "by little and little I will drive him out from before thee," by which is signified removal by degrees, according to order. That driving out when predicated of evils² and falsities, denotes removal, is in consequence of falsities and evils not being driven out, but removed from a man. Whoever does not know how the case is with a man's deliverance from evils and falsities, that is, with the forgiveness of sins, may possibly believe that the sins are wiped away, when they are said to be forgiven. This belief is derived from the literal sense of the Word, where the above expression is sometimes used; and therefore the minds of very many are swayed by this erroneous notion, that they are just and pure after having received absolution. These persons, however, are not at all aware how the real case is with the forgiveness of sins, namely, that a man is not cleansed of them, but is withheld from them by the Lord, when he is of such a character that he can be kept in good and truth; and that it is then possible for him to be kept in good and truth when he has been regenerated, for then he has acquired the life of the good of charity and of the truth of faith. For whatsoever a man, from earliest childhood, thinks, wills, speaks, and does, is added to his life, and constitutes it; and these things cannot be exterminated, only removed, and when they are being removed, then the man appears as if he were without sins, because they have been removed, see nos. 8393, 9018, 8988. By virtue of the appearance, according to which a man thinks and does what is good and true from himself, when yet it is not from himself, but from the Lord, it is stated in the Word, that he is clean from sins, and also just, as in Isaiah (i. 18), "If your sins are as scarlet, they shall be white as snow; if they are red as crimson, they shall be as wool;" and in several other places. That the 3

above is the case, has been given [to me] to know from the state of the souls in the other life: thither every one brings along with him from the natural world all the things of his life, that is, everything that he had thought, willed, spoken, and done; nay, everything also that he had seen and heard from childhood even to the last moment of his life in the world, insomuch that not even the least thing is wanting (no. 2474). They who in the world had led a life of faith and charity, can then be withheld from evils, and kept in good, and thereby be raised into heaven; but they who while in the world had not led a life of faith and charity, but a life of self-love, and of the love of the world, since they cannot be withheld from evils and kept in good, lapse into hell. From this it is evident on what ground it is that driving out when said of falsities and evils, means removal. In the present verse and also in the following, this removal is treated of in the internal sense, and its arcana are there disclosed.

9334. *Lest the land become desolate*: that this signifies a deficiency in that case, and but little spiritual life, namely, if the removal should be hasty, appears from the signification of the land, as denoting the Church in general, and also in particular: the Church in particular is the man who becomes a Church; for the Church is in man, and it means the regenerate man. That the land denotes the Church in general, see no. 9325; and that it denotes the Church in particular, that is, the regenerate man, see nos. 82, 620, 636, 913, 1411, 1733, 2117, 2118, 2571, 3368, 3379: such a man also is called land in Malachi (iii. 12), "All nations shall call you blessed, *and ye shall be a land of good pleasure.*" It appears also from the signification of desolate, as denoting deficiency, and but little spiritual life; for desolate, when said of the Church in man, signifies a want of truth and good, thus also a want of spiritual life, for spiritual life springs² from these. In regard to there being a deficiency and but little spiritual life, if falsities and evils are removed hastily, the case is as follows: when a man is being regenerated, which is brought about by the implantation of spiritual truth and good, and the removal then of falsity and evil, he is being regenerated not hastily, but slowly; the cause is, that all the things which the man has thought, intended, and done from childhood, have been added to his life, and have constituted it, and have also established such a connexion among one another, that one cannot be put aside, unless all are; for an evil man is an image of hell, and a good man an image of heaven. Evils and falsities also with an evil man have entered into a similar connexion with one another as exists between the infernal societies, of which he forms a part; and with a good man goods and truths are similarly connected with each other, as are the heavenly societies, of which he forms a part. From this it is evident,

that with an evil man evils and falsities cannot be removed suddenly, but in proportion as goods and truths have been implanted in their order, and indeed interiorly, for heaven removes hell with man. Should this be done suddenly, the man would be enfeebled; for each and all things, which exist in connexion and form, would be confounded, and he would be deprived of life. That regeneration, that is, the implantation of the life of heaven, begins with a man from infancy, and continues even to the last moment of his life in the world, and that it is being perfected, after his life in the world, to eternity, see nos. 2679, 3203, 3584, 3665, 3696, 3701, 4377, 4551, 4552, 5126, 6751, 9103, 9296, 9297; especially nos. 5122, 5398, 5912, 9258. This is an arcanum; namely, that a man's regeneration in the world is only a plane for the perfection of his life to eternity. Concerning this, that a man who has lived in good, is perfected in the other life, see what has been shown concerning children in nos. 2289–2309, and concerning the state and lot of the Gentiles in that life in nos. 2589–2604.

9335. *And the wild beast of the field multiply against thee*: that this signifies a rushing in of falsities from the delights of the loves of self and of the world, appears from the signification of multiplying when applied to the hasty removal of evils and falsities as denoting a rushing in; and from the signification of the wild beast of the field, as denoting falsities originating in the delights of the loves of self and of the world; for by beasts of various kinds in the Word are signified good and evil affections (no. 9280). Hence by wild beasts are signified the affections of the falsity which arises from the delights of the loves of self and of the world; these affections are also represented in the other life by wild beasts, such as panthers, tigers, wild boars, wolves, bears. These affections also are like wild beasts; for those who are animated by the above loves are in every kind of evils and in the falsities therefrom; and they look upon, and treat their fellow-beings just like wild beasts. That all evils and falsities originate in these loves, see nos. 2041, 2045, 2057, 2363, 2444, [3413.] 4750, 4776, 6667, 7178, 7255, 7364, 7366–7377, 7488, 7490–7494, 7643, 8318, 8487, 8678. That a hasty removal of evils and falsities causes a rushing in of falsities from those loves, is on this ground, that evils and falsities ought to be removed by goods and truths by successive implantations; for falsities can only be removed by truths, and evils by goods. Unless this is done successively and according to order, the falsities which favour those loves will flow in, for these loves reign with every man before he is regenerate; and when falsities flow in, truths are no longer acknowledged. The man also who is being regenerated, is kept in the affection of the truth, and while he is animated by

this affection, he enquires after truths from whatever source among the scientifics in his natural part; there, at such times, the fallacies of the external senses present themselves, which exist in the natural part in great abundance, and if then the man is under the influence of the delights of the loves of self and of the world, he concludes from them nothing but falsities. These falsities occupy the mind, and fill it, if the falsities of evil are removed suddenly. These are the things which, in the internal sense, are meant by these words, "*I will not drive him out from before thee in one year, lest the land become desolate, and the wild beasts of the field multiply against thee: by little and little I will drive him out from before thee, until thou be* 3 *fruitful, and inherit the land.*" That the wild beast denotes the falsity and the evil flowing from the loves of self and of the world, is evident from the passages in the Word where it is mentioned; as in Isaiah (xxxv. 8, 9), "*A path shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; nor shall any ravenous beast go up thereon.*" And in Ezekiel (v. 17), "*I will send upon thee famine, and the evil beast, that they may make thee childless.*" Again, (Ezek. xiv. 15), "*When I shall cause an evil beast to pass through the land, and it shall make the land childless, and it become desolate, so that none shall pass through because of the wild beast.*" Again, (Ezek. xxix. 5), "*Thou shalt fall upon the faces of the field, I will give thee for meat to the wild beast of the earth and to the fowl of heaven.*" Again, (Ezek. xxxiv. 25, 28), "*Then will I make with them a covenant of peace, and will cause the evil beast to cease out of the land; that they may dwell securely in the desert, they shall no longer be a spoil to the nations, and the wild beast of the field shall no longer* 4 *devour them.*" And in Hosea (ii. 12), "*I will lay waste her vine and her fig-tree, and I will make them into a forest, and the wild beast of the field shall devour them.*" Again, (Hos. iv. 3), "*The land shall mourn, and every one that dwelleth therein shall waste away, by reason of the wild beast of the field, and by reason of the fowl of the heavens.*" And in David (Ps. lxxx. 14, 15), "*The wild boar out of the wood doth tread it under foot, and the wild beast of the fields devoureth it; turn again, O God of Hosts, and visit Thy vine.*" Again, (Ps. civ. 20), "*Thou makest darkness, that it cometh night, wherein every wild beast of the forest doth come forth.*" And in Moses (Levit. xxvi. 3, 6, 15, 22), "*If ye walk in my statutes, and keep my commandments, and do them, I will cause the evil wild beast to cease out of the land; but if ye reject my statutes, I will send against you the wild beast of the field, which shall lay you waste.*" Again, (Deut. vii. 22), "*Jehovah thy God will thrust out the nations before thee gradually, lest the wild beast of the field multiply against thee.*" In the above pas-

sages, the wild beast of the field, the wild beast of the land, and the wild beast of the forest, stand for the falsities and evils which belong to the loves of self and of the world. Since by the wild beast is signified falsity, and falsity is from 5 a twofold origin, namely, from evil and from uprightness (no. 9258); therefore wild beasts in the Word also signify the upright gentiles, which, although they are in falsity, are yet in uprightness of life. In this sense the term wild beast is used in David (Ps. i. 10, 11), *Every wild beast of the forest is mine*, and the beasts in the mountains by the thousands; *I know every bird of the mountain, and the wild beast of my fields is with Me.* Again, (Ps. cxlviii. 7, 10), *Praise ye Jehovah, ye wild beast and every beast.* And in Isaiah (lvi. 9), *Every wild beast of my fields come ye to devour, every wild beast in the forest.* And in Ezekiel (xxxi. 6), *In the branches of the cedar, which is the Assyrian, all the birds of the heavens have made their nests, and under its branches all the wild beasts of the field did bring forth; and under its shade dwelt all great nations.*"

9336. *By little and little I will drive him out from before thee:* that this signifies a removal by degrees according to order, appears from the signification of *by little and little*, which means by degrees, thus slowly; and from the signification of *driving out*, when applied to the falsities and evils which are signified by the nations of the land of Canaan, as denoting removal, concerning which see just above, no. 9333. It is said "*by degrees according to order,*" because with the man who is being regenerated all things are arranged according to the order of heaven; for the regenerate man is a heaven in the least form; wherefore also there is in him a like order to what there prevails in heaven. When born, a man, as to hereditary evils, is a hell in the least 2 form, and he also becomes a hell, so far as he takes from the hereditary evils, and superadds to them his own. On this ground it is, that the order of a man's life by birth and by his actual life is contradictory to the order of heaven; for by virtue of his own self, a man loves himself more than the Lord, and the world more than heaven; when yet the life of heaven consists in loving the Lord above all things, and the neighbour as himself. From this it is evident, that the former life, which belongs to hell, must be destroyed altogether; that is, evils and falsities must be removed in order that the new life, which is the life of heaven, may be implanted, see nos. 4551, 4552, 4839, 6068. This cannot be done at all in haste; for every evil whatsoever with its falsities stands in a most firmly established connexion with all evils and their falsities, and these evils and falsities are innumerable, and their connexion is so manifold that it cannot be comprehended, not even by the angels, but only by

the Lord. It is clear from all this that the life of hell with a man cannot be destroyed suddenly; for were it destroyed suddenly, he would at once give up his ghost; neither can the life of heaven be implanted suddenly, for were it implanted suddenly, he would again give up his ghost. There are thousands and again thousands of arcana, scarcely a single one of which is known to man, according to which the Lord leads the man, when from a life of hell [he is to be introduced] into the life of heaven. That this is so has been granted to me to know out of heaven, and it has also been confirmed by many things which have reached my perception. Since man knows scarcely anything concerning these things, many have fallen into erroneous ideas concerning the deliverance of the man from evils and falsities, that is, concerning the remission of sins, by supposing that the life of hell with a man through Mercy can be transcribed at once with him into the life of heaven; when yet the whole act of regeneration is mercy, and none other are regenerated except those who by faith and life in the world receive the Lord's Mercy; according to these words of the Lord in John (i. 12, 13), "*As many as received, to them gave He power to be the sons of God, to them that believe on His name: who were born not of bloods, nor of the will of the flesh, nor of the will of man, but of God;*" what is meant by bloods, by the will of the flesh, and the will of man, and likewise by being born of God, see no. 5826.

4 It shall be stated briefly what is meant by a removal from evils and falsities by degrees, according to order. The Divine Truth which proceeds from the Divine Good of the Lord, arranges all things in heaven into order, wherefore that Divine Truth in which there is good from the Lord, is order itself; see nos. 1728, 1919, 2258, 2447, 5703, 6338, 8700, 8988. All things in heaven exist according to that order, and according to the same order they subsist, for subsistence is perpetual existence. In order, therefore, that heaven may exist in man, it is necessary that he shall receive the Divine Truth from the Lord in good. This can only be done by degrees according to an order similar to that by which the Lord arranges heaven; for a thing similar in nature is circumstanced alike, whether it be on a small or on a large scale. This successive orderly arrangement it is which is here understood by order according to degrees. From these things it is also evident that a man's new creation, which is his regeneration, is circumstanced like the creation of heaven and earth; wherefore also by the New Heaven and the New Earth, in the Word, is meant a new Church (nos. 1733, 1850, 2117, 2118, 3355, 4535); and, in the first chapter of Genesis also, by the creation of heaven and earth is meant the new creation of the celestial Church, called Man; on which subject see the explanations of that chapter.

9337. *Until thou be fruitful*: that this signifies according to the

increase of good, appears from the signification of being fruitful, as denoting an increase of good, see nos. 43, 55, 913, 983, 2845, 2847. That the removal from evils and falsities is effected according to the increase of good, is evident from what has been frequently shown above; for the Lord flows in with man through good, and through the same He arranges the truths into order, but not conversely; and so far as the truths are arranged into order through good, so far evils and falsities are removed. In the Word, throughout, a man is likened to a tree, and the truths of his faith are then signified by leaves (no. 885), and the goods of love by fruits (nos. 3146, 7690); from which it is evident not only that being fruitful denotes an increase of good, but also that the chief thing with man is good, even as the fruit is the chief thing with a tree. The leaves indeed are brought forth first, yet for the sake of the fruit as an end. That which is the end, is not only the last, but also the first thing, since it is the one and only thing which is regarded in intermediates, thus it is the all. The case is the same with the good of love in respect to the truths of faith. Such was the signification of the ² fig-tree, concerning which it is written in Matthew (xxi. 18), "*As Jesus returned into the city, He hungered; and seeing a single fig-tree by the way, He came to it, but found nothing thereon, but leaves only: therefore He said to it, Let no fruit grow on thee henceforward for ever, whereupon the fig-tree presently withered away.*" And in Luke (xiii. 6, 7), "*A certain one had a fig-tree planted in his vineyard; he came therefore seeking fruit thereon, but did not find any; therefore he said to the vine-dresser, Behold, these three years I come seeking fruit on this fig-tree, but find none: cut it down; why doth it make the land unfruitful?*" Again, Luke (vi. 44, 45, 46), "*Every tree is known by its own fruit; figs are not gathered from thorns, neither are grapes gathered from the bramble-bush. A good man out of the good treasure of his heart bringeth forth that which is good, and an evil man out of the evil treasure of his heart bringeth forth what is evil. Why call ye Me Lord, Lord, and do not the things which I say?*" From this it is evident that the fruit of faith, as it is called, is the primary thing of faith; and that faith without fruit, that is without the good of life, is only a leaf; and thus that a man, who is meant by the tree, when he abounds with leaves without fruit, is signified by the fig-tree which withers away, and is cut down.

9338. *And inherit the land:* that this signifies, when in good, and thus regenerated, appears from the signification of inheriting, which means receiving as an heir, of which we shall speak presently; and from the signification of the land, in this case the land of Canaan, as denoting the Lord's kingdom, thus heaven (nos. 1413, 1437, 1607, 1868, 3038, 3481, 3686, 3705, 4240, 4447); wherefore by inheriting the land is signified receiving

ing heaven as an heir. By an heir, when heaven is understood, is properly meant a man who has the Lord's life (nos. 2658, 2851, 3672, 6211), thus a man who is in good from the Lord, and consequently is regenerated. That a man, when he is in good from the Lord, is then in heaven, and thus regenerated, see no. 2 9274, with the passages there cited. That this is signified by inheriting, when heaven is understood, is evident from Matthew (xxv. 34, 35, 40), "Then shall the King say unto them who are on the right hand, Come, ye blessed of My Father, *possess as an inheritance the kingdom prepared for you from the foundation of the world*; for I was an hungered, and ye gave Me to eat, I was thirsty, and ye gave Me to drink: *inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me*;" possessing the Lord's kingdom, that is, heaven, as an inheritance, is said here of those who are in good; the very goods of charity are also enumerated here in their order; and at last it is said, "inasmuch as ye have done it unto one of the least of these My brethren, ye have done it to Me." Those are called brethren of the Lord who are in good (no. 6756), therefore also those who do good, because good is the Lord with man; on this account it is said, Inasmuch as ye have done it to one of *these* 3 *brethren*, but not to one of the brethren. And in the Revelation (xxi. 7), "He who overcometh shall receive by inheritance all things, and I will be to him God, *and he shall be to Me a son*;" speaking of those who overcome, it is said that "they shall receive by inheritance all things," and they are called sons because heirs; overcoming means fighting from good and truth; for evil is conquered through good, and falsity through 4 truth. And in David (Ps. lxi. 36, 37), "God will save Zion, and build the cities of Judah; and they shall dwell there, *and possess it by inheritance*: and the seed of His servants, they shall inherit it, and they that love His Name shall dwell therein;" where possessing by inheritance is predicated of those who are in celestial good, and inheriting of those who are in spiritual good; celestial good is the good of the love to the Lord, and spiritual good, the good of the charity towards the neighbour (no. 9277). And in Isaiah (lvii. 13), "He that putteth his trust in Me shall inherit the land, and shall 5 *possess by inheritance* the mountain of My holiness." From this it is evident what is signified by the land of Canaan being distributed into *twelve inheritances* for the twelve tribes of Israel (Joshua xiv.-xix.; and Ezekiel xlvii. 13, to the end; also chap. xlviii.); for by the land of Canaan was signified the Lord's kingdom, that is, heaven (nos. 1413, 1437, 1607, 1868, 3038, 3481, 3686, 3705, 4240, 4447); by the twelve tribes were signified all goods and truths in general and in particular (nos. 3858, 3862, 3926, 3939, 4060, 6335, 6337,

6397, 6640); thus by the twelve inheritances was signified heaven with all the heavens and the societies therein, distinguished as to the goods of love and the truths of faith therefrom (nos. 7836, 7891, 7996); thus in the abstract sense there are signified thereby the goods themselves which are from the Lord, consequently, which are the Lord in heaven. For heaven is⁶ nothing else than the Divine Truth proceeding from the Divine Good of the Lord; the angels there being the recipients of the truth in good; and so far as they receive it, so far the angels make heaven: and what is [given as] an arcanum, the Lord dwells with an angel only in His own with him; the same applies to the man, for the Divine must dwell in the Divine, and not in any one's self (*proprium*). This is meant by the Lord's words concerning the union of Himself with those who are in the good of love; in John (xiv. 20, 23), "*In that day ye shall know that I am in the Father, and ye in Me, and I in you. He that loveth Me keepeth My Word, and we will come to him, and make our abode with him.*" And again, in John (xvii. 22, 26), "*The glory which Thou hast given Me I have given unto them, that they may be one, even as we are one; that the love wherewith Thou lovedst Me may be in them, and I in them.*"

9339. Verses 31–33. *And I will set thy border from the sea Saph, and even to the sea of the Philistines, and from the desert even to the river; because I will give into your hand the inhabitants of the land, and will drive them out from before thee. Thou shalt not make a covenant with them and their gods. They shall not dwell in thy land, lest peradventure they cause thee to sin against Me, when thou shalt serve their gods, because it will be a snare unto thee.*

And I will set thy border from the sea Saph, and even to the sea of the Philistines, signifies the extension from scientific truths to the interior truths of faith; *and from the desert even to the river*, signifies from the delight of the Sensual even to the good and truth of the Rational; *because I will give into your hand the inhabitants of the land*, signifies the dominion over evils; *and I will drive them out from before thee*, signifies their removal; *thou shalt not make a covenant with them and their gods*, signifies no communication with evils and falsities; *they shall not dwell in thy land*, signifies that evils shall not be together with the goods of the Church; *lest peradventure they cause thee to sin against Me*, signifies lest evils turn away goods from the Lord; *when thou shalt serve their gods*, signifies if worship be offered from falsities; *because it will be a snare unto thee*, signifies by the enticement and deception of evils.

9340. *And I will set thy border from the sea Saph, even to the sea of the Philistines*: that this signifies the extension from scientific truths to the interior truths of faith, appears from the signification of setting a border from place to place, when

applied to spiritual truths, as denoting extension; and from the signification of the sea Suph, as denoting sensuous and scientific truths, which are the last with man, for the sea Suph was the last border of the land of Egypt, and by Egypt is signified the scientific in either sense, both that which is true and that which is false (nos. 1164, 1165, 1186, 1462, 2588, 4749, 4964, 4966, 5700, 6004, 6015, 6125, 6151, 6679, 6683, 6692, 6750, 7779, 7926, 8146, 8148); in the present case it signifies scientific truth, because the subject treated of is the extension of the spiritual things of faith among the sons of Israel, by whom was represented the spiritual Church (nos. 4286, 4598, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 8805); and from the signification of the sea of the Philistines, as denoting the interior truths of faith. That these truths are signified by the sea of the Philistines is due to this circumstance, that the sea where Tyre and Zidon were situated was the border of the land of Philistia, and that by Tyre and Zidon are signified the knowledges of truth and good (no. 1201), and by the land of Philistia the knowledge or science of the interior things of faith (nos. 1197, 2504, 2726, 3463). Since the land of Canaan represented the Lord's kingdom, and consequently heaven and the Church, therefore all the places therein signified those things which belong to the Lord's kingdom, that is, to heaven and the Church, which are called celestial and spiritual, and which have reference to the good of love, and to the truths of faith in the Lord; on this ground, the seas and rivers, which were the borders, signified the last or ultimate things there; wherefore, from sea to sea, and from river to river, signified their extension; that such is the case, see nos. 1585, 1866, 4116, 4240, 6516. From this it may appear that by the border from the sea Suph even to the sea of the Philistines, is signified the extension of the spiritual things belonging to truth, from outward to inward things, thus from scientific truths to the interior truths of faith. But the extension of the celestial things belonging to the good of love, is expressed immediately afterwards by "from the wilderness even to the river." That the places of the land of Canaan, as well as the seas and rivers, signify such things in the Word, has been shown throughout in the explanations. It shall now be stated briefly what is meant by the extension from scientific truths to the interior truths of faith. The truths which are in the external man are called scientific truths; but the truths which are in the internal man are called the interior truths of faith. Scientific truths are in the memory of man, and when they are called forth from it, they are perceived by him; but the interior truths of faith are the truths of the very life which are inscribed on the internal man; little of these appears in the memory—but on this subject, by the Divine Mercy of the Lord, we shall speak

more fully elsewhere. Scientific truths and the interior truths of faith were signified by *the waters beneath the expanse and the waters above the expanse* (Genesis i. 6, 7; no. 24); for the first chapter of Genesis, in the internal sense, treats of the new creation, that is, the regeneration of the man of the celestial Church. That Philistia, which also bordered upon the land of 4 Canaan as far as Tyre and Zidon, signified the interior truths of faith, is in consequence of the Ancient representative Church having been there also, as is evident from the remains of Divine worship among them, which are touched upon in the historical and prophetical parts of the Word, where the Philistines and the land of Philistia are treated of; as in the prophecies of Jeremiah (xxv. 20; xlvii. 1 to the end); and in Ezekiel (xvi. 27, 57; xxv. 15, 16); and in Amos (i. 8); and in Zephaniah (ii. 5); and in Zechariah (ix. 6); and in David (Psalm lvi. 1; lx. 10; lxxx. 7; eviii. 8). The Philistines were circumstanced like all the nations in the land of Canaan, in this respect that they represented the goods and truths of the Church, and also evils and falsities; for so long as the Ancient representative Church was among them, they represented the celestial things which belong to good and the spiritual things which belong to truth; but when they turned aside from genuine representative worship, then they began to represent the diabolical things which belong to evil and the infernal things which belong to falsity. On this ground it is that Philistia, like the remaining nations of the land of Canaan, signifies in the Word, goods and truths, as well as evils and falsities. That the Philistines signify the interior truths of faith, is plain 5 from David (Ps. lxxxvii. 3, 4), "Glorious things are to be preached in thee, thou city of God; I shall mention Rahab and Babel as among them that know Me, also *Philistia and Tyre* with Ethiopia; this one was born there;" where the city of God denotes the doctrine of the truth of faith derived from the Word (nos. 402, 2268, 2450, 2712, 2943, 3216, 4492, 4493, 5297); Tyre, the knowledges of truth and good (no. 1201); in like manner Ethiopia (nos. 116, 117); from this it is evident that Philistia denotes the science or the knowledge of the truths of faith. And in Amos (ix. 7), "Are ye not as the sons of the 6 Ethiopians unto Me, O ye sons of Israel? Have not I brought up Israel out of the land of Egypt, *and the Philistines from Caphtor*, and the Syrians from Kir?" The perversion and destruction of the Church after it had been established, is here treated of; the sons of the Ethiopians denote here those who are in the knowledges of good and truth, which they apply to the confirmation of evils and falsities (nos. 1163, 1164). The sons of Israel from the land of Egypt, denote those who through scientific truths have been initiated into spiritual truths and goods; that by the sons of Israel are meant those who are in

spiritual truths and goods, thus in an abstract sense, spiritual truths and goods, see nos. 5414, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833, 5879, 5951, 7957, 8234; and that by the land of Egypt is meant scientific truth, was shown above. The signification of the Philistines from Caphtor, and of the Syrians from Kir, is similar, wherefore the sons of Israel are here likened to them; the Philistines from Caphtor denote those who have been initiated into interior truths through exterior, but who have perverted the former, and applied them to the confirmation of falsities and evils (nos. 1197, 1198, 3412, 3413, 3762, 8093, 8096, 8099, 8313); but the Syrians from Kir denote those who had been in the knowledges of good and truth, and perverted them also (nos. 1232, 1234, 3051, 3249, 3664, 3680, 4112).

⁷ And in Jeremiah (xlvii. 4), "Because of the day that cometh to lay waste all the Philistines, to cut off from Tyre and Zidon all the residue that helpeth, because Jehovah layeth waste the Philistines, the remnant of the island of Caphtor;" the laying waste the Church as to the truths of faith is treated of in this chapter; the interior truths of faith are the Philistines, and the

⁸ exterior truths are the remnant of the island of Caphtor. And in Joel (iv. 4, 5), "What have ye to do with me, Tyre and Zidon, and all the borders of Philistia? Quickly will I return your recompense upon your own head; forasmuch as ye have taken my silver and my gold, and have carried into your temples my desirable good things;" all the borders of Philistia stand here for all the interior and exterior truths of faith; bringing silver and gold and desirable good things into their temples, means perverting the truths and goods, and profaning them by an application to evils and falsities; that silver and gold denote truths and goods, see nos. 1551, 2954, 5658, 6112,

⁹ 6914, 6917, 8932. And in Obadiah (verse 19), "Then they of the south shall be heirs of Mount Esau, and of the plain of the Philistines, and they shall become heirs of the field of Ephraim, but Benjamin of Gilead;" where the establishment of the Church is treated of, but where things are implied by the names; they of the south denote those who are in the light of the truth (nos. 1458, 3195, 3708, 5672, 5962); the mountain of Esau denotes the good of love (nos. 3300, 3322, 3494, 3504, 3576); the plain of the Philistines, the truth of faith: a plain also denotes the doctrinal of faith (no. 2418). By Ephraim is meant the Intellectual of the Church (nos. 3969, 5354, 6222, 6234, 6238, 6267); Benjamin means the spiritual celestial truth of the Church (nos. 3969, 4592, 5686, 5689, 6440); and Gilead denotes the corresponding

¹⁰ exterior good (no. 4117, 4124, 4747). And in Isaiah (xi. 12, 14), "He shall assemble the outcasts of Israel, and shall gather together the dispersed things of Judah from the four wings of the earth. They shall fly down upon the shoulder of the Philistines towards the sea, together they shall spoil the sons of the

east;" by Israel and Judah are not meant here Israel and Judah, but Israel signifies those who are in the good of faith, and Judah those who are in the good of love; flying down upon the shoulder of the Philistines stands for receiving and taking into possession the interior truths of faith; spoiling the sons of the east, for receiving and taking into possession the interior goods of faith; for the sons of the east denote those who are in the goods of faith and in the knowledges of good (nos. 3249, 3762). That by spoiling is meant receiving and taking into possession, see what was shown concerning the spoiling of the Egyptians by the sons of Israel in nos. 6914, 6917. Since by the land of Philistia was signified the science of the interior truths of faith, and by Abraham and Isaac was represented the Lord, and by their sojourning the instruction of the Lord in the truths and goods of faith and love, which belong to Divine Wisdom, therefore for the sake of the figurative expression of this, Abraham was ordered to sojourn *in Philistia* (see Gen. xx. 1 to the end); and also Isaac (Gen. xxvi. 1-24); and therefore Abimelech, *the king of the Philistines*, established a covenant with Abraham (Gen. xxi. 22 to the end); and also with Isaac (Gen. xxvi. 26 to the end); on which subject see the explanations given at those chapters.

9341. *And from the desert even to the river*: that this signifies from the delight of the Sensual even to the good and truth of the Rational, appears from the signification of setting a border, as denoting extension, as just above (no. 9340); further, from the signification of a desert, so far as it expresses, where there is nothing inhabited and nothing cultivated; wherefore, when an application is made to the spiritual things which belong to faith, and to the celestial things which belong to love, by a desert is meant where there is no good and no truth, as is the case with the Sensual; that a man's sensual part is of such a quality, see no. 9331. Since no celestial good and no spiritual truth belong to the Sensual, but only delight and what is pleasurable from the body and the world, therefore by a desert is signified this outermost part in the member of the Church. The above appears further from the signification of Euphrates, the river which is meant here, as denoting the good and truth of the Rational. That Euphrates has this signification is on this ground that Assyria was there, and by Assyria or Asshur is signified the Rational (nos. 119, 1186). Such is ² the meaning of Euphrates, where the expression is used, from the desert to Euphrates, and also from the river of Egypt to Euphrates, as in Joshua (i. 4), "From the *desert* and Lebanon, *even to the great river, the river Euphrates*, the whole land of the Hittites, and even to the great Sea, to the setting of the sun, shall be your border." And in Moses (Gen. xv. 18), "To thy seed will I give this land, *from the river of Egypt even to*

the great river, the river Euphrates." In like manner in David (Psalm lxxx. 9, 12), "Thou broughtest a vine out of Egypt; thou hast sent forth shoots even to the sea, *and its little branches to the river;*" where a vine out of Egypt stands for the spiritual Church represented by the sons of Israel; to the sea and to the river denotes to interior truths and goods. In like manner in Micah (vii. 12), "They shall come unto thee from Assyria, and the cities of Egypt, *and thence from Egypt even to the river,* and to the sea from the sea, from mountain to 3 mountain." Euphrates, however, has a different signification when it is viewed from the middle of the land of Canaan, as its outermost [border] on one side, that is, as that which closes it on one part; in this case there is signified by that river that which is the last in the Lord's kingdom; that is, that which is the last in heaven and in the Church, so far as rational good and truth is concerned. That the borders of the land of Canaan, which were rivers and seas, signified the last or ultimate things in the Lord's kingdom, see nos. 1585, 1866, 4116, 4240, 6516. Euphrates therefore signifies such truths and such goods belonging to the Sensual as correspond to the truths and goods of the Rational; but whereas the Sensual of man lies nearest to the world and to the earth, and receives its objects therefrom (no. 9331), therefore it acknowledges nothing as good, except what delights the body, and nothing as truth, except what favours this delight; wherefore by the river Euphrates, in this sense, there is signified the pleasure arising from the loves of self and of the world, and the falsity confirming this pleasure through reasonings based on the fallacies of 4 the senses. These things are meant by the river Euphrates in the Revelation (ix. 14, 15), "A voice said to the sixth angel, *Loose the four angels that are bound at the great river Euphrates:* they were loosed, and slew the third part of the men;" where the angels bound at Euphrates stand for the falsities originating through reasonings from the fallacies of the senses, which falsities favour the delights of the loves of self and the world. Again (Rev. xvi. 12), "The sixth angel *poured out his bowl upon the great river Euphrates,* the water thereof was dried up, that the way might be made ready for the kings, who are from the rising of the sun;" where Euphrates stands for falsities from a similar origin; the water dried up signifies these falsities removed by the Lord; the way of the kings from the rising of the sun, denotes that the truths of faith are then seen by, and revealed to, those who are in the love to the Lord. That waters denote truths, and in the opposite sense falsities, see nos. 705, 739, 756, 790, 839, 2702, 3058, 3424, 4976, 7307, 8137, 8138, 8568, 9323; that a way denotes the truth that has been seen and revealed, see nos. 627, 2333, 3477; that by kings are meant those who are in truths, see nos. 1672, 2015,

2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148; that the east denotes the Lord, also love from Him and to Him, nos. 101, 1250, 3708; in like manner the sun, nos. 1529, 1530, 2441, 2495, 3636, 3643, 4060, 4696, 5377, 7078, 7083, 7171, 7173, 8644, 8812. And in Jeremiah (ii. 17, 18), "Thou hast forsaken 5 Jehovah thy God, in the time in which He led thee into the way; wherefore, what hast thou to do with the way of Egypt, to drink the waters of Sihor; *or what with the way of Asshur, to drink the waters of the river?*" where leading into the way means teaching the truth; "what hast thou to do with the way of Egypt, to drink the waters of Sihor," stands for what [hast thou to do] with falsities which have been occasioned by scientifics wrongly applied? "what hast thou to do with the way of Asshur, to drink the waters of the river," denotes, what hast thou to do with the falsities which have arisen through reasonings from the fallacies of the senses in favour of the delights of the love of self and of the world? Again, Jeremiah 6 (xiii. 3-7), "Jehovah said to the prophet, Take the girdle that thou hast bought, which is upon thy loins, and arise, go to *Euphrates*, and hide it there in a hole in the rock. *He went, and hid it by Euphrates*; afterwards it came to pass at the end of many days, Jehovah said, Arise, *go to Euphrates*, and take again the girdle from thence; *wherefore he went to Euphrates* and dug, and took the girdle from the place where he had hid it; but lo, the girdle was marred, it was profitable for nothing." The girdle of the loins denotes the external bond containing all things of love, and thence of faith; being hid in a hole of the rock near Euphrates means, where faith is in obscurity, and where through falsities arising from reasonings it has become equal to nothing; the girdle marred so as to be profitable for nothing, means that all the things of love and of faith are then dissolved and dispersed. That Jeremiah was to tie a stone to 7 the book written by him, *and cast it into the midst of Euphrates* (chap. li. 63), signified that the prophetic Word would perish through similar things. Again, in Jeremiah (xli. 6, 10), "Let not the swift flee away, nor the strong one escape: *towards the north, near the shore of the river Euphrates*, they have stumbled and fallen. But Jehovah of Hosts taketh vengeance on His adversaries: the Lord Jehovah of Hosts hath a sacrifice *in the land of the north by the river Euphrates*;" here also the river Euphrates stands for truths falsified and goods adulterated through reasonings arising from fallacies and the scientifics thence, in favour of the loves of self and of the world.

9342. *Because I will give into your hand the inhabitants of the land*: that this signifies the dominion over evils appears from the signification of giving into the hand, as denoting to conquer and rule; and from the signification of the inhabitants of the land, as denoting the evils of the Church; for by in-

habitants are signified goods (nos. 2268, 2451, 2712, 3613); and therefore in the opposite sense evils; for by the nations of the land of Canaan were signified the evils and falsities which harass and destroy the goods and truths of the Church (no. 9327).

9343. *And I will drive them out from before thee*: that this signifies their removal, appears from the signification of driving out, when applied to evils, as denoting removal, see no. 9333.

9344. *Thou shalt not make a covenant with them and their gods*: that this signifies no communication with evils and falsities, appears from the signification of making a covenant, which means being conjoined (see nos. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778), and therefore also communicating, for those who communicate with each other, are conjoined; and from the signification of the inhabitants of the land, by whom in the present case are meant those with whom they should not make a covenant, as denoting evils, see just above, no. 9342; and from the signification of gods, as denoting falsities, see nos. 4402, 4544, 7873, 8867, 8941.

9345. *They shall not dwell in thy land*: that hereby is signified that evils shall not be together with the goods of the Church, appears from the signification of the inhabitants, concerning whom it is said that "they shall not dwell in thy land," as denoting evils (see above, no. 9342); and from the signification of dwelling, which means living (nos. 1293, 3384, 3613); and that dwelling with any one means living or being together, see no. 414: and from the signification of the land, as denoting the Church in respect to good, and therefore also the good of the Church, see no. 9325.

9346. *Lest peradventure they make thee to sin against Me*: that hereby is signified, lest evils turn away goods from the Lord, appears from the signification of the inhabitants of the land, of whom it is said "lest peradventure they make thee to sin," as denoting evils, see above; and from the signification of sinning, which means turning away (nos. 5474, 5841, 7589); and from the signification of "thee against Me," as denoting goods from the Lord; for by the sons of Israel, who in this case are meant by "thee," are signified those who are in good, and thus goods (nos. 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833, 9340); and by Jehovah, who is meant here by "against Me," is signified the Lord (nos. 9199, 9315, and the passages there cited). Evils turn away goods from the Lord on this ground, that evils and goods are opposites, that is, are contradictory to each other, and two opposites, that is, two things contradictory to each other, cannot be together, for there exists between them a mutual aversion, and they are in conflict with each other. This may appear manifestly from this consideration, that evils are from hell, and goods from heaven, and hell is most distant from heaven; not by distance in respect to

space, since there is no such distance in the other life, but by distance in respect to state; wherefore they who are in the state of hell cannot be translated into the state of heaven, for the evils with the former reject the goods which are with the latter. This is meant by the words of Abraham addressed to the rich man in Luke (xvi. 26), "Between us and you there is a great gulf fixed, so that they who would cross over from hence to you cannot, neither can they who are there pass over to us;" the great gulf denotes the opposition and contradiction between the states of life. From these things it is evident how this is to be understood, that evils turn away goods from the Lord; namely, that those who are in evils, so far from receiving the goods which continually flow in from the Lord with every one, turn them even altogether aside; wherefore it is absolutely impossible for a man to receive the good of heaven, before he abstains from evils.

9347. *When thou shalt serve their gods*: that hereby is signified, if worship be offered from falsities, appears from the signification of serving, as denoting worship (nos. 7934, 8057); and from the signification of gods, as denoting falsities (nos. 4544, 7873, 8867, 8941).

9348. *Because it will be a snare unto thee*: that this signifies by the enticement and deception of evils, appears from the signification of a snare, when applied to evils, as denoting enticement and deception. Evils entice and deceive on this ground, that all evils spring from the loves of self and of the world (no. 9335), and that the loves of self and of the world are inherent in man by birth; and that he feels the delight of his life from these loves from very birth, yea, that from thence he has life. These loves, therefore, like the hidden currents of a river, continually draw the thought and the will of a man away from the Lord to himself, and away from heaven to the world, and thus away from the truths and goods of faith to falsities and evils. Reasonings from the fallacies of the senses exert then the greatest influence, and also the literal sense of the Word, wrongly explained and applied. These two things are understood in the Word, in the spiritual sense, by snares, fetters, pits, nets, ropes, gins, and also by frauds and deceits, as in Isaiah (xxiv. 17, 18), "Dread, and *the pit*, and *the snare* are upon thee, O inhabitant of the earth: whence it shall come to pass, that he who fleeth from the voice of the dread *shall fall into the pit*, and he that cometh up out of the pit shall be taken in the snare; for the flood-gates from on high are opened, and the foundations of the earth are shaken;" and in Jeremiah (xlviii. 43, 44), "Fear, *the pit*, and *the snare* are upon thee, O inhabitant of Moab; he that fleeth from the fear *falleth into the pit*, and he who cometh up out of the pit shall be taken in the snare;" where dread and fear denote a confusion and commotion of the mind, when it is suspended between evils

and goods, and hence between falsities and truths; the pit denotes the falsity caused by reasonings from the fallacies of the senses in favour of the delights of the loves of self and of the world; the snare denotes the enticement and deception of the
 3 evil flowing thence. Again, in Isaiah (xxviii. 13), "They shall go and stumble backwards, and be broken, *and snared, and taken*;" where stumbling backwards denotes turning themselves away from good and truth; being broken means dispersing truths and goods; being ensnared denotes being enticed by the evils of the loves of self and of the world; being taken
 4 means being carried away by those evils. And in Ezekiel (xix. 2, 3, 4, 7), "The mother of the princes of Israel is a lioness; one of her whelps learnt to seize prey; he devoured men. The nations heard of him; *in their pit he was taken*, and they brought him away with hooks into the land of Egypt. Afterwards he ravished widows, and laid waste the cities; the land and the fulness thereof was made desolate by the voice of his roaring. Therefore the nations round about from the provinces *laid a trap for him, and spread their net over him*; he was taken *in their pit*. They put him *in a cage with hooks*, and brought him away to the king of Babel *in nets*, that his voice should no more be heard in the mountains of Israel." In this passage is described the successive profanation of the truth through the enticements of falsities flowing from evils; the mother of the princes of Israel denotes the Church where there are primary truths: that by the mother is signified the Church, see nos. 289, 2691, 2717, 4257, 5581, 8897; and by the princes of Israel, primary truths (nos. 1482, 2089, 5044). A lioness denotes the falsity from evil which perverts the truths of the Church; a lion's whelp signifies evil in its power (no. 6367); seizing prey and devouring men, means destroying truths and goods; for the man denotes the good of the Church (nos. 4287, 7424, 7523). The nations signify evils (nos. 1259, 1260, 1849, 2588, 4444, 6306); the pit wherein he was taken by the nations denotes the falsity of evil (nos. 4728, 4744, 5038, 9086); the land of Egypt whither he was brought away with hooks means the scientific through which falsity arises (no. 9340); ravishing widows, denotes a perversion of the goods which desire truth; that ravishing means perverting, see nos. 2466, 2729, 4865, 8904; and that by widows are signified goods which desire truth (nos. 9198, 9200); laying waste cities means destroying the doctrinals of the truth of the Church (nos. 402, 2268, 2450, 2943, 3216, 4478, 4492, 4493); desolating the land and the fulness thereof means destroying all things of the Church (no. 9325); the voice of the roaring of the lion denotes falsity; spreading a net over him denotes enticing by the delights of earthly loves and by reasonings from them; leading away to the king of Babel denotes the profanation of the truth

(nos. 1182, 1283, 1295, 1304, 1307, 1308, 1321, 1322, 1326). That such things do not come to pass when a man does not 5 love himself and the world above all things, is thus stated in Amos (iii. 4, 5): "Will a lion roar in the forest, if he hath no prey? *Will a bird fall in a snare of the earth, if there are no gins for him? Shall a snare rise up from the earth, if taking it hath not taken?*" That a snare in the spiritual sense means 6 enticement and deception through the delights of the loves of self and of the world, and therefore the enticement and deception of evils, and indeed through reasonings from the fallacies of the senses in favour of the above delights, is plain to every one, for acts of ensnaring and entrapping are from no other source. The diabolical crew also do not apply themselves to anything else with a man except to those very loves of his, which they blandish by every means, until the man is made a captive; and when he is a captive, then he reasons from falsities against truths, and from evils against goods; and not content therewith, he then also takes delight in ensnaring others, and enticing them to falsities and evils; he also feels a delight in this, because he is then one of the diabolical crew. Since a snare, 7 a gin, and a net, signify such things, they also denote the destruction of spiritual life, and therefore perdition; for the delights of the above loves are what destroy and lead into perdition; because, as said above, all evils originate in these loves; for from the love of self spring contempt of others in comparison with one's self, further, derision and finding fault with others; afterwards enmity unless they express assent; and at last there springs from it the delight of hatred, the delight of revenge, and thus the delight of violence, yea, of cruelty. In the other life this love rises to such a pitch, that unless the Lord shows favour, and grants dominion over others, to them [that is to those who are influenced by these loves], they not only despise the Lord, but also treat with contumely the Word which treats of Him, and at length they act against Him out of hatred and revenge; and so far as they cannot act thus against Him, they perpetrate similar acts with violence and cruelty against all who profess the Lord. From this it is plain what causes the diabolical crew to be such, namely, that it is the love of self. On the same grounds, therefore, on which a snare signifies the delight of the love of self and the world, it signifies also the destruction of spiritual life and perdition; for the whole of faith and of the love to the Lord, and the whole of the love towards the neighbour, is destroyed by the delight of the love of self and the world, where it is dominant: see the quotations in no. 9335. That the above loves are the origin of all evils, 8 and that hell is from these loves, and consists in them, and that these loves are the fires there, is at this day unknown in the world; when yet it might have been known by con-

sidering that these loves are contradictory to the love towards the neighbour and the love towards God, and that they are contradictory to humility at heart; and that from these loves alone arises all contempt, all hatred, all revenge, and all violence and cruelty, as may be known to every person
 9 who reflects. That a snare therefore signifies the destruction of spiritual life and perdition, appears from the following passages: from David (Psalm xi. 6), "Upon the wicked Jehovah shall rain *snare*s, fire, and sulphur;" where fire and sulphur denote the evils of the love of self and of the world; that fire has this signification, see nos. 1297, 1861, 5071, 5215, 6314, 6832, 7324, 7575, 9141; and that this is the signification of sulphur, see no. 2446; from which it is evident what is meant by snares. And in Luke (xxi. 34, 35), "Lest that day come upon you suddenly, *for as a snare shall it come* upon all who dwell upon the face of the whole earth;" where the last time of the Church is treated of, when there is no faith, because no charity; for the loves of self and of the world will then reign, whence comes perdition, which is signified by the snare. And in Jeremiah (v. 26), "Among my people are found the wicked; they watch, as the *fowlers lie in wait*; they set a trap to catch men." And in David (Psalm xxxviii. 13), "*They lay snares*, they that seek my soul, and they that seek my evil; they speak *perditions* and imagine *deceits* the whole day." Again, Psalm (cxli. 9, 10), "Guard me *from the hands of the gin* which they have laid for me, and from the *snares* of the workers of iniquity. *Let them fall into the nets*, the wicked together, whilst I pass."
 10 And in Isaiah (viii. 14, 15), "He shall be for a sanctuary: but for a stone of stumbling and for a rock of offence to both the houses of Israel; *for a snare and for a gin* to the inhabitant of Jerusalem. Many shall stumble amongst them and fall, and be broken, *and be ensnared and be taken*;" where the Lord is treated of; a stone of stumbling and rock of offence means causing a stumbling-block; a snare and a gin stand for the perdition, namely, of those who oppose and seek to destroy the truths and goods of faith in the Lord, through falsities favouring the loves of self and of the world; for to all the proud it is not only a stumbling-block, but they are also ensnared by this, that the Divine has appeared in a human form, and that then it did not appear in royal majesty, but in a despised garb. From these things, then, it is evident that by the words, "it will be a snare unto thee," is signified the enticement and deception of evils, and perdition thence; as also in another passage in Moses (Exodus xxxiv. 12), "Make not a covenant with the inhabitants of the land whither thou art about to come, *lest it be for a snare in the midst of thee*;" again (Deut. vii. 16), "Thou shalt not serve their gods: *for that will be a snare to thee*;" again (Deut. xii. 30), "Take

heed to thyself *that thou be not ensnared after the nations*, and that haply thou inquirest after their gods;" where the nations denote evils and the falsities flowing thence.

9349. In chapters xx.—xxiii. have been treated of the Laws, the Judgments and the Statutes, which were promulgated from Mount Sinai, and it was shown what they contain in the internal sense, and thus in what way they are perceived in heaven; namely, that they are perceived there not according to the literal sense, but according to the spiritual sense, which sense does not appear in the letter, but still is in it. Nevertheless, whoever does not know how this matter is circumstanced, may suppose that the Word as to the literal sense is thus annulled, because no attention is paid to that sense in heaven. Yet it is to be borne in mind, that the literal sense of the Word is by no means annulled thereby, but rather confirmed and strengthened; and that each single word obtains weight, and is holy, from the spiritual sense which is within: since the literal sense is the basis and fulcrum on which the spiritual sense rests, and with which it is so intimately connected, that there is not even an iota or point, or tittle in the letter of the Word, which does not contain within it the holy Divine; according to the Lord's words in Matthew (v. 18), "*Verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall not pass away from the Law, till all things be accomplished;*" and in Luke (xvi. 17), "*It is easier for heaven and earth to pass away, than for one tittle of the Law to fall;*" that the Law means the Word, see nos. 6752, 7463. For this reason, also, under the Lord's Divine Providence, it ² has come to pass that the Word, and chiefly the Word of the Old Testament, has been preserved as to every jot and point from the time when it was written. It has also been shown [to me] out of heaven, that not only every expression, but also every syllable, and what seems incredible, every least curve of a syllable, in the Word, involves, in the original tongue, something holy, which is rendered perceptible to the angels of the inmost heaven; that such is the case I am able to assert positively, but I know that it transcends belief. From this it is plain that the external rites of the Church, which represented the Lord and the internal things of heaven and of the Church, which are from the Lord—which rites are treated of in the Word of the Old Testament—have indeed been abrogated for the most part, but that the Word, nevertheless, remains in its Divine sanctity; because, as said above, each and all things therein, nevertheless, involve holy Divine things, which are perceived in heaven whilst this same Word is being read; for in each single thing there is an inward holy [element], which is its internal sense, that is, its celestial and Divine sense. This sense is the soul of the Word, and the very Truth Divine

3 proceeding from the Lord; thus it is the Lord Himself. From these things it may appear how it is with the Laws, Judgments, and Statutes treated of above, which were promulgated by the Lord from Mount Sinai, and which are contained in chapters xxi.-xxiii.; namely, that each and all things therein are holy, because they are holy in their inward form; that, nevertheless, some of them, at the present time, have been abrogated as to use where the Church is, which is an internal Church. Some of them, however, are of such a character that they may serve for use, if people are so disposed; while some of them ought to be observed and done by all means. Nevertheless, those [ordinances] which have been abrogated as to use where the Church is, and those which may serve for use if people are so disposed, and likewise those which ought to be observed and done by all means, are alike holy in their inward holy [element]; for the whole of the Word, in its bosom, is Divine. The inward, holy [element] is what the internal sense teaches, and is identical with the internal things of the Christian Church,
 4 which the doctrine of Charity and Faith teaches. In order to present these things to the apprehension, the Laws, Judgments, and Statutes, which are treated of in the above chapters, may serve for an illustration. *Those which ought to be observed and done by all means, are what are contained in chap. xx. 3-5, 7, 8, 12-17, 23; xxi. 12, 14, 15, 20; xxii. 18-20, 28; xxiii. 1-3, 6-8, 24, 25, 32. Those which may serve for use if people are so disposed, are such as are contained in chap. xx. 10; xxi. 18, 19, 22-25, 33-36; xxii. 1-13, 17, 21-23, 25-27, 31; xxiii. 4, 5, 9, 12-16, 33. But those which are abrogated as to use at this day where the Church is, chap. xx. 24-26; xxi. 2-11, 16, 21, 26-29, 31, 32; xxii. 15, 29, 30; xxiii. 10, 11, 17-19.* But, as was above said, both the latter and the former are alike holy, or alike the Divine Word.

WHY THE LORD WAS WILLING TO BE BORN ON OUR EARTH, AND NOT ON ANY OTHER.

9350. There are several causes, concerning which I have been instructed out of heaven, why it pleased the Lord to be born, and to assume a Human, on our earth, and not on any other.

9351. *The chief cause was for the sake of the Word, that it might be composed on our earth, and after it had been written, that it might be published throughout the whole earth; and after it had once been published, that it might be preserved for all posterity; and that thus it might be made manifest, even to all in the other life, that God had become Man.*

9352. *That the chief cause was for the sake of the Word*, is on this ground that the Word is the very Truth Divine, which teaches man that there is a God, that there is a heaven and a hell, that there is a life after death; and which teaches besides how a man shall live and believe, in order that he may come into heaven, and thus may become happy to eternity. Apart from revelation, and thus, on our earth, apart from the Word, all these things would have remained totally unknown; and yet man was so created, that as to his internal man he cannot die.

9353. *That the Word might be composed and written on our earth*, is in consequence of the art of writing having prevailed here from the most ancient time, first on tablets, next on parchment, afterwards on paper, and that at last it might be published by printing. This was provided of the Lord for the sake of the Word.

9354. *That the Word might afterwards be published through the whole of this earth*, is on this ground that there exists here an intercourse of all nations, not only by journeys on land, but also by navigation to all parts of the globe. Wherefore the Word, after it had once been written, could be conveyed from one nation to another, and be taught everywhere. The possibility of such an intercourse was also provided for by the Lord, for the sake of the Word.

9355. *That the Word after it had once been written might be preserved for all posterity*, and thus for thousands and thousands of years, and that it has also been so preserved, is a known thing.

9356. *That thus it might be made manifest that God has become Man*; for this is the first and most essential purpose, for the sake of which the Word has been given; since no one can believe in a God, and love a God, whom he cannot comprehend under some form. Those, therefore, who acknowledge the incomprehensible, in their thought lapse into nature, and hence believe in no God, see nos. 7211, 9303, 9315; wherefore it has pleased the Lord to be born here, and to make this manifest through the Word, so that it might not only become known in this globe: *but that by this means it might also be made manifest to all in the universe, who come into heaven from whatever globe*: for in heaven there is an intercourse of all.

9357. It is to be borne in mind that the Word in our earth, which was given by the Lord through heaven, constitutes the union of heaven and the world (no. 9212). For this purpose there is a correspondence of all things in the letter of the Word, with the Divine things in heaven; and for this reason the Word, in its highest and inmost sense, treats of the Lord, of His kingdom in heaven and on earth, and of the love

and the faith from Him and in Him, consequently of the life from Him and in Him. Such things are presented to the angels in heaven, from whatever earth they may be, when the Word of our earth is read and preached.

9358. In every other earth Truth Divine is revealed through spirits and angels by word of mouth, as was stated in the preceding chapters where the inhabitants of the earths in our solar system have been treated of. But this is done within the families; for in most earths mankind live distinguished into families; wherefore the Divine Truth which has been revealed in this manner through spirits and angels is not conveyed far beyond the families, and unless a new revelation constantly supervenes, it is either perverted or perishes. It is otherwise on our earth, where Truth Divine, which is the Word, remains in its integrity for ever.

9359. It is to be observed, that the Lord acknowledges and receives all, from whatever earth they may be, who acknowledge and worship God under a human form; for God under a human form is the Lord. And because the Lord appears in an angelic form which is the human form, to the inhabitants of the earths, therefore when the spirits and angels from these earths hear from the spirits and angels of our earth, that God is actually a man, they receive this Word, acknowledge it, and rejoice that it is so (no. 7173).

9360. To the causes that have been adduced above, may be added, that the inhabitants, spirits, and angels, of our earth, have reference in the GRAND MAN to external and corporeal sense (no. 9107); and external and corporeal sense is the ultimate, in which the interiors of life close, and upon which they rest, as upon their general [basis] (nos. 5077, 9212, 9216). The same is the case with Truth Divine in the letter, which is called the Word, and which for this reason was also given on our earth and on no other. And since the Lord is the Word, and indeed its first and last, therefore in order that all things might exist according to order, He was willing on this account also to be born on this earth, and to become the Word, according to these words in John (i. 1-4, 14, 18), "In the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made through the same, and without the same was not anything made that was made. *And the Word was made flesh, and dwelt among us, and we saw His glory, the glory as of the Only-begotten of the Father.* No one hath seen God at any time; the Only-begotten Son, who is in the bosom of the Father, He hath manifested Him;" the Word denotes the Divine Truth. But this is an arcanum, which enters into the understanding of only a few.

9361. That the inhabitants of other earths rejoice when they

hear that God has assumed a Human, and made it Divine, and that God thus is actually a Man, will be seen towards the close of the last chapters of Exodus.

9362. In what now follows, to the end of the Book of Exodus, by the Divine Mercy of the Lord, an account will be given of the inhabitants, spirits, and angels, of the earths in the starry heaven.

EXODUS.

CHAPTER THE TWENTY-FOURTH.

THE DOCTRINE OF CHARITY AND FAITH.

9363. BELIEVING those things which the Word, that is, the doctrine of the Church, teaches, and not living according thereto, appears to be faith; some also imagine that they are saved by this faith: yet no one is saved by that alone, for it is faith by persuasion, the quality of which shall now be declared.

9364. Faith by persuasion exists, when the Word and the doctrine of the Church are believed and loved, not for the sake of serving the neighbour, that is, one's fellow-citizen, the country, the Church, heaven, and the Lord Himself, consequently not for the sake of life, for serving them means life; but for the sake of gain, places of honour, and the reputation of learning, as ends: wherefore they who have the above faith, do not look to the Lord and to heaven, but to themselves and the world.

9365. They who aspire after great things in the world, and are covetous of many things, are in a stronger principle of persuasion that what the doctrine of the Church teaches is true, than they who do not aspire after great things, and who are not covetous of many things. The cause is, that with the former the doctrine of the Church is merely a means for their own ends; and in so far as the ends are coveted, in so far the means are loved, and also believed.

9366. But the case herein intrinsically is, as follows: so far as these persons are in the fire of the loves of self and of the world, and so far as from that fire they speak, preach, and act, so far they are in the above principle of persuasion, and then they do not know otherwise than that a thing is so; but when they are not in the fire of those loves, they believe nothing, and

many of them are in a state of denial. From this it is evident, that faith by persuasion is a faith of the lips, and not of the heart; and thus that intrinsically it is no faith.

9367. They who are in faith by persuasion, do not know from any internal enlightenment whether what they teach is true or false; nay, they do not care, provided they are believed by the common people: for they have no affection for the truth for its own sake. They excel others in the defence of faith alone, and the good of faith, which is charity, they consider of importance only so far as they are able to acquire gain thereby.

9368. They who are in faith by persuasion, decline from faith, if they are deprived of places of honour and gains, provided their reputation is not endangered; for faith by persuasion is not inwardly with a man, but it is outwardly in the memory only, from which it is brought forth in teaching. This faith, therefore, with its truths vanishes away after death; for then only that much of faith remains, as had been inwardly in the man, that is, as had taken root in good, and thus had become a matter of life.

9369. They who are in faith by persuasion are meant by those described in Matthew (vii. 22, 23), "*Many will say to Me in that day, Lord, Lord, have we not prophesied by Thy name, and by Thy name cast out evil spirits, and in Thy name done many wonderful deeds? But then will I profess unto them, I know you not, ye workers of iniquity.*" Also in Luke (xiii. 26, 27), "*Then shall ye begin to say, We did eat before Thee, and did drink, and Thou didst teach in our streets; but He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity.*" These persons also are meant by the five foolish virgins, who had no oil in their lamps, in Matthew (xxv. 11, 12), "*At length came the other virgins, saying, Lord, Lord, open to us; but He answering said, Verily I say unto you, I know you not;*" oil in the lamps means good in faith (nos. 886, 4638).

CHAPTER XXIV.

1. AND He said unto Moses, Come up unto JEHOVAH, thou and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and bow yourselves from afar.

2. And Moses, he alone, shall come near unto JEHOVAH, and they shall not come near, and the people shall not come up with him.

3. And Moses came, and announced to the people all the words of JEHOVAH, and all the judgments; and all the people

CHAPTER XXIV.

answered with one voice, and said, All the words which JEHOVAH hath spoken, will we do.

4. And Moses wrote all the words of JEHOVAH, and rose up early in the morning, and built an altar under the mountain, and twelve pillars for the twelve tribes of Israel.

5. And he sent the youths of the sons of Israel, and they offered burnt-offerings and sacrificed peace-offerings of bullocks to JEHOVAH.

6. And Moses took half of the blood, and put it in basins, and sprinkled half of the blood on the altar.

7. And he took the book of the covenant, and read in the ears of the people; and they said, All the things which JEHOVAH hath spoken we will do and hear.

8. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which JEHOVAH hath made with you upon all these words.

9. And Moses went up and Aaron, Nadab and Abihu, and seventy of the elders of Israel.

10. And they saw the God of Israel, and [there was] under His feet as it were the work of sapphire stone, and like the substance of heaven for cleanness.

11. And towards the sons of Israel who were set apart He sent not His hand, and they saw God, and did eat and drink.

12. And JEHOVAH said unto Moses, Come up to Me into the mountain, and be there; and I will give to thee tables of stone, and the law, and the precept, which I will write to teach them.

13. And Moses rose up, and Joshua his minister, and Moses went up to the mountain of God.

14. And he said to the elders, Sit for us in this [place], until we return to you; and behold Aaron and Hur are with you; every one who hath words, let him come to them.

15. And Moses went up to the mountain, and the cloud covered the mountain.

16. And the glory of JEHOVAH tarried upon Mount Sinai, and the cloud covered it six days, and He called to Moses on the seventh day out of the midst of the cloud.

17. And the appearance of the glory of JEHOVAH was as a devouring fire on the head of the mountain, to the eyes of the sons of Israel.

18. And Moses entered into the midst of the cloud, and went up to the mountain; and Moses was in the mountain forty days and forty nights.

THE CONTENTS.

9370. THE Word which was given by the Lord through heaven, is treated of, in the internal sense, as to its quality, namely, that it is Divine in either sense, the internal and the external; and that through the same there is a conjunction of the Lord with man.

INTERNAL SENSE.

9371. Verses 1, 2. *And He said unto Moses, Come up unto Jehovah, thou and Aaron, Nadab and Abihu, and seventy of the elders of Israel, and bow yourselves from afar off. And Moses, he alone, shall come near unto Jehovah, and they shall not come near, and the people shall not come up with him.*

And He said unto Moses, signifies as regards the Word in general; *Come up to Jehovah*, signifies conjunction with the Lord; *thou and Aaron*, signifies the Word in the internal and external sense; *Nadab and Abihu*, signifies doctrine from either [sense]; *and seventy of the elders of Israel*, signifies the chief truths of the Church, which belong to the Word, that is, to doctrine, which truths agree with good; *and bow yourselves from afar off*, signifies humility and adoration from the heart, and then the influx of the Lord; *And Moses, he alone, shall come near unto Jehovah*, signifies the conjunction and presence of the Lord through the Word in general; *and they shall not come near*, signifies no conjunction and a separate presence; *and the people shall not come up with him*, signifies absolutely no conjunction with the external apart from the internal.

9372. *And He said unto Moses*: that hereby is signified, as regards the Word in general, appears from the representation of Moses, as denoting the Word, which is treated of in what follows; and from the signification of *He said*, as involving those things which follow in the present chapter; therefore, those things which concern the Word (no. 9370). That Moses represents the Word, may appear from those things which have been repeatedly shown above concerning Moses, as from the Preface to chap. xviii. of Genesis, and in nos. 4859, 5922, 6723, 6752, 6771, 6827, 7010, 7014, 7089, 7382, 8601, 8760, 8787, 8805, which may be consulted. In the present case Moses represents the Word in general, because in what follows it is said concerning him, *that he alone should come near to Jehovah* (verse 2), and also *that after he had been called out of the midst of a cloud, he entered in and went up into the mountain* (verses

16, 18). In the Word there are several who represent the Lord ² as to Truth Divine, that is, as to the Word; but foremost among them are Moses, Elijah, Elisha, and John the Baptist; that Moses represented the Word, may be seen in the explanations quoted immediately above; that Elijah and Elisha did so, may be seen in the Preface to chap. xviii. of Genesis, and in nos. 2762, 5247; that John the Baptist also represents the Word, is plain from this, that he was the Elias who was to come. Whoever does not know that John the Baptist represented the Lord as to the Word, cannot know what is involved in, and signified by, all those things which are said concerning him in the New Testament. In order, therefore, that this arcanum may be made manifest, and that it may be shown at the same time that Elias, and also Moses, who appeared at the transfiguration of the Lord, signified the Word, we are at liberty to adduce here some of those things which are told concerning John the Baptist, as in Matthew (xi. 7-15), and Luke (vii. 24-28), "*After the messengers of John had departed, Jesus began to speak concerning John, saying, What went ye out into the desert to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold they who wear soft things, are in kings' houses. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written, Behold I send my messenger before thy face, who shall prepare thy way before thee. Verily, I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist; yet he that is least in the kingdom of the heavens, is greater than he. All the Prophets and the Law prophesied until John. And if ye are willing to receive it, he is Elijah who was for to come: he that hath ears to hear, let him hear.*" How these things are to be understood, no one can know, unless he knows that John represented the Lord as to the Word, and, again, unless he knows from the internal sense, what is signified by the desert in which he was; further, what by a reed shaken with the wind, and what by soft raiment in the houses of kings; and next what is signified by his being more than a prophet, and by none among those that are born of women being greater than he, and yet the least in the kingdom of the heavens being greater than he; and lastly what is signified by his being Elias. For without any deeper meaning, all these things have a sound merely from some kind of comparison, and not from anything of weight. But it is altogether different when by ³ John is meant the Lord as to the Word, that is, as to the Word representatively. Then by the desert of Judea, where John was, is signified the state in which the Word was at the time, when the Lord came into the world, namely, that it was in the desert; that is, in such a state of obscurity, that the Lord was not acknowledged at all, and that nothing whatever was known

concerning His heavenly kingdom ; when yet all the Prophets prophesied concerning Him, and concerning His kingdom, that it would endure for ever : that the desert denotes such obscurity, see nos. 2708, 4736, 7313. The Word is thus compared to a reed shaken by the wind, when it is explained arbitrarily ; for in the internal sense a reed denotes the truth in the ultimate, 4 of which character the Word is in the letter. That the Word in the ultimate, that is, in the letter, appears crude and obscure in the eyes of men, but that in the internal sense it is soft and resplendent, is signified by their not seeing a man clothed in soft raiment, “ behold they who wear soft things are in kings’ houses.” That such is the meaning of these words, is evident from the signification of raiment or garments, as denoting truths, see nos. 2132, 2576, 4545, 4763, 5248, 6914, 6918, 9093 ; and that on this account the angels appear clothed in soft and shining garments according to the truths flowing from good which are with them, see nos. 5248, 5319, 5954, 9212, 9216 ; also from the signification of the houses of kings, as denoting the abodes where the angels are, and in the universal sense the heavens, for houses are called so from good (nos. 2233, 2234, 3128, 3652, 3720, 4622, 4982, 7836, 7891, 7996, 7997), and kings from truth (nos. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 6148) ; therefore the angels are called the sons of the kingdom, the sons of the king, and also kings, 5 from the reception of the truth from the Lord. That the Word is more than any doctrine in the world, and more than any truth in the world, is signified by “ what went ye out for to see, a prophet ? yea, I say unto you, and more than a prophet,” and by there not having arisen among those born of women any one greater than John the Baptist ; for a prophet in the internal sense means doctrine (nos. 2534, 7269), and they that are born, that is, the sons of women, denote truths (nos. 489, 491, 533, 6 1147, 2623, 2803, 2813, 3704, 4257). That the Word in the internal sense, that is, the Word such as it is in heaven, is in a degree above the Word in the external sense, that is, above the Word as it is in the world, and such as it was taught by John the Baptist, is signified by the least in the kingdom of the heavens being greater than he ; for the wisdom of the Word such as it is perceived in heaven is so great, that it transcends all human power of comprehension. That the prophecies concerning the Lord and His kingdom, and the representatives of the Lord and of His kingdom, ceased when the Lord came into the world, is signified by all the Prophets and the Law pro- 7 phesying until John. That the Word was represented by John just as by Elijah, is signified by his being the Elijah or Elias who was for to come ; further, by these words in Matthew (xvii. 10–13), “ *The disciples asked Jesus, Why say the scribes that Elias must first come ? He answering said, Elias indeed shall first come, and*

restore all things : I say unto you that Elias is come already, and they acknowledged him not, but did unto him whatsoever they listed. Even so shall the Son of Man also suffer of them : and they understood that He spake unto them of John the Baptist." That Elijah or Elias came, and they did not acknowledge him, but did unto him whatsoever they listed, signifies that the Word indeed taught them that the Lord would come, but that they were not willing to comprehend it, explaining it in favour of their own rule, and thereby extinguishing the Divine which was in it. That they would do the same to the very Truth Divine, is signified by the Son of Man suffering so likewise of them ; that the Son of Man denotes the Lord as to Truth Divine, see nos. 2803, 2813, 3704. From these things it is now evident what is meant by the prophecy concerning John in Malachi (iii. 23), "*Behold I send unto you Elijah the prophet, before the great and terrible day of Jchovah cometh.*" The Word in the ultimate, that is, the Word such as it is in the outward form in which it appears before man in the world, is also described by the garments and the food of John the Baptist, as in Matthew (iii. 1, 3, 4), "*John the Baptist preaching in the desert of Judæa had raiment of camel's hair, and a leathern girdle about his loins, and his food was locusts and wild honey ;*" just as Elijah [is described] in 2 Kings (i. 8), "*He was an hairy man, and girt with a girdle of leather about the loins*" (i. 8). By raiment or garment, when applied to the Word, is signified Truth Divine in its ultimate form ; by the hairs of a camel are signified scientific truths, such as appear before man in the world ; by a leathern girdle is signified the external bond which conjoins and keeps in order all interior things ; by food is signified the spiritual nourishment which is derived from the knowledges of truth and good out of the Word ; by locusts are signified the last, that is, the most general truths ; and by wild honey their pleasantness. That garments and food have such a signification is due to the representatives in the other life ; all who are there appear clad according to truths from good ; articles of food also are represented according to the various desires for acquiring knowledge and growing wise. On this ground it is that raiment or a garment denotes truth, see the quotations above ; and that food or meat denotes spiritual nourishment (nos. 3114, 4459, 4792, 5147, 5293, 5340, 5342, 5576, 5579, 5915, 8562, 9003). That a girdle denotes a bond which gathers up, and holds together, interior things, see no. 9341 ; that leather denotes the external, see no. 3540, wherefore a leathern girdle means an external bond ; that hairs denote last, that is, most general truths (nos. 3301, 5569-5573) ; that a camel denotes the scientific in general (nos. 3048, 3071, 3143, 3145, 4156) ; that a locust denotes truth nourishing, in the outermost parts (no. 9331) ; and that honey denotes its pleasantness (nos. 5620, 6857, 8056) ; it is called

wild honey (*mel agreste*, honey of the field), because a field signifies the Church (nos. 2971, 3317, 3766, 7502, 7571, 9139, 9295). No one, unless he is aware what these things signify, can know why Elijah and John were clad in such a manner; still every one who thinks correctly of the Word, can also think, that these things nevertheless signified something peculiar to these

¹⁰ prophets. Since John the Baptist represented the Lord as to the Word, therefore also when speaking of the Lord, who was the Word itself, he said of himself that he was not Elias, nor a prophet, and that he was not worthy to loose the latchet of the Lord's shoe, as in John (i. 1, 14, 19-30), "*In the beginning was the Word, and the Word was with God, and God was the Word. And the Word was made flesh, and dwelt amongst us, and we saw His glory. The Jews from Jerusalem, the priests, and Levites, asked John who he was; he confessed and denied not, I am not the Christ; they therefore asked him, What then? art thou Elias? But he said, No. Art thou the prophet? He answered, No. They said therefore, Who art thou? He said, I am the voice of one crying in the desert, Make straight the way of the Lord, as said Isaiah the prophet. They said, therefore, Why then baptizest thou, if thou art not the Christ, neither Elias, neither the prophet? He answered, I baptize with water: in the midst of you standeth one whom ye know not; He it is who cometh after me, who was before me, the latchet of whose shoe I am not worthy to unloose. When he saw Jesus, he said, Behold, the Lamb of God, who taketh away the sins of the world. This is He of whom I said, After me cometh a man who was before me, because He was prior to me.*" From these words it is evident that John, when speaking of the Lord Himself, who was the very Truth Divine, that is, the Word, said that he was not anything, because the shadow disappears when the light itself appears, that is, the representative disappears when the effigy itself makes its appearance. That the representatives had respect to the holy things and to the Lord Himself, and not at all to the person that represented, see nos. 665, 1097, 1361, 3147, 3881, 4208, 4281, 4288, 4292, 4307, 4444, 4500, 6304, 7048, 7439, 8588, 8788, 8806. He who does not know that the representatives vanish away like shadows at the presence of the light, cannot know

¹¹ why John denied that he was Elijah and a prophet. From these things it may now be manifest what is signified by *Moses and Elias who appeared in glory, and who spake with the Lord when He was transfigured, concerning His departure, which He was to accomplish in Jerusalem* (Luke ix. 29-31); namely, that the Word is signified by them; by Moses the Historical Word, and by Elias the Prophetic Word, which everywhere in the internal sense treats of the Lord, of His coming into the world, and of His departure out of the world: wherefore it is said that Moses and Elias appeared in glory, for the glory signifies the

internal sense of the Word; and the cloud its external sense, see Preface to chap. xviii. of Genesis, and nos. 5922, 8427.

9373. *Come up unto Jehovah*: that this signifies conjunction with the Lord, appears from the signification of coming up, which means being raised towards interior things (nos. 3084, 4539, 4969, 5406, 5817, 6007), and hence also being conjoined (no. 8760); that conjunction with the Lord is meant, is on account of Jehovah in the Word signifying the Lord (nos. 1343, 1736, 1793, 2004, 2005, 2018, 2025, 2921, 3023, 3035, 5663, 6280, 6303, 6905, 8274, 8864, 9315). The arcanum which lies hidden besides in the internal sense of these words is, that the sons of Jacob, over whom Moses presided as a head, were not called and chosen, but that they themselves insisted that Divine worship should be instituted among them, according to what was stated above (nos. 4290, 4293); wherefore the expression is used, *And He said to Moses, Come up to Jehovah*, as if another, and not Jehovah, had said that he should come up. For the same reason it is said in what follows, that the people should not come up (verse 2); and that Jehovah did not put His hand on the sons of Israel who were set apart (verse 11); also that the appearance of the glory of Jehovah was as a devouring fire on the head of the mountain to the eyes of the sons of Israel (verse 17); and lastly, that Moses being called on the seventh day entered into the midst of the cloud; for by the cloud is meant the Word in the letter (nos. 5922, 6343, 6752, 6832, 8106, 8443, 8781); and among the sons of Jacob the Word was separated from its internal sense, because they were in external worship apart from internal worship. This may appear manifestly from this circumstance, that now, just as before, they said, *All the words which Jehovah hath spoken we will do* (verse 3); and yet scarcely forty days had elapsed after this time, when they worshipped a golden calf instead of Jehovah. From this it is made plain, that this [desire] lay concealed in their heart when they said with their lips, that they would serve Jehovah alone: when yet by those who are called and chosen, are meant those who are in internal worship, and who from internal are in external worship, that is, who are in the love and in the faith to the Lord, and therefore in the love towards their neighbour.

9374. *Thou and Aaron*: that this signifies the Word in the internal and external sense, appears from the representation of Moses, as meaning the Word, see above, no. 9373; but when Aaron, who was his brother, is adjoined to him, then Moses represents the Word in the internal sense, and Aaron the Word in the external sense, as also above (nos. 7089, 7382).

9375. *Nadab and Abihu*: that hereby is signified the doctrine from either [sense], appears from the circumstance of their being the sons of Aaron; wherefore, when by Aaron is signified the Word, by his sons is signified doctrine, by the elder son,

the doctrine drawn from the internal sense of the Word, and by the younger, the doctrine drawn from its external sense. The doctrine which is drawn from the internal sense of the Word, and the doctrine drawn from its external sense, are one doctrine; for they who are in the internal, are also in the external. The Church of the Lord indeed is everywhere internal and external; the internal Church is of the heart, and the external of the lips; or, again, the internal is of the will, and the external is of action. When the inward with man makes one with the outward, then what is of the heart is also of the lips, or what is of the will is also of action; or what is still the same, then in the lips is the speaking heart, and in action the acting will, without any dissension; hence also the faith [there] is speaking, and the love or charity is acting; that is, the Lord, from whom are faith² and charity. Since the doctrine drawn from the Word was represented by Nadab and Abihu, the sons of Aaron, therefore, when they introduced worship from any doctrine different from that which is drawn from the Word, they were slain. This was represented by what is recorded concerning them in Moses (Lev. x. 1-3), "The sons of Aaron, Nadab and Abihu, took each of them his censer, and put fire therein, and laid incense thereon, and thus brought strange fire to Jehovah, concerning which He had not commanded them. And there came forth fire from before Jehovah, and devoured them, that they died before Jehovah. And Moses said to Aaron, This is what Jehovah spake, saying, I will be sanctified in them that are nigh to Me;" fire in the censer from another source, signifies doctrine from a source other than the Word; for fire denotes the good of love, and incense the truth of faith from it; the good of love also, and the truth of faith are what enter the doctrine which is drawn from the Word, and constitute it; from this it appears why they were devoured by fire from before Jehovah. Being sanctified in them that are nigh, means in those who are conjoined with the Lord through the good of love and the truth of faith drawn from the Word; that fire denotes the good of celestial love, see nos. 934, 4906, 5071, 5215, 6314, 6832, 6834, 6849, 7324, 7852, 9055; and that perfume means the faith flowing from the good of love, will be shown elsewhere.

9376. *And seventy of the elders of Israel*: that this signifies the chief truths of the Church, that is, of the doctrine, which truths agree with good, appears from the signification of seventy, as denoting what is full, thus all things (no. 6508); and from the signification of the elders of Israel, as denoting the chief truths of the Church which agree with good, thus the truths belonging to the Word, that is, to the doctrine drawn from the Word, because all these truths agree with good; that the elders of Israel denote these truths, see nos. 6524, 8578, 8585. That those truths which are drawn from the Word agree with good,

is in consequence of their being from the Lord, and therefore having heaven within them: and, if you are willing to believe, in each of the things of the Word severally there is the heaven in which the Lord is.

9377. *And bow yourselves from afar off*: that this signifies humility and adoration from the heart, and then the influx of the Lord, appears from the signification of bowing themselves, as denoting humility (nos. 2153, 5682, 6266, 7068); that it denotes also adoration, is in consequence of humility being the essential of all adoration and of all worship, for without humility the Lord cannot be worshipped and adored. The cause is that the Lord's Divine cannot flow into any proud heart, that is, into a heart full of the love of self; for such a heart is hard, and in the Word is called stony; but it can flow into a humble heart, because this is soft, and in the Word is called fleshy, and therefore is capable of receiving the influx of good from the Lord, that is, the influx of the Lord. On this ground it is, that by bowing one's self from afar off, is not only signified humility and adoration from the heart, but also the influx then of the Lord. The influx of the Lord is here said, because the good of love and of faith, which flows in from the Lord, is the Lord. That from afar off denotes from the heart is, on this ground, that they who are in humility remove themselves from the Lord for the reason that they regard themselves as unworthy to approach the most holy Divine; for while they are in humility, they are in the acknowledgment of their own self, namely, that of themselves they are nothing but evil; yea, nothing but profaneness. When they acknowledge this from the heart, they are in genuine humility. From this it is evident that by the expression, "bow yourselves from afar off," is signified humility and adoration from the heart, and then the influx of the Lord. The people of Israel, however, were not in such humility and adoration, but they only represented it by external gestures, for they were in externals apart from internals. Nevertheless, when they humbled themselves, they prostrated themselves to the ground, and also rolled themselves in the dust, and cried with a loud voice, and indeed for entire days. He who does not know what true humility is, might have thought that this was humility of the heart; yet it was not the humility of a heart which looks to God from God, but which looks to God from self; and a heart which looks from self, looks from evil, for whatever proceeds from the man as from himself, is evil. The people of Israel indeed were in the love of self and of the world more than all the peoples in the world, and they believed that they were holy, if they only offered sacrifice, or washed themselves with water; for they did not acknowledge that such things represented inward holiness, which is the holiness that belongs to charity and faith from the Lord; for every-

thing holy does not belong to the man, but to the Lord with the man (no. 9229). They who humble themselves from a faith that they are holy from themselves, and who are in adoration from a love of God which is from themselves, humble themselves and are in adoration from the love of self, and thus from a hard and stony heart, and not from a soft and fleshy heart, and they are in externals, and not at the same time in internals; for the love of self dwells in the external man, and cannot enter into the internal man, because the internal man is opened only through love and faith in the Lord, and thus by the Lord, who forms therein the heaven of the man in which he dwells.

9378. *And Moses, he alone, shall come near unto Jehovah:* that this signifies the conjunction and presence of the Lord through the Word in general, appears from the signification of coming near, as denoting conjunction and the presence of the Lord, concerning which we shall speak presently; and from the representation of Moses, as denoting the Word in general (see no. 9372). That by Moses coming near is signified conjunction and the presence of the Lord through the Word, is on account of coming near, in the spiritual sense, signifying being joined together by love; for they who mutually love each other are joined together, because love is spiritual conjunction. It is a universal rule in the other life, that all are joined together according to the love of good and truth from the Lord; wherefore the entire heaven is such a conjunction. The case is the same with coming near to, that is, with conjunction with the Lord. They who love the Lord are conjoined with Him, insomuch that when they are in heaven, they are said to be in Him; and all those love the Lord, and are consequently conjoined with Him through love, who are in the good of life flowing from the truths of faith, because the good which flows from those truths is from the Lord, yea, is the Lord (John xiv. 20, 21). It is however to be borne in mind that from himself a man cannot come near to the Lord, and be conjoined with Him, but the Lord must come near to the man and be conjoined with him; and because the Lord draws the man to Himself (John vi. 44; xii. 32), it appears as if the man comes near [to the Lord] of himself and conjoins himself. This is brought about when the man desists from evils, for desisting from evils is left to a man's freedom of choice, that is, to his liberty; good then flows in from the Lord, and this is never wanting, because it is in the very life which the man has from the Lord; but good is received, together with life, only in proportion as evils are removed. The conjunction and presence of the Lord, however, is through the Word, because the Word is the union of man with heaven, and through heaven with the Lord; for the Word is the Divine Truth which proceeds from the Lord; wherefore those who in respect to doctrine and

life, that is, in respect to faith and love, are in that truth, are in the Divine which proceeds from the Lord, and thus are conjoined with Him. From these things it is manifest that by the expression, "Moses, he alone, shall come near unto Jehovah," is signified the conjunction and presence of the Lord through the Word. Coming near or approaching denotes conjunction and presence on this ground, that in the other life the distances between one person and another are altogether according to the differences and the diversities of the interiors, which belong to thought and affection, see nos. 1273-1277, 1376-1381, 9104; withdrawals from the Lord also, and approaches towards Him, are altogether according to the good of love and hence of faith from Him and in Him. On this ground it is, that the heavens are near to the Lord according to goods, and that the hells, on the other hand, are distant from the Lord according to evils. From this it is evident why being near and coming near, in the spiritual sense, denotes being conjoined, as also in the following passages: In David (Psalm cxlv. 18), "*Jehovah is near to all that call upon Him*, who call upon Him in truth;" where being near denotes being present and conjoined. Again (Psalm lxxv. 5), "Blessed is he whom thou choosest, *and causest to approach*; he shall dwell in thy courts;" where causing to approach denotes being conjoined. Again (Psalm lxxix. 10), "*Approach, O Jehovah, to my soul, deliver me.*" Again (Psalm xxxiv. 19), "*Jehovah is nigh unto the broken in heart.*" And in Jeremiah (xxiii. 22, 23), "Let them cause My people to hear My words, and I will turn them from their evil way, from the wickedness of their doings, *for I am a God nigh at hand, and not a God afar off*;" it is plain, that God is said to be nigh at hand to those who desist from evils, and to be afar off from those who are in evils. And in Moses (Lev. x. 3), "Moses said to Aaron, This is what Jehovah spake, *I will be sanctified in them that are nigh to Me*;" being sanctified in those that are nigh, means with those who are conjoined with the Lord through the good of love and the truth of faith from the Word. And in Jeremiah (xxx. 21), "Then shall his Magnificent one go forth from him, and his Ruler shall come from the midst of him; *and I will cause Him to draw near*, and He shall approach unto Me: for who is He, that hath fixed his heart *to approach unto Me*?" speaking of the Lord, who is the Magnificent one and the Ruler; approaching to Jehovah means being united; for the approach of the Divine towards the Divine denotes nothing else but union.

9379. *And they shall not come near*: that this signifies no conjunction and a separate presence, appears from the representation of Aaron, his sons Nadab and Abihu, and the seventy elders, who are meant here by those who should not come near, and by whom are represented the Word, in the external sense,

doctrine and the chief truths of the Church (see above, nos. 9374-9376); and from the signification of coming near, as denoting the conjunction and presence of the Lord (see just above, no. 9378), in this case no conjunction and no presence, because it is said, that Moses alone shall approach, and not they. No conjunction and a separate presence are here meant, because Moses represents here the Word in general, that is, the Word in its whole aggregate (no. 9372), and also the Word in the internal sense (no. 7382); but Aaron and his sons, and the seventy elders represent the Word in the external sense, and those things which are derived from it. Since these things cannot be conjoined with the Lord separately, because the Lord is the Word in its whole aggregate, therefore it is said, [that there is] no conjunction and a separate presence.

9380. *And the people shall not come up with him:* that hereby is signified absolutely no conjunction with the external apart from the internal, appears from the signification of coming up, as denoting conjunction (as above, no. 9373), in the present case no conjunction, because it is said that they shall not come up. That the meaning here is no conjunction with the external sense of the Word apart from an internal, is on this ground that the sons of Jacob, who are meant here by the people, were in an external apart from an internal (see nos. 3479, 4281, 4293, 4307, 4429, 4433, 4680, 4844, 4847, 4865, 4868, 4874, 4899, 4903, 4911, 4913, 6304, 8588, 8788, 8806, 8871). That they were in an external apart from an internal, is very manifest from the worship of the golden calf after forty days from that time: they would have acted otherwise if they had been at the same time in the internal, that is, in the good of love and of faith in Jehovah, for this is the internal. Those who are conjoined through the internal, cannot decline into the worship of an idol, because their heart is far from thence; and since this people was conjoined with the Lord only through external things, whereby they represented internal things, therefore it is said that the people shall not come up, by which is signified that there is absolutely no conjunction with the external apart from the internal. Representations, which are apart from the knowledge, faith, and affection of those interior things which are represented, conjoin the thing, but not the person.

² The case is similar with those who remain in the literal sense of the Word alone, and do not collect from it any doctrinal; for they are separated from the internal sense, because that sense is the very doctrinal itself. The conjunction of the Lord with the external things of the Word is through its interior things: when therefore the interior things are separated, no other conjunction of the Lord with external things is possible, than there is with a gesture of the body with-

out any concordant heart. The case also is similar with those who know perfectly, as to all its details, the doctrine of their own Church, but who do not apply these things to the life; they also are in external things without any internal; for the truths of doctrine with them are without, so long as they are not inscribed on their life. The reason why there is no conjunction of the Lord with the truths of such persons is, that the Lord enters into the truths of a man's faith through his life, thus through the soul which is in his truths.

9381. Verses 3-5. *And Moses came, and announced to the people all the words of Jehorah, and all the judgments; and all the people answered with one voice, and said, All the words which Jehorah hath spoken, will we do. And Moses wrote all the words of Jehorah, and rose up early in the morning, and built an altar under the mountain, and twelve pillars for the twelve tribes of Israel. And he sent the youths of the sons of Israel, and they offered burnt-offerings, and sacrificed peace-offerings [of] bullocks to Jehorah.*

And Moses came, and announced to the people, signifies the enlightenment and instruction of the Lord through the Divine Truth which is from Himself; *all the words of Jehorah and all the judgments*, signifies the things which in the Word belong to life in the spiritual and in the natural state; *and all the people answered with one voice*, signifies reception with the understanding by those who belong truly to the Church; *and they said, All the words which Jehorah hath spoken will we do*, signifies reception then with the heart; *and Moses wrote all the words of Jehorah*, signifies imprinting them upon the life; *and rose up early in the morning*, signifies joy from the Lord; *and built an altar under the mountain*, signifies a representative of the Lord's Divine Human as to the Divine Good from Himself; *and twelve pillars for the twelve tribes of Israel*, signifies of the Lord's Divine Human as to the Truth Divine which is from Him, in its whole aggregate; *and he sent the youths of the sons of Israel*, signifies those things which belong to innocence and charity; *and they offered burnt-offerings and sacrificed peace-offerings [of] bullocks to Jehorah*, signifies a representative of the worship of the Lord from good, and from the truth which flows from good.

9382. *And Moses came and announced to the people*: that this signifies the enlightenment and instruction of the Lord through the Divine Truth which is from Himself, appears from the representation of Moses, so far as he represents the Lord as to the Word, and therefore as to the Divine Truth, for this is the Word (see above, no. 9372); and from the signification of coming, when applied to the Lord as to the Word, that is, as to the Divine Truth, which is represented by Moses, as denoting enlightenment, for when the Lord comes, that is, when He is

present in the Word, there is enlightenment; and from the signification of announcing, as denoting instruction. From this it is evident, that by Moses coming and announcing to the people, is signified the enlightenment and instruction of the
² Lord through the Divine Truth. How the case is with enlightenment and instruction from the Word, shall also be stated here in a few words: Every one is enlightened and instructed from the Word according to the affection of the truth and the intensity of its desire, and according to his faculty of reception. Those who are in enlightenment as to their internal man, are in the light of heaven; for it is the light of heaven which enlightens a man in the truths and goods of faith (nos. 8707, 8861). They who are thus illuminated, understand the Word as to its interior things; wherefore they form to themselves from the Word a doctrine, to which they apply the literal sense; but they who are not in the affection of the truth from good, and from it in the desire of growing wise, are more blinded than enlightened on reading the Word, for they are not in the light of heaven; and from the light of the world, which is called natural light (*lumen*), they see only such things as agree with worldly things; and therefore prompted by the fallacies, in which the outward senses are, they embrace falsities which appear to them as truths. Most of these do not form to themselves any doctrine therefrom, but remain in the literal sense, which they apply so as to favour falsities, especially such as agree with the loves of self and of the world; but those who are not of such a character, simply confirm the doctrinals of their own Church, and neither care, nor know whether these doctrinals are true or false (see nos. 4741, 5033, 6865, 7012, 7680, 7950, 8521, 8780). From this it is manifest, which are they who are enlightened from the Word, and which are they who are blinded; namely, that those are enlightened who are in heavenly loves, because heavenly loves receive, and, like sponges, imbibe the truths of heaven; these loves also become conjoined with these truths, of their own accord, like the soul and the body. But those, on the other hand, are blinded who are in worldly loves, because these loves receive, and, like sponges, imbibe falsities, and are also conjoined with them of their own accord; for good and truth, and conversely evil and falsity, agree together: wherefore the conjunction of evil and falsity is called the infernal marriage, which is hell itself; and the conjunction of good and truth is
³ called the heavenly marriage, which is heaven itself. Enlightenment and instruction come from the Word, because in its first origin the Word is the very Truth Divine which proceeds from the Lord, and which on coming down into the world is accommodated to all the heavens. On this ground it is that when a man who has a heavenly love, reads the Word, he is thereby con-

joined with heaven, and through heaven with the Lord, from which he has enlightenment and instruction. It is different when a man, who is imbued with a worldly love, reads the Word; with him there is no conjunction with heaven, wherefore he has no enlightenment and no instruction. That through the Word there is effected the union of heaven and the world, and thus the union of the Lord with the human race, see nos. 9212, 9216, 9357.

9383. *All the words of Jehovah and all the judgments:* that hereby are signified those things in the Word which belong to life in the spiritual and in the natural state, appears from the signification of the words of Jehovah, as denoting those things in the Word which belong to life in the spiritual state, of which we shall speak presently; and from the signification of the judgments, as denoting those things in the Word which belong to life in the natural state. It is said, in the spiritual state and in the natural state, because with every man in general there are two states; one which belongs to the internal man and is peculiar to it, which is called the spiritual state; and the other which belongs to the external man and is peculiar to it, and which is called the natural state. The state of the internal man is called spiritual, because it is affected by the truths which belong to the light of heaven, and by the good which belongs to the heat of that light, which heat is love; that light is called spiritual light because it illuminates the intellectual part, and that heat is called spiritual heat because it is love, and enkindles the voluntary or will part: for this reason the state of the internal man is called the spiritual state. The state of the external man, however, is called natural, because it is affected by the truths which belong to the light of the world, and by the good which belongs to the heat of that light, which heat is also love, but the love of such things as are in the world: for all heat of life is love; on this ground it is that the state of the external man is called natural. Those things which belong to life in the natural state are meant by judgments, but those which belong to life in the spiritual state are meant by the words of Jehovah. Both are things drawn out of ² the Word, because in the Word are all the things which belong to life; for in themselves these things have very life, since in the Word is the Divine Truth which has proceeded, and still proceeds from the Lord, who is very life. That all the things which are in the Word belong to life follows from this, and, further, that all things therein have reference to life, as may appear from the two commandments, on which are founded all things of the Word, concerning which we read in Matthew (xxii. 35-40), and in Mark (xii. 29-31), "Jesus said, Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind; this is the first and great commandment. The second is like unto it, Thou shalt love thy neighbour as

thyself; on these two commandments hang the Law and the Prophets;" loving God and the neighbour is a matter of life, because the all of life belongs to love, insomuch that apart from love there is no life, and such as the love is such is the life. The Law and the Prophets denote the whole Word.

9384. *And all the people answered with one voice*: that this signifies reception with the understanding by those who belong truly to the Church, appears from the signification of answering with one voice, as denoting reception with the understanding; for answering means reception (nos. 2941, 2957), and the voice denotes the confession which proceeds from the understanding; for the things which belong to the mouth, and thence to speech or the voice, correspond to the intellectual part; from that part also proceeds the voice or speech, but the affection itself of the speech, which springs from the end that is intended, that is, from the love that imparts life, proceeds from the voluntary or will part. Further, from the signification of the sons of Israel, who are meant here by the people, as denoting the Church (see no. 9340), and therefore those who belong truly to the Church. From this it is manifest that by the people answering with one voice, is signified reception with the understanding by those who belong truly to the Church.

9385. *And they said, All the words which Jehovah hath spoken will we do*: that this signifies reception then with the heart, appears from the signification of the words which Jehovah hath spoken, as denoting the truths from the Word which belong to life (see above, no. 9383); and from the signification of doing, as denoting reception with the will part (see no. 9282), thus reception with the heart, for the heart in the Word denotes the will (nos. 7542, 8910, 9050, 9113, 9300). That these words signify reception with the will, and those immediately preceding, reception with the understanding, is on this ground, that in each and all things of the Word there is a marriage of truth and good (no. 9263), and therefore the heavenly marriage which means heaven, and in the highest sense the Lord Himself; and truth has relation to the understanding, and good to the will.

9386. *And Moses wrote all the words of Jehovah*: that this signifies imprinting them on the life, appears from the signification of writing, which means imprinting on the life, of which we shall speak presently; and from the representation of Moses, by whom is denoted the Lord as to the Word (see above, nos. 9372, 9382); and from the signification of all the words of Jehovah, as meaning truths from the Word (see also above, no. 9383). From this it is evident, that by Moses writing all the words of Jehovah are signified truths Divine imprinted on the life by the Lord. Truths are said to be imprinted on the life, when they become matters of the will, and hence of

action; so long as they remain only in the memory, and so long as they are viewed only intellectually, so long they are not imprinted on the life; but as soon as they are received by the will, they become matters of the life, because the very esse of the life of man consists in willing and from it in acting; truths also are not appropriated to a man before. Writing² denotes imprinting on the life on this ground, that writings are for the sake of remembering to all posterity; the same is the case with the things imprinted on a man's life. Man has as it were two books, in which are written all the things he has thought and done. These books are his two memories, the exterior and the interior. Those things which are inscribed on his interior memory, remain to all eternity, and are never blotted out from it; these things are chiefly those which have become matters of the will, that is, of the love; for the things which belong to the love, belong also to the will. This memory it is which is understood by the book of every one's life (see no. 2474).

9387. *And he rose up early in the morning*: that this signifies joy from the Lord, appears from the signification of rising up, as involving elevation towards higher things (see nos. 2401, 2785, 2912, 2927, 3171, 4103); and from the signification of morning and of early, as denoting the Lord, and the things flowing from Him, such as peace, innocence, love, joy (see nos. 2405, 2780, 7681, 8426, 8812). Morning and early have this signification in consequence of the seasons of the year, which are spring, summer, autumn, and winter, and also the times of the day, which are morning, noon, evening, and night, corresponding to so many states in heaven. Hence the morning corresponds to the Lord's coming, and to His presence; this has place, when an angel is in a state of peace, of innocence, and of heavenly love, and from it in joy. Concerning these correspondences, see nos. 5672, 5962, 6110, 8426, 9213.

9388. *And built an altar under the mountain*: that this signifies a representative of the Lord's Divine Human as to the Divine Good from Himself, appears from the signification of an altar, which is a representative of the Lord's Divine Human (see nos. 921, 2777, 2811, 4489), and hence the chief representative of the worship of the Lord (nos. 4541, 8935, 8940); and from the signification of a mountain, as denoting the good of love (see nos. 4210, 6435, 8327, 8658, 8758); in the present case the Divine Good of love which proceeds from the Lord, because by the mountain was meant Mount Sinai, where the Lord was at that time. That Mount Sinai denotes the Divine Good united to the Divine Truth from the Lord, see no. 8805.

9389. *And twelve pillars for the twelve tribes of Israel*: that hereby is signified a representative of the Lord's Divine Human as to the Divine Truth which is from Himself, in its whole aggregate, appears from the signification of a pillar, as

being a representative of the Lord's Divine Human in respect to truth; and such is the signification of a pillar, because an altar is the representative of the Lord's Divine Human as to good; and a pillar in the representative sense means the holy [element] of the truth which is from the Lord (nos. 4580, 4582); and further, from the signification of twelve, and of twelve tribes, as denoting all goods and truth in the aggregate (see nos. 577, 2089, 3858, 3913, 3926, 3939, 4060, 6335, 6337, 6397, 6640, 7973); and therefore the things which are from the Lord. The Lord's Divine Human is signified by an altar and by pillars on this ground, that all the representatives of the Church, which are treated of in the Word, in the highest sense, have respect to the Lord Himself; wherefore also the Word in its inmost and highest sense treats of the Lord alone, and especially of the glorification of His Human. Hence is all the sanctity of the Word. This highest sense is presented chiefly in the inmost or third heaven, where those are who are in the love to the Lord, and therefore excel the rest in wisdom.

9390. *And he sent the youths of the sons of Israel:* that hereby are signified those things which belong to innocence and charity, appears from the signification of the youths of the sons of Israel, as denoting those things which belong to innocence and charity among those who are of the Church; for by sucklings, infants, and youths, are signified they who are in innocence and charity, or, apart from persons, those things which belong to innocence and charity (nos. 4430, 5236); and by the sons of Israel are signified they who are of the Church, or, apart from persons, the Church (no. 9340).

9391. *And they offered burnt-offerings and sacrificed peace-offerings of bullocks to Jehovah:* that this signifies a representative of the worship of the Lord from good, and from the truth which flows from good, appears from the representation of burnt-offerings and sacrifices, as denoting the worship of the Lord in general (see nos. 922, 6905, 8936); and from burnt-offerings as denoting specifically the worship of the Lord from the good of love, and sacrifices, the worship of the Lord from the truth of faith which flows from good (no. 8680); and from the signification of bullocks, as denoting the good of innocence and charity in the external or natural man, of which we shall speak presently. That the beasts which were sacrificed, signified the quality of the good and the truth from which worship was offered, see nos. 922, 1823, 2180, 3519; that the tame and useful beasts signify the celestial things which belong to the good of love, and the spiritual things which belong to the truth of faith, and that on this account they were used in sacrifices, see no. 9280. A bullock signifies the good of innocence and of charity in the external or natural man on this ground, that those animals which were from the herd signified

the affections of good and truth in the external or natural man, and those animals which were from the flock, the affections of good and truth in the internal or spiritual man (nos. 2566, 5913, 6048, 8937, 9135). The animals from the flock were lambs, she-goats, sheep, rams, he-goats; and those from the herd, oxen, bullocks, calves. The lambs and sheep signified the good of innocence and of charity in the internal or spiritual man, and therefore the calves and bullocks, because they were of a tenderer age than oxen, signified the same thing in the external or natural man. That the bullocks and calves signify that ² good, appears from those passages in the Word where they are mentioned; as in Ezekiel (i. 7), "The feet of the four animals were a straight foot, and the hinder sole of their feet was *like the hinder sole of the foot of a calf*, and sparkling like the appearance of burnished brass;" speaking of the cherubim, who are described by the four animals; that the cherubim denote the guard, that is, the Providence of the Lord lest there should be any approach to Himself except through good, see no. 9277; external, that is, natural good was represented by the straight foot, and by the hinder sole of the feet being as the hinder sole of the foot of a calf. For the feet signify those things which belong to the natural man; the straight foot the things belonging to good, and the hinder sole of the feet those things which are ultimate or last, in the natural man; that the feet have this signification, see nos. 2162, 3147, 3761, 3986, 4280, 4938-4952, 5328; and that the heels, the soles (*plantæ*), the hinder soles (*volæ*), and the hoofs, denote the ultimate or last things in the natural man, see nos. 4938, 7729; that the hinder soles of the feet sparkled like the appearance of burnished brass, was on this ground that brass signifies natural good (nos. 425, 1551); and brass sparkling, as though burnished, signifies good resplendent from the light of heaven, which is the Divine Truth proceeding from the Lord. From this it is manifest that by a calf is signified the good of the external, that is, the natural man. In like manner in the ³ Revelation (iv. 6, 7), "Round about the throne were four animals full of eyes before and behind. And the first animal was like a lion, *but the second animal like a calf*; the third animal, however, had a face as of a man; lastly, the fourth animal was like a flying eagle;" the four animals which are cherubim, signify here the Lord's guard and Providence, lest He should be approached except through the good of love; the guarding itself is through truth and the good from it, and through good and the truth from it: truth and the good from it, in the external form, are signified by the lion and the calf, and good and the truth from it, in the internal form, by the face of a man and the flying eagle; that the lion denotes the truth from good in its power, see no. 6367, wherefore the

4 calf denotes the very good derived therefrom. And in Hosea (xiv. 2), "Return ye to Jehovah; say unto Him, Take away all iniquity, *and accept good, and we will repay the bullocks of our lips*;" no one can know what is meant by repaying the bullocks of the lips, unless he knows what is signified by bullocks and what by lips; that it stands for confessing and giving thanks from a good heart is evident, for it is said, "return ye to Jehovah, and say to Him, Accept good;" in this case "we will repay the bullocks of the lips," stands for confessing Jehovah and giving thanks to Him from the goods of doctrine, for the lips denote those things which belong to doctrine

5 (see nos. 1286, 1288). And in Amos (vi. 3, 4), "Ye cause the habitation of violence to come near; they lie upon beds of ivory, and eat lambs out of the flock, *and calves out of the midst of the fattening stall*;" here are described those who possess an abundance of the knowledges of good and truth, and still live wickedly; eating the lambs out of the flock denotes learning and appropriating to one's self the goods of innocence which belong to the internal, that is, the spiritual man; eating the calves from the midst of the fattening stall, means learning and appropriating to one's self the goods of innocence which belong to the external, that is, the natural man; that eating means appropriating, see nos. 3168, 3513, 3596, 3832, 4745; that lambs denote the goods of innocence, see nos. 3519, 3994, 7840. Since the lambs denote the interior goods of innocence, it follows, that the calves from the midst of the fattening stall denote the exterior goods of innocence; for on account of the heavenly marriage it is customary in the Word, especially in the prophetic Word, to treat of the truth where good is treated of (nos. 9263, 9314); and also to speak of external things where internal things are spoken of; the fattening stall and fat also signify the good of interior love (no. 5943). In like manner in Malachi (iii. 20), "To you that fear My Name, shall the Sun of Righteousness arise, and healing in his wings, *that ye may*

6 *go forth and spread as calves of the fattening stall*." And in Luke (xv. 22, 23), "The father said concerning the prodigal son, who returned and wrought repentance of heart, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and *bring the fatted calf*, and kill it, and let us feast, and be glad." He who apprehends merely the literal sense, may think that no deeper things lie concealed in the above; still heavenly things are involved in each of these expressions, namely, that they should clothe him with the best robe, that they should put a ring on his hand, and shoes on his feet, and should bring the fatted calf, and kill it, so that they may feast, and be glad. By the prodigal son are meant they who have squandered the heavenly riches, namely, the knowledges of good and truth; by his return to the father and

his confession that he was not worthy to be called his son, is signified repentance at heart and humility; by the best robe which they should put on him, are signified general truths (nos. 4545, 5248, 5319, 5954, 6914, 6918, 9093, 9212, 9216), and by the fatted calf, general goods corresponding to these truths. The same is signified by calves and bullocks elsewhere; as in Isaiah (xi. 6); Ezek. (xxxix. 18); Psalm (xxix. 6); Psalm (lxi. 32); also in the burnt-offerings and sacrifices, Exod. (xxix. 11, 12 *et seq.*); Levit. (iv. 3 *et seq.*; also ver. 13 *et seq.*); Levit. (viii. 14 *et seq.*; ix. 2; xvi. 3; xxii. 18); Numb. (viii. 8 *et seq.*; xv. 24 *et seq.*; xxiii. 29, 30); Judges (vi. 25–28); 1 Sam. (i. 25; xvi. 2); 1 Kings (xviii. 23–26, 33). That the 7 sons of Israel made to themselves a golden calf, and worshipped it instead of Jehovah (Exod. xxxii. 1 to the end), was due to this cause, that, although with the lips they confessed Jehovah, the Egyptian idolatry had remained in their heart. Chief among the idols in Egypt were golden she-calves and he-calves, because a she-calf signified scientific truth which is the truth of the natural man, and a he-calf its good which is the good of the natural man; also because gold signified good. The above good and the above truth were presented there in an outward form by he-calves and she-calves of gold; but after the representatives of heavenly things had been turned in Egypt into things idolatrous, and lastly into things magical, then the outward images themselves which were representative, were turned there, as well as in other places, into idols, and began to be worshipped; hence the idolatries of the Ancients, and the magical practices of Egypt. For the Ancient Church, which 8 succeeded the Most Ancient, was a representative Church, and all its worship consisted in rituals, statutes, judgments, and precepts, whereby Divine and heavenly things, which are the interior things of the Church, were represented. After the flood this Church spread over a large part of the continent of Asia, and existed also in Egypt; but in Egypt the scientifics of that Church were cultivated, wherefore the Egyptians excelled the rest in the science of correspondences and representations, as may appear from the hieroglyphics, the sorceries and idols of that country, and from the various things which are stated concerning Egypt in the Word. On this ground it is, that Egypt in the Word signifies the scientific [element] in general, both in respect to truth and in respect to good; likewise the Natural, for the scientific belongs to the natural man; the same also was signified by a she-calf and a he-calf. That the Ancient 9 Church, which was a representative Church, was spread through many kingdoms, and that it existed also in Egypt, see nos. 1238, 2385, 7097. That the scientifics of the Church were especially cultivated in Egypt, that therefore Egypt in the Word signifies the scientific [element] in either sense, see nos.

1164, 1165, 1186, 1462, 4749, 4964, 4966, 5700, 5702, 6004, 6015, 6125, 6651, 6679, 6683, 6692, 6693, 6750, 7779, 7926. And since scientific truth and its good are the good and truth of the natural man, therefore Egypt in the Word also signifies the Natural (nos. 4967, 5079, 5080, 5095, 5160, 5276, 5278, 10 5280, 5288, 5301, 6004, 6015, 6147, 6252). From these things it appears now, that she-calves and he-calves were among the chief idols of Egypt, because she-calves and he-calves, like Egypt itself, signified scientific truth and its good, which belong to the natural man; so that Egypt and a calf had the same signification. The following statement concerning Egypt is thus made in Jeremiah (xlv. 20, 21), "*Egypt is a very beautiful heifer; destruction cometh from the north; and her hirelings in the midst of her are as he-calves from the fattening stalls;*" where a heifer or a she-calf denotes the scientific truth which belongs to the natural man; the hirelings, who are he-calves, denote those who do good for the sake of gain (no. 8002); thus the he-calves denote such a good as intrinsically is not good, but as is the delight of the natural man separated from the spiritual man. In this delight, which in itself is idolatrous, were the sons of Jacob; wherefore they were permitted to make this known, and to bear witness of it by the adoration of a calf

11 (Exod. xxxii. 1 to the end). The same also was described in the following manner in David (Psalm cvi. 19, 20), "*They made a calf in Horeb, and bowed themselves to a molten image, and changed glory into the likeness of an ox that eateth herb;*" by making a calf in Horeb and bowing themselves to a molten image, is signified idolatrous worship, which is the worship of rituals, statutes, judgments, and precepts, in the external form only, and not at the same time in the internal. That the above nation was in external things apart from any internal, see nos. 9320, 9373, 9377, 9380; that therefore at heart they were idolators, see nos. 3732, 4208, 4281, 4825, 5998, 7401, 8301, 8871, 8882; their changing glory into the likeness of an ox that eateth herb, signifies that they separated themselves from the internal things of the Word and of the Church, and worshipped the external, which, apart from life, is merely scientific; for by the glory is signified the Internal of the Word and of the Church (see Preface to Genesis xviii; nos. 5922, 8267, 8427); the likeness of an ox means a semblance of good in the outward form; for a likeness is a semblance, thus something without life, and an ox denotes good in the Natural, and therefore good in the outward form (nos. 2566, 2781, 9135); eating herb means appropriating that good only as a scientific, for eating means appropriating (nos. 3168, 3513, 12 3596, 4745), and herb denotes the scientific (no. 7571). Since such things were signified by the golden calf, which the sons of Israel worshipped in the place of Jehovah, therefore Moses

proceeded with it in the following manner : “ Your sin, the calf which ye made, I took, and burned it with fire, and crushed it, grinding it well, until it was as fine as dust, and I cast the dust thereof into the brook that descends from the mount ” (Deut. ix. 21). Why the golden calf was so dealt with, no one knows, unless he is acquainted with the signification of being burned with fire, being crushed, ground, and made as fine as dust, and of a brook descending from the mount, into which the dust was cast ; the state of those is [here] described who worship external things apart from any internal, namely, that they are in the evils of the loves of self and of the world, and in the falsities therefrom in respect to the things which are from the Divine, and thus in respect to the Word ; for the fire by which the golden calf was burned denotes the evil of the love of self and of the world (nos. 1297, 1861, 2446, 5071, 5215, 6314, 6832, 7324, 7575). The dust into which it was crushed denotes the falsity from it which has been confirmed from the literal sense of the Word ; and the brook from Mount Sinai denotes the Truth Divine, thus the Word in the letter, because this comes down from it ; for they who are in external things apart from any internal, explain the Word in favour of their own loves, and behold in it earthly, and not at all heavenly things, as was the case with the Israelites and Jews of old, and as is the case still at this day. Similar things also were represented ¹³ by the calves of Jeroboam in Bethel and in Dan (1 Kings xii. 26 to the end ; and 2 Kings xvii. 16) ; concerning these we read thus in Hosea (viii. 4, 5, 6), “ They have made kings, but not from Me ; they have made princes, and I knew it not ; their silver and their gold they have made into idols, that they may be cut off : *thy calf, O Samaria, hath forsaken [thee], for out of Israel it was also ; the workman hath made it, and it is not God ; for into pieces shall be broken the calf of Samaria ;* ” the perverted understanding and the distorted explanation of the Word at the hand of those who are in external things apart from any internal, are here treated of ; for these persons remain in the literal sense of the Word, which they wrest so as to favour their own loves and the principles which they have conceived from it : “ making a king but not from Me,” and “ making princes, and I knew it not,” means hatching truth and the chief truths from the light (*lumen*) of self, and not from the Divine, for a king, in the internal sense, denotes the truth (nos. 1672, 2015, 2069, 3009, 4581, 4966, 5044, 5068, 6148), and princes denote the chief truths (nos. 1482, 2089, 5044) ; making ¹⁴ their silver and their gold into idols, means perverting the scientifics of truth and good which are drawn from the literal sense of the Word, so that they favour their own lusts, and nevertheless worshipping them as holy, although they are from self-intelligence and devoid of life ; for silver denotes the truth,

and gold the good, which are from the Divine, and consequently which belong to the Word (nos. 1551, 2954, 5658, 6914, 6917, 8932), and by the idols are meant doctrinals which originate in man's self-intelligence, and which are worshipped as holy, and nevertheless have no life in them (no. 8941). From this it is evident that a king and princes, and also silver and gold, signify falsities from evil; for those things which are from self (*proprium*), flow from evil, and therefore are falsities, although on account of their being taken from the literal sense of the Word, they appear outwardly as truths. From this it is plain what is the signification of the calf of Samaria, which was made by the workman, namely, that it means good in the natural man, and not at the same time in the spiritual man, thus good which is not good, because applied to evil; that the workman made it, and that it was not God, denotes that it was from self (*proprium*), and not from the Divine; being broken into pieces¹⁵ denotes being dispersed. Similar things are signified by calves in Hosea (xiii. 2), "They add to their sin, and make to themselves a molten image from their silver, even idols according to their own intelligence, the whole of it a work of art. They speak to them, they sacrifice a man, they kiss calves." It is evident from the above what is signified by a calf and a bullock in the following passages: Isaiah (xxxiv. 7), "The unicorns shall come down with them, and the bullocks with the strong ones, and their land shall be drunken with blood, and their dust made fat with fatness." Again (Isa. xxvii. 10), "The defenced city is solitary, the habitation is abandoned and forsaken as a desert, there the calf shall feed, and there he shall lie down, and consume the branches thereof; the harvest thereof shall wither." And in Jeremiah (xlviii. 34), "From the cry of Heshbon even unto Elealeh, even unto Jahaz, have they uttered their voice, from Zoar even to Horonaim, a heifer of three years old, for the waters of Nimri also shall become desolations." And in Isaiah (xv. 5), "My heart crieth out for Moab, his fugitives are even unto Zoar, a heifer of three years old: for by the ascent of Luhith with weeping he shall go up." And in Hosea (x. 11), "Ephraim is an heifer that is taught,¹⁶ that loveth to thresh." And in David (Psalm lxviii. 31), "Rebuke the wild beasts of the reed, the multitude of the strong ones, among the calves of the peoples, trampling under foot the pieces of silver, he hath scattered the people, they desire wars." The arrogance of those is here treated of who are desirous of entering into the mysteries of faith from scientifics, and are not willing to acknowledge anything except what they hatch therefrom themselves. Since they do not see anything from the light of heaven which is from the Lord, but from the light (*lumen*) of nature which sees from self (*proprium*), they seize upon shadows instead of light, upon fallacies instead

of realities, and in general upon falsity instead of the truth. Since these persons think nonsense, because they think from the lowest things, they are called the wild beasts of the reed, and because they reason with vehemence, they are called a multitude of the strong ones, and because they disperse the truths which are still remaining and scattered among the goods of those who are in the truths of the Church, it is said of them that they trample under foot the pieces of silver among the calves of the people; and further, that they scatter the people, that is, the Church itself with its truths; the lust of assaulting and destroying these truths is meant by desiring wars. From this it is again made manifest that calves denote goods. In Zechariah (xii. 4), it is said, "*Every horse of the* 17 *peoples I will smite with blindness,*" where by the horse of the peoples are signified the intellectual things of the truth with those who are of the Church, because the horse denotes the intellectual [element] of the truth (no. 2761); but the expression here used is trampling under foot the fragments of silver and dispersing the people *among the calves of the peoples*, and by trampling under foot and dispersing is signified casting down and scattering (no. 258); by silver, truth (nos. 1551, 2954, 5658, 6112, 6914, 6917, 7999, 8932), and by peoples, those of the Church who are in truths (nos. 2928, 7207), and therefore also the truths of the Church (nos. 1259, 1260, 3295, 3581); by the calves of the peoples there are thus signified the goods which belong to the will-part among those who are of the Church. That calves besides signify goods, is manifest from Jeremiah 18 (xxxiv. 18–20), "I will give the men that have transgressed My covenant, who have not rendered firm the words of the covenant which they have made before Me, [of the covenant] *of the calf* which they have cut in twain, that they might pass between the parts thereof, the princes of Judah and the princes of Jerusalem, the royal ministers and priests, and all the people of the land, who have passed between the parts of the calf—I will even give them into the hand of their enemies, that their dead bodies may be for food unto the fowls of the heavens, and to the beasts of the earth." What is meant by the covenant of a calf, and what by passing between its parts, no one can know, unless he knows what is signified by a covenant, what by a calf, what by its division into two parts, also what by the princes of Judah and Jerusalem, by the royal ministers, priests, and people of the land; it is manifest that some heavenly arcanum is involved here. Nevertheless this arcanum can reach the understanding, when it is known that by a covenant is meant conjunction, by a calf good, by a calf cut in twain, good proceeding from the Lord on the one part, and good received by man on the other, and that the princes of Judah and Jerusalem, together with the royal ministers and the

priests, and the people of the land, denote the truths and goods which belong to the Church from the Word, and that passing between the parts means conjoining. From these things thus known, it is plain that the internal sense of these words is, that there was no conjunction of the good proceeding from the Lord with the good received by man through the Word, and hence through the truths and goods of the Church with that nation, but that there was disjunction, because they
 19 were in external things apart from any internal. The same was involved in the *covenant of the calf*, with Abram, concerning which it is thus written in the Book of Genesis (xv. 9, 10, 11, 12, 18), “Jehovah said to Abram, *Take to thee a heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. And he took him all these, and divided them in the midst, and laid each part over against the other; and the birds he did not divide; and the flying thing (volatile) came down upon the bodies, and Abram drove them away. And the sun was about to go down, and a deep sleep fell upon Abram, and lo! a terror of great darkness fell upon him. And in that day Jehovah made a covenant with Abram;*” the terror of great darkness which fell upon Abram signified the state of the Jewish nation, in that they were in the greatest darkness as to the truths and goods of the Church derived from the Word, because they were in external things apart from any internal, and hence in idolatrous worship; for a person who is in external things apart from any internal is in idolatrous worship, since his heart and his soul, when in worship, is not in heaven, but in the world, and since he does not worship the holy things of the Word from a heavenly love, but from an earthly love. This state of that nation is described in the prophet by the covenant of the calf, which they cut into two parts between which they passed.

9392. Verses 6-8. *And Moses took half of the blood, and put it in basins, and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the ears of the people: and they said, All the things which Jehovah hath spoken, we will do and hear. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which Jehovah hath made with you upon all these words.*

And Moses took half of the blood, signifies the Divine Truth which has become a matter of life and of worship; *and put it in basins,* signifies with the man, in the things of his memory; *and half of the blood he sprinkled on the altar,* signifies the Divine Truth from the Lord's Divine Human; *and he took the book of the covenant,* signifies the Word in the letter, with which the Word in heaven is conjoined; *and read in the ears of the people,* signifies for hearkening and obedience; *and they said, All the things which Jehovah hath spoken, we will do and hear,* signifies

the reception of the Truth which proceeds from the Lord's Divine Human, and obedience from the heart and soul; *and Moses took the blood, and sprinkled it on the people*, signifies adaptation for reception by the man; *and said, Behold the blood of the covenant*, signifies conjunction thereby of the Lord as to the Divine Human with heaven and with the earth; *which Jehovah hath made with you, upon all these words*, signifies that through each and all things of the Word there is conjunction with the Lord.

9393. *And Moses took half of the blood*: that this signifies the Divine Truth which has become a matter of life and of worship, appears from the signification of blood, as denoting the Divine Truth which proceeds from the Lord (see nos. 4735, 6978, 7317, 7326, 7850, 9127); its denoting the Divine Truth which has become a matter of life and worship, is on this ground that it was that blood which Moses sprinkled upon the people (verse 8), by which blood is signified the Divine Truth received by man, thus that truth which had become a matter of life and of worship; for that truth is said to be received by man, which becomes a matter of life and thereby of worship; and it is then made a matter of life and of worship, when the man is affected by it, that is, when he loves it, or, what is the same thing, when he wills it, and from willing, and therefore from love and from affection, does it. Until such is the case the truth is indeed in the memory with man, and it is called forth from it occasionally for the [use of] the internal sight, that is, of the understanding, from which it sinks back again into the memory; but so long as the Divine Truth has not entered more interiorly, it is indeed with a man, but still it is not implanted in the life and in the will, for the life of man is his will. When the truth therefore is called forth from the memory into the understanding, and from the understanding enters into the will, and when from the will it goes forth into act, the truth becomes a matter of a man's life, and is called good. From this it appears what is meant by the Divine Truth becoming a matter of life. The case is the same with the truth which is made a matter of worship. Worship from the truth which merely clings to the memory, and which appears from it in the understanding, is not worship; but worship from the truth which proceeds from the will, and thus from the affection and the love, is worship; this latter worship is called in the Word worship from the heart, but the former, worship of the lips only. In the passages cited above ² it has indeed been shown before that by blood is signified the Divine Truth which proceeds from the Lord; but because most in the Church nowadays do not understand anything else by the blood in the Holy Supper, than the blood of the Lord which was shed upon the cross, and in a more general sense, the very

passion of the cross, therefore it is permitted to show by a few things more, that what is meant in those passages is not the blood, but the Divine Truth which proceeds from the Lord. That this was not known within the Church is due to this circumstance, that nothing at all is known at the present day concerning correspondences, and consequently nothing concerning the internal sense of the Word, in which sense are the angels

3 when the Word is being read by a man. That by blood is not meant blood but the Divine Truth, can be shown from many passages in the Word, and very plainly from the following in Ezekiel (xxxix. 17-21), "Speak unto the bird of every wing, and to every wild beast of the field, Gather yourselves together and come, assemble yourselves together from all places around to my sacrifice, which I sacrifice for you, that *ye may eat flesh, and drink blood; the flesh of the mighty ye shall eat, and drink the blood of the princes of the earth. Ye shall eat fat till ye be full, and drink blood till ye be drunken, of My sacrifice* which I will sacrifice for you. Ye shall be filled at My table with horse and chariot, and with every man of war. Thus will I give My glory amongst the nations;" that by the blood is not meant here blood is very evident, for it is stated that they shall drink the blood of the princes of the earth, and the blood of the sacrifice, even to drunkenness; when yet drinking blood, and especially the blood of princes, is an abomination, and was forbidden to the sons of Israel under punishment of death (Levit. iii. 17; vii. 26; xvii. 1 to the end; Deut. xii. 17-26; xv. 23); it is also stated that they shall be filled with horse, chariot, and every man of war. Whoever therefore does not know that by the blood is signified the Divine Truth, by princes the chief truths, by a sacrifice those things which belong to worship, by a horse the intellectual [element] of the truth, by a chariot doctrine, and by a man of war the truth which combats against falsity, must be amazed at each of the words in the above passage;

4 in like manner at the following words of the Lord in John (vi. 53-56), "Jesus said, Verily, verily, I say unto you, Unless *ye eat the flesh of the Son of Man, and drink His blood*, ye have no life in you. *He that eateth My flesh, and drinketh My blood*, hath eternal life, and I will raise him up at the last day. *My flesh is truly meat, and My blood is truly drink. He that eateth My flesh and drinketh My blood*, abideth in Me, and I in him." But consult what has been said before concerning these words (nos. 4735, 6978, 7317, 7326, 7850, 9127). That flesh *corresponds* to good, in like manner bread, and that blood *corresponds* to the truth, in like manner wine, I have frequently been told out of heaven; also, that the angels perceive the Word only according to *correspondences*, and that thus through the Word there is effected the conjunction of man with heaven, and through

5 heaven with the Lord. I have been told in like manner that

the Holy Supper was instituted by the Lord, in order that through the same there might be effected a conjunction of all things of heaven, that is, of all things of the Lord, with the member of the Church; for by the flesh and the bread in the Holy Supper is meant the Divine Good of the Divine Love of the Lord towards the whole human race, and the reciprocal [feeling] on the part of man towards the Lord; and by the blood and the wine is meant the Divine Truth which proceeds from the Divine Good of the Lord's Divine Love, and on the other hand the same as received by man; eating and drinking the same, in heaven likewise means appropriating and conjoining; but consult what has been stated on this subject before (nos. 2165, 2177, 3464, 4211, 4217, 4581, 4735, 5915, 6789, 7850, 9323).

9394. *And put it in basins:* that this signifies, with the man, in the things of his memory, appears from the signification of basins, as denoting the things of the memory. Basins denote the things of the memory on this ground, that vessels in general signify scientifics (nos. 1469, 1496, 3068, 3079); and that scientifics are nothing else than things of the memory; wherefore basins denote here those things of the memory, in which are the Divine truths, which in general are signified by blood. We shall now state in a few words what is meant by scientifics, in respect to the truths and goods of life which are with a man. All the things which are learnt and stored up in the memory, and which can be called forth from it for the use of the sight of the mind, are called scientifics, and in themselves are the things which constitute the intellectual part of the natural or external man. Since scientifics are knowledges, they serve the sight of the internal or rational man in the capacity of a kind of mirror, for the purpose of seeing such things as are of use to it; for they are submitted to the gaze of the internal man, just as fields filled with growing grain, flowers, and every kind of corn and trees, or as gardens stocked with various things for use and enjoyment, are wont to be spread out before the gaze of the external man in the material world. Yet the internal sight, which is the understanding, notices nothing else in the fields or gardens of the things of its memory, except such things as accord with the loves in which a person is, and as also favour the principles which he loves. Those, therefore, who are in the loves of self² and of the world, see only such things as favour those loves, and these things they call truths, and through fallacies and appearances they also make them appear like truths; and afterwards they see such things as agree with the principles they have adopted, and which they love because they are from themselves. From this it is evident, that the scientifics and knowledges, which are objects of the memory, serve those who

are in the above loves as means for confirming falsities against truths, and evils against goods, and thus as means for destroying the truths and goods of the Church. Hence also it is that the educated, who are of such a character, are more demented than the simple, and that inwardly in themselves they deny the Divine Providence, heaven, hell, the life after death, and the truths of faith; which appears clearly from the educated of the European continent at the present day in the other life, where an immense number of them are atheists in their very hearts, for in the other life the hearts speak, and not the lips. From this it is evident of what use knowledges and scientifics are to those who think from the delights of the

3 loves of self and of the world. The case, however, is altogether different with those who think from the delights of heavenly loves, namely, from those of the love to the Lord and the love towards the neighbour. Since the thought of these persons is directed by the Lord through heaven, they do not see and elect in the fields and gardens formed by the objects of their memory, any other things except such as accord with the delights of their loves, and as are in harmony with the doctrines of their Church, which they love. The things of the memory with these persons are like heavenly paradises, and are also represented by, and in the Word signify, paradises

4 (see no. 3220). It is also to be observed, that scientifics, that is, the objects of the memory, upon becoming the subjects of a man's life, vanish out of the exterior memory, as is wont to be the case with the gestures, actions, the speech, the reflections, intentions, and in general with the thoughts and affections of man, when by a continual use or habit they become as it were spontaneous and natural; yet no other things become the subjects of a man's life, than such as enter into the delights of his loves, and form them, and thus as enter into his will. On this subject see what was said and shown in nos. 8853–8858; and concerning the exterior memory which belongs to the body, and the interior memory which belongs to a man's spirit, see nos.

5 2469–2494. Scientifics are vessels, and in the Word are signified by vessels of every kind, as by basins, cups, ewers and the like, on this ground that every scientific is a certain general object which contains within itself the particulars and singulars which agree with the general. Such general things or generals are arranged into series, and as it were into bundles, and these bundles and series are mutually disposed into such order as to resemble a heavenly form, and indeed in regular order from the minutest singulars to the most extensive generals. An idea of such series may be formed from the muscular series and bundles in the human body. Every bundle therein consists of a number of motor fibres, and every motor fibre of blood-vessels and nervous fibres; every muscular

bundle also, which by a general term is called a muscle, is encompassed by its coating, whereby it is distinguished from other muscles; the same is the case with the interior bundles which are called motor fibres; nevertheless all the muscles and the motor fibres contained in them, which are in the whole body, are so arranged, as to co-operate, according to the good pleasure of the will, in every action, and indeed in an altogether incomprehensible manner. The scientifics of the memory are similarly circumstanced; they also are excited in like manner by the delight of the man's love, which belongs to his will, yet through the medium of his intellectual part. This act of exciting takes place through what has become the part of a man's life, namely, the part of his will, that is, of his love; for the interior man has his sight constantly directed towards these things, and is delighted with them, so far as they agree with his loves; and those things which enter fully into the loves, and become spontaneous, and as it were natural, vanish out of the external memory, but remain inscribed on the internal memory, from which they are never blotted out; in this wise scientifics become matters of life. From this it is ⁶ also evident, that scientifics are a kind of vessels of the interior life of the man; and that on this ground scientifics are signified by vessels of various kinds, and in our present passage by basins. Similar things are signified by vessels and basins in Isaiah (xxii. 23, 24), "I will fix him a nail in a sure place, that he may be for a throne of glory to the house of his father; that they may hang upon him all the glory of the house of his father, of his sons, and grandsons, *all the vessels of what is small, from the vessels of basins even to all the vessels of psalteries*;" the Lord's Divine Human is discussed here in the internal and representative sense, and further, that through Him and from Him are all truths and goods from first to last things; scientific truths from a celestial stock are signified by vessels of basins, and scientific truths from a spiritual stock by vessels of psalteries. And in Zechariah (xiv. 20), "In that day shall there be upon the bells of the horses the holiness of Jehovah; and *the pots in the house of Jehovah* shall be like the *basins before the altar*;" the bells of the horses stand here for scientific truths which come from an enlightened intellectual [faculty] (nos. 2761, 2762, 5321), and basins before the altar stand for scientific goods. Similar things are signified by the basins of the altar (Exod. xxvii. 3; xxxviii. 3).

9395. *And half of the blood he sprinkled on the altar*: that this signifies the Divine Truth from the Lord's Divine Human, appears from the signification of blood, as denoting the Divine Truth (see just above, n. 9393); and from the signification of an altar, as being a representation of the Lord's Divine Human (see nos. 921, 2777, 2811, 4489), and therefore the chief repre-

sentative of the worship of the Lord (nos. 4541, 8935, 8940). That the above half of the blood, which was sprinkled on the altar, signifies the Divine Truth which proceeds from the Lord's Divine Human, and that the other half of the blood, which was sprinkled on the people (in verse 8, which follows) signifies this same Divine Truth as received by the member of the Church, is on this ground that a covenant was entered into, and by a covenant is signified conjunction (nos. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778); but the Lord's conjunction with the member of the Church is effected, when the Divine Truth, which proceeds from the Lord, is received by the man. Hence the reason becomes manifest why blood was employed, and why, after it had been sprinkled on the altar and on the people, it was called the *blood of the covenant* (verse 8).

9396. *And he took the book of the covenant*: that hereby is signified the Word in the letter, with which the Word in heaven is conjoined, appears from the signification of the Book, as denoting the Word in its whole aggregate, of which we shall speak presently; and from the signification of a covenant, as denoting conjunction (see nos. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778). By the book of the covenant is here meant everything that the Lord spake from Mount Sinai, for it is stated immediately above (verse 4), "*And Moses wrote all the words of Jehovah*;" wherefore by the book of the covenant, in a limited sense, is meant the Word which was revealed to Moses on Mount Sinai, and in a more extended sense, the Word in its whole aggregate, since it is the Divine Truth which has been revealed by the Lord; and since, through the same, the Lord conjoins Himself with the member of the Church; wherefore also the Word is the book of the covenant,² because a covenant denotes conjunction. But the quality of the conjunction of the Lord with the member of the Church through the Word, is at this day unknown, because heaven nowadays is closed; for scarcely any one at the present time speaks with angels and spirits, and therefore knows how the Word is perceived by them; when yet this was known to the Ancient, and still more to the Most Ancient people, for speaking with spirits and angels was an ordinary occurrence with them. But the cause of this was, that in the ancient times, and especially in the most ancient, they were interior men, for they thought then in the spirit almost abstractedly from the body, while men at the present time are exterior, and think in the body almost abstractedly from the spirit. On this ground it is, that heaven has as it were withdrawn from man; for the communication of heaven exists with the internal man, when this can be abstracted from the body, but it does not exist with the internal man immediately. For this reason the quality of the conjunction of the Lord with man through the Word is not known at the present

time. For those who think from the sensual [faculty] of the 3
body, and not from the sensual [faculty] of the spirit, it is
impossible to think otherwise, than that the sense of the Word
in heaven is circumstanced as it is in the world, namely, that
it is such as it is in the letter. If it should be said, that the
sense of the Word in heaven is of the same quality as the
thought of the internal man, which is apart from any material
ideas, that is, apart from worldly, corporeal, and earthly ideas, this
would be esteemed paradoxical at the present time; and still
more if it should be said that the sense of the Word in heaven,
differs as much from its sense in the world, that is, from its
sense in the letter, as a heavenly paradise differs from an
earthly paradise, and as heavenly food and heavenly drink
differ from earthly food and drink. How great this difference
is, appears from this, that the heavenly paradise is intelligence
and wisdom, that heavenly food is all the good of love and
charity, and heavenly drink, all the truth of faith flowing from
this good. Who at this day would not wonder, if he should
hear, that whenever a paradise, a garden, a vineyard are
mentioned in the Word, in heaven there is not perceived
a paradise, a garden, a vineyard, but that there are perceived
instead such things as belong to intelligence and wisdom
from the Lord? and that when meat and drink, such as
bread, flesh, wine, water, are mentioned, in heaven there are
perceived instead such things as belong to the good of love and
to the truth of faith from the Lord? and that this does not
happen through explanations, nor yet by way of comparisons,
but that it takes place actually from correspondences; because
the heavenly things belonging to wisdom and intelligence,
and to the good of love and the truth of faith, actually corre-
spond to the above things? And into such a correspondence
the internal man was created in respect to the external man,
and therefore heaven, which is in the internal man, in respect
to the world which is in the external man; and the same thing
also has place in general. That the Word is understood and
perceived in heaven according to correspondences, and that the
sense in which it is understood is the internal sense, has been
shown throughout in the foregoing pages. Whoever compre- 4
hends what has just now been said, is able to know, and in some
measure to perceive, that through the Word the conjunction of
man with heaven, and through heaven with the Lord has place,
and that apart from the Word there would not be any conjunc-
tion; see what has been elsewhere frequently shown on this
subject (nos. 2143, 7153, 7381, 8920, 9094, 9212, 9216, 9357).
From this it is manifest why Moses received the book of the
covenant, and why he read before the people, and then sprinkled
blood on the people, and said, Behold, the blood of the covenant.
This was done, because the blood of the sacrifice in heaven

denotes the Divine Truth which proceeds from the Lord, and therefore on our earth it denotes the Word (see no. 9393). Since a covenant signifies conjunction, and since conjunction is effected through the Divine Truth which proceeds from the Lord, that is, through the Word, therefore all things which belong to the Divine Truth from the Lord, that is, all things which belong to the Word, are called the covenant; as, for instance, the tables on which the ten commandments were written, likewise the judgments, statutes, and the remaining things contained in the Books of Moses, and in general the things contained in the Word, both of the Old and of the New

5 Testaments. *That the tables on which the ten commandments were written were so called*, appears from Moses (Exod. xxxiv. 28), "*Jehovah wrote upon the tables the words of the covenant, ten words.*" Again (Deut. ix. 9, 11, 15), "*I went up into the mount to receive the tables of stones, even the tables of the covenant, which Jehovah made with you. Jehovah gave me the two tables of stones, even the tables of the covenant. I came down from the mount, and the mount burned with fire: but the two tables of the covenant were in my two hands.*" And again (Deut. iv. 13, 23), "*Jehovah declared unto you His covenant, which He commanded you to do, the ten words which He wrote upon tables of stones. Take heed to yourselves lest ye forget the covenant of Jehovah your God, which He made with you.*" Since the two tables were deposited in the ark, which was in the midst, that is, in the inmost of the tabernacle, therefore the ark was called the ark of the covenant (Numb. x. 33; xiv. 44; Deut. x. 8; xxxi. 9, 25, 26; Joshua iii. 3, 6, 8, 11, 14, 17; iv. 7, 9, 18; vi. 6, 8; viii. 33; Judges xx. 27; 1 Samuel iv. 3-5; 2 Samuel xv. 24; 1 Kings

6 iii. 15; vi. 19; viii. 1, 6; Jeremiah iii. 16). *That the books of Moses were called books of the covenant*, is plain from what is said concerning them after they had been found in the temple by Hilkiah the priest, in 2 Kings (xxii. 8; xxiii. 2), "*Hilkiah the high priest found the Book of the Law in the house of Jehovah. And they read in their ears all the words of the book of the covenant found in the house of*

7 *Jehovah.*" *That the Word of the Old Testament was called a covenant*, appears from Isaiah (lvi. 4, 5), "*To them that hold fast My covenant, I will give in Mine house and within My walls a place and a name better than of sons and daughters.*" And in Jeremiah (xi. 2, 3, 5-7), "*Hear ye the words of this covenant, which I commanded your fathers, Obey ye My voice, and do them, according to all that I command you.*" And in David (Psalm xxv. 10), "*All the ways of Jehovah are mercy and truth unto such as keep His covenant, and His testimonies.*" Again, Psalm (ciii. 17, 18), "*The mercy of Jehovah is from eternity even to eternity upon them that fear Him, and His justice*

unto sons' sons, to such as keep *His covenant*, and to those that remember *His precepts*." And again, Psalm (lxxxiii. 10), "*They kept not the covenant of God, and refused to walk in His Law*;" where the covenant of God is called the Law of God. That by the Law, in an extended sense, is meant the whole Word; in a less extended sense, the historical Word; in a restricted sense, the Word written by Moses; and in a most restricted sense, the ten commandments of the decalogue, see no. 6752. *That the Word of the New Testament also is a covenant*, is plain ⁸ from Jeremiah (xxxi. 31, 33), "Behold the days come, that I will make *a new covenant* with the house of Israel, and with the house of Judah. *This is the covenant* that I will make with the house of Israel after those days; I will put My law in the midst of them, and in their heart will I write it;" where the house of Israel stands for the spiritual Church, and the house of Judah for the celestial Church. And from David (Psalm lxxxix. 28, 29, 35), "I also will make Him the first-born, the highest of the kings of the earth, and *My covenant shall be firm with Him*. I will not render mean *My covenant*, nor alter what My lips have uttered;" the Lord is here treated of; My covenant shall be firm with Him, stands for the union of the Divine Itself and the Divine Human; consequently it also stands for the Word, for the Lord, as to the Divine Human, was the Word which was made flesh, that is, which became man (John i. 1-3, 14). The Divine Truth, that is, the Word, ⁹ is the covenant or conjunction on this ground, that the same is the Divine from the Lord, and thus the Lord Himself; when therefore the Word is received by man, the Lord Himself is received. From this it is evident, that the conjunction of the Lord with man is effected through the Word; and since the Word is the conjunction of the Lord with man, it is also the conjunction of heaven with man, for heaven is called heaven from the Divine Truth which proceeds from the Lord, and consequently from the Divine. Hence it is that they who are in heaven are said to be in the Lord. That the Divine conjoins itself with those who love the Lord, and keep His Word, see John (xiv. 23). From all this it may appear, that ¹⁰ by the blood of the covenant is meant the conjunction of the Lord through heaven with man by means of the Word; as also in Zechariah (ix. 10, 11), "I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the bow of war shall be cut off; and He shall speak peace unto the nations; His ruling shall be from sea to sea, and from the river even to the ends of the earth: as for Thee also, *through the blood of thy covenant*, I will send forth thy bound ones out of the pit wherein is no water." He who is ignorant of the ¹¹ internal sense, cannot understand here anything except what is involved in the literal sense; namely, that the chariot

shall be cut off from Ephraim, the horse from Jerusalem, and the bow of war; and lastly, that by the blood of the covenant is meant the blood of the Lord, through which those are to be delivered who are [immersed] in sins, whereby various explanations are given of what is meant by the bound ones in the pit wherein is no water. But he who is acquainted with the internal sense of the Word, understands that the Divine Truth is here treated of, and that after this has been vastated, that is, after it is no longer received in faith and heart by man, it will be restored through the Truth Divine which proceeds from the Divine Human of the Lord, and that those who believe and do this Truth, will be conjoined thereby with the Lord Himself. This can be seen more fully from the internal sense of the individual expressions used in this passage; as from the signification of a chariot, as denoting the doctrine of the Church (nos. 2762, 5321, 5945, 8215); of Ephraim, as denoting the enlightened Intellectual of the Church (nos. 5354, 6222, 6238); and from the signification of a horse, as denoting the understanding of the Word (nos. 2760–2762, 3217, 5321, 6125, 6534, 8029, 8146, 8148); and of Jerusalem, as denoting the spiritual Church (nos. 2117, 3654, 9166); and from the signification of a bow, as denoting the doctrine of truth (nos. 2686, 2709); and of war, as denoting a combat¹² about truths (nos. 1664, 2686, 8295). From this it is evident that by cutting off the chariot from Ephraim, and the horse from Jerusalem, and the bow of war, is signified the vastation of Truth Divine in the Church, as to the whole understanding of the same; and that by the bound ones in the pit wherein is no water, being sent forth through the blood of the covenant, is signified the restoration through the Divine Truth which proceeds from the Divine Human of the Lord. That by the blood is meant the Divine Truth, and by a covenant conjunction, has been shown above; and that the bound ones in the pit signify those of the spiritual Church who were saved by the Lord's coming into the world, see no. 6854; the pit is described as having no water, because water signifies truth (nos. 2702, 3058, 3424, 4976, 5668, 7307, 8137, 8138, 8568, 9323).

9397. *And read in the ears of the people:* that this signifies for hearkening and obedience, appears from the signification of reading, as denoting for hearkening; for when anything is read, it is for the purpose of its being heard, and perceived, and obeyed, that is, in order that it may be hearkened to; and from the signification of "in the ears," as denoting for obedience, for ears and hearing signify obeying (nos. 2542, 3869, 4551, 4652–4660, 5471, 5475, 7216, 8361, 8990, 9311). Since the ears signify not only hearing and taking notice, but also obedience, therefore in the Word the [following] expressions are so often used, namely, to speak in the ears, and to read in the

ears, instead of speaking and reading before the persons themselves; as in Jeremiah (xxviii. 9), "*Hear these words, which I speak in thine ears, and in the ears of the whole people.*" And in 1 Samuel (xi. 4), "*They spake these words in the ears of the people;*" and again (xxv. 24), "*Let thine handmaid speak in thine ears.*" And in the Book of Judges (vii. 3), "*Proclaim in the ears of the people, saying.*" And in Moses (Exod. xi. 2), "*Say in the ears of the people;*" and again (Deut. v. 1), "*Hear, O Israel, the statutes and judgments, which I speak in your ears this day.*" Again (Deut. xxxi. 28), "*I speak in their ears these words.*" Again (Deut. xxxii. 44), "*Moses spake all the words of the song in the ears of the people.*" And in 2 Kings (xxiii. 2), "*He read in their ears all the words of the book of the covenant.*" And in Jeremiah (xxxvi. 15), "*They said to him, Sit and read it in our ears, and Baruch read it in their ears.*" And in Luke (vii. 1), "*When Jesus finished all the words in the ears of the people.*" Since the ear and hearing signify the reception, the taking notice, and the obedience of the truth, and thus the first and the last of faith, therefore the Lord so often said, "*He that hath an ear to hear, let him hear*" (as in Matt. xi. 15; xiii. 9, 43; Mark iv. 9, 23; vii. 16; Luke xiv. 35). And because the deaf, that is, those who do not hear, in the spiritual sense, signify those who are not in the faith of truth, because they are not in the knowledge, and hence not in the perception of it (nos. 6989, 9209), therefore the Lord, when He healed a deaf man, "*put His finger into his ears, and said, Ephatha, that is, Be opened, and immediately his ears were opened*" (Mark vii. 32-35). That all the miracles of the Lord involved and signified states of the Church, see nos. 8364, 9086.

9398. *And they said, All the things which Jehovah hath spoken we will do and hear:* that this signifies the reception of the Truth which proceeds from the Divine Human of the Lord, and obedience from the heart and soul, appears from the signification of all the things which Jehovah hath spoken, as denoting the Truth which proceeds from the Divine Human of the Lord, of which we shall speak presently; and from the signification of doing, as denoting obedience from the will, thus from the heart (see nos. 9285, 9311); and from the signification of hearing, as denoting obedience from the understanding, thus from the soul (see nos. 7216, 8361, 9311); obedience from the heart is obedience from the will, and thus from the affection of love: and obedience from the soul is obedience from the understanding, thus from faith; for the heart signifies the will and love (nos. 3883-3896, 7542, 8910, 9050, 9300), and the soul signifies the understanding and faith (nos. 2930, 9050-9281); therefore the expressions are used, *We will do and hear.* That by all the things which Jehovah

hath spoken is meant the Truth which proceeds from the Divine Human of the Lord, is due to this circumstance that all truth proceeds therefrom. That the Divine Truth does not proceed from the Very Divine, but from the Divine Human, appears manifestly from John (i. 18), "No one hath seen God at any time, the only-begotten Son, who is in the bosom of the Father, He hath manifested Him." On this ground the Lord is called the Word (*ibid.* vers. 1-3), which means the Divine Truth; and it is said that the Word was made flesh, that is, man (*ibid.* ver. 14), in order that the Very Divine, under a Human form, might actually teach Truth Divine. That the Lord is the Very Divine under a human form, see no. 9315. From this it is evident, that by "All the things which Jehovah hath spoken" is signified the Truth which proceeds from the Divine Human of the Lord.

9399. *And Moses took the blood and sprinkled it on the people*: that this signifies adaptation for reception by man, appears from the signification of the blood of the sacrifice, as denoting the Divine Truth which proceeds from the Lord, concerning which see above (no. 9393); and from the signification of sprinkling upon the people, as denoting adaptation for reception by man; since by sprinkling is signified flowing in, thus adaptation. For the Divine Truth which is from the Lord flows in continually with man, and constitutes his Intellectual; and if you are willing to believe it, apart from the continual influx of the Divine Truth which proceeds from the Lord, man is utterly unable to perceive and understand anything whatever; for the Divine Truth which proceeds from the Lord is the light which illuminates the mind of man, and constitutes the internal sight, which is the understanding; and since that light flows in continually, therefore it adapts or fits every one for reception. Those, however, who receive are they who are in the good of life, and those who do not receive are they who are in the evil of life; nevertheless, the latter, just like the former, enjoy the faculty of perceiving and understanding, and also the faculty of receiving so far as they desist from evils. This is the signification of one half of the blood which Moses sprinkled on
² the people. That the Divine Truth which proceeds from the Lord is the light which illuminates the mind of man, and constitutes his internal sight, which is the understanding, see nos. 2776, 3167, 3195, 3636, 3643, 3993, 4405, 5400, 8644, 8707; this also is meant in John (i. 9, 10), "This was the true light, which enlighteneth every man that cometh into the world: it was in the world, and the world was made by the same; but the world knew it not;" the Word is here treated of which is
³ the Divine Truth proceeding from the Lord. That every person in this world, who is of sound reason, enjoys the faculty

of understanding Truth Divine, and hence the faculty of receiving it, so far as he desists from evils, has been granted me to know by abundant experience: for all, no matter how many there may be in the other life, both the evil and the good, have the ability of understanding what is true and what is false, and also what is good and what is evil; but although the wicked understand truth and good, they are not willing to understand; for the will and the evil which are in them, resist: wherefore, when left to themselves, they still sink back into the falsities of their evils, and hold in aversion the truth and good which they had understood. The case with such persons was the same in the world; there they repelled from themselves the truths, which they were nevertheless able to understand. From this it became manifest, that the Divine Truth which proceeds from the Lord flows in continually into human minds, and fits them for reception, and that so far as the evils which belong to the loves of self and the world are desisted from, so far it is received.

9400. *And he said, Behold the blood of the covenant:* that this signifies conjunction thereby of the Lord as to the Divine Human with heaven and with the earth, appears from the signification of blood, as denoting the Divine Truth which proceeds from the Divine Human of the Lord (see above, nos. 9393, 9399); and from the signification of a covenant, as denoting conjunction (see also above, no. 9396). That conjunction with heaven and with the earth is here meant, is on this ground, that the Divine Truth which proceeds from the Divine Human of the Lord, passes through the heavens even to man, and on the way is accommodated to each heaven, and lastly to the man himself. The Divine Truth on our earth is the Word (nos. 9350-9362), which is so circumstanced, that as to each and all things it has an internal sense, which is for the heavens, and that lastly it has an external sense—the literal sense, which is for man; from this it is evident, that through the Word there exists a conjunction of the Lord with the heavens and with the [natural] world (nos. 2143, 7153, 7381, 8920, 9094, 9212, 9216, 9357, 9396). From this it may be concluded ² for certain, that apart from the Word on this earth, there would be no conjunction of heaven, and therefore no conjunction of the Lord, with man; and that if there is no conjunction, the human race on this earth must utterly perish. For what constitutes the interior life of man, is the influx of Truth Divine from the Lord; inasmuch as this Truth is the very light which illuminates the sight of the internal man, that is, his understanding; and the heavenly heat in that light, which heat is love, is what enkindles and vivifies the will part of the internal man. Apart from that light, therefore, and apart from that heat, the internal of man would become blind and grow

cold, and it would die, just like the external of man when left without the heat and without the light of the sun of the [natural] world. This, however, must appear paradoxical to those who do not believe that the Word is so circumstanced, and also to those who believe that man possesses life as his own, and that it does not flow in continually from the Lord through heaven. That a man's life is not in himself, but that it flows in from the Lord, see nos. 4249, 4882, 5147, 5150, 5986, 6053-6058, 6189-6215, 6307-6327, 6466-6495, 6598-6612, 6613-6626, 6982, 6985, 6996, 7055, 7056, 7058, 7147, 7270, 7343, 8685, 8701, 8717, 8728, 9110, 9111, 9223, 9276; and that the Church of the Lord scattered throughout the whole globe is before the Lord as one man (see no. 9276), in like manner as heaven, which is thence called the Grand Man; and that the Church where the Word is, is as the heart and lungs in that man, and that all outside the Church live therefrom, as the members, viscera, and the remaining organs of the body live from the heart and lungs, see nos. 2054, 2853, 7396.

9401. *Which Jehorah hath made [with you] upon all these words:* that hereby is signified that through each and all things of the Word there is conjunction from the Lord, appears from the signification of the covenant which Jehovah made, as denoting conjunction from the Lord; for making a covenant means conjoining to one's self (no. 9396), and Jehovah in the Word means the Lord (no. 9373). It appears also from the signification of "all these words," as denoting each and all things of the Word; for by the laws promulgated from Mount Sinai, in a universal sense, is signified all Divine Truth, thus the Word as to each and all things (no. 6752); that the Word is inspired as to every iota, see nos. 7933, 9094, 9198, 9349; from which it is, that through the Word, [and indeed] through each and all things of the same, there is conjunction with
 2 heaven, and through heaven with the Lord. Conjunction from the Lord is here said, because the Lord conjoins man to Himself, but not conversely, for all the good of love and all the truth of faith flow in from the Lord, and are received by man so far as he desists from evils (no. 9399); for reciprocal influx, namely, from man towards the Lord, which by the learned is called physical influx, does not exist (nos. 6322, 9110, 9111, 9216). Besides, whatever comes from man, as from himself, is nothing but evil and the falsity from it (nos. 210, 215, 987, 5660, 5786). From this it is manifest, that the conjunction of man with the Lord is from the Lord, and not from man; that it appears otherwise, is a fallacy.

9402. Verses 9-11. *And Moses went up, and Aaron, Nadab and Abihu, and seventy of the elders of Israel: and they saw the God of Israel; and there was under His feet as it were the work*

of a sapphire stone, and like the substance of heaven for cleanness. And towards the sons of Israel who were set apart He sent not His hand : and they saw God, and did eat and drink.

And Moses went up, and Aaron, Nadab and Abihu, signifies the Word in the internal and external senses, and doctrine from both ; *and seventy of the elders of Israel*, signifies all who are in good from truths ; *and they saw the God of Israel*, signifies the coming of the Lord and His presence in the Word ; *and under His feet*, signifies the ultimate sense, which is the sense of the very letter ; *there was as it were the work of a sapphire stone*, signifies what is translucent there from internal truths, and all things from the Lord ; *and like the substance of heaven for cleanness*, signifies the translucence of the angelic heaven ; *and towards the sons of Israel who were set apart*, signifies those who are in the external sense alone separate from the internal ; *He sent not His hand*, signifies that truth is not there in its power ; *and they beheld God*, signifies faith ; *and they did eat and drink*, signifies instruction concerning the good and truth of worship.

9403. *And Moses went up, and Aaron, Nadab and Abihu* : that this signifies the Word in the internal and external senses, and doctrine from both, appears from the representation of Moses and Aaron, as being the Word in the internal and external sense ; and from the representation of Nadab and Abihu, the sons of Aaron, as being doctrine from both, see above (nos. 9374, 9375).

9404. *And seventy of the elders of Israel* : that this signifies all who are in good from truths, appears from the signification of seventy, as denoting what is full, and thus all things and all persons (see no. 6508) ; and from the signification of the elders of Israel, as denoting those who are in good from truths, and in truths from good ; for by old men in the Word are signified they who are in wisdom (no. 6524), and therefore they who are in the life of good from the doctrine of truth ; and by Israel are signified they who are of the spiritual Church (ncs. 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 8805, 9340), and therefore they who are in truths through which good is acquired, and in good from which truths spring forth (nos. 7957, 8234). From this it is evident that by the seventy elders of Israel are signified they who are in good flowing from truths, and abstractedly good derived from truths. The same thing is signified in the internal sense by the seventy disciples of the Lord (Luke x. 1, 17). The sons of Israel were divided into twelve tribes, and over them were placed twelve princes, and also seventy elders : by the twelve tribes are signified all the truths and goods of the Church in the aggregate (nos. 3858, 3926, 3929, 4060, 6335, 6337, 6397, 6640, 7836, 7891, 7995, 7997) ; but by the twelve princes all

the chief truths (no. 5044), and by the seventy elders all the goods which flow forth from truths. When the good which flows forth from truths is spoken of, the spiritual Church is meant, for that Church is in the good which flows from truths. A person who is not acquainted with the arcana of the Church and of heaven, may think that all the good of the Church is derived from truths, since good can be implanted only through truths; yea, that a man cannot even know what good is except through truths: nevertheless the good which arises through truths, is the good of the spiritual Church, and when regarded in itself this good is truth, which is called good when it becomes a subject of the will and of action, and hence of life; but the good, which has its existence not through truths, but through the goods of mutual love, is the good of the celestial Church, and this good when viewed in itself is not truth but good, since it is the good of the love to the Lord. This latter good was represented by the Jewish Church, but the former good by the Israelitish Church, wherefore they were divided into two kingdoms. What difference, and of what quality the difference, is between these two Churches, and consequently between these two kinds of good, was shown in the preceding pages (see nos. 2046, 2227, 2669, 2708, 2715, 2718, 2935, 2937, 2954, 3166, 3235, 3236, 3240, 3246, 3374, 3833, 3887, 3969, 4138, 4286, 4493, 4585, 4938, 5113, 5150, 5922, 6296, 6289, 6366, 6427, 6435, 6500, 6647, 6648, 7091, 7233, 7474, 7978, 7992, 8042, 8152, 8234, 8521). From the things brought forward in these passages it may appear that the heaven of the Lord is divided into the spiritual heaven and the celestial heaven, and that the celestial heaven is the inmost or third heaven, and the spiritual heaven the middle or second.

9405. *And they saw the God of Israel:* that this signifies the coming of the Lord and His presence in the Word, appears from the signification of seeing, when applied to the Lord, as denoting His coming and His presence (see nos. 4198, 6893); that by the God of Israel is meant the Lord, is manifest from all those passages in the Word where He is called the Holy One of Israel and the God of Israel (see no. 7091). By the God of Israel is meant the God of the spiritual Church, because Israel signifies that Church (see just above, no. 9404). That the Lord's coming and His presence in the Word is signified by their having seen the God of Israel, is for this reason, that the laws which were promulgated from Mount Sinai, in an extended sense, signify the whole Divine Truth, and thus the whole Word as to each and all things thereof (nos. 6752, 9401). The Lord's coming and His presence in the Word is signified, because the Word is the Divine Truth which proceeds from the Lord, and because whatever proceeds from the Lord is the Lord

Himself. On this ground it is that they who read the Word, and who then look to the Lord, by acknowledging that all good and all truth is from Him, and nothing from themselves, are enlightened, and that they see the truth and perceive good from the Word. This enlightenment is from the light of heaven; and this light is the Very Divine Truth which proceeds from the Lord; for this Truth appears as light before the angels in heaven (see nos. 2776, 3195, 3339, 3636, 3643, 3862, 3993, 4302, 4413, 4415, 5400, 6032, 6313, 6608). The Lord's coming² and His presence in the Word is also meant by seeing the Son of Man, in Matthew (xxiv. 30), "*Then shall appear the sign of the Son of Man, and they shall see the Son of Man coming in the clouds of heaven with power and glory*" (see no. 4060); for the cloud signifies the literal sense of the Word, and power and glory its internal sense. The literal sense of the Word is said to be a cloud, because it is in the light of the world, and the internal sense is said to be the glory, because it is in the light of heaven (see Preface to Genesis xviii., and nos. 5922, 6313, 6752, 8106, 8267, 8427, 8443, 8781). Moreover, the Lord alone, and His kingdom and the Church, are treated of in the internal sense. This is the cause of the sanctity of the Word, and likewise of the Lord's coming and of His presence with those, who, as stated above, while reading the Word, look towards Him and their neighbour, by whom is meant the good of one's fellow-citizens, of one's country, of the Church, of heaven (nos. 6818–6824, 8123), and who do not look to themselves. For the former suffer themselves to be raised by the Lord into the light of heaven, but not the latter, since they keep their gaze fixed on themselves and the world. From this it may appear what is meant by seeing the Lord in the Word.

9406. *And under His feet*: that hereby is signified the ultimate sense, which is the sense of the very letter, appears from the signification of the feet, as denoting things natural (see nos. 2162, 3147, 3761, 3986, 4280, 4938–4952); wherefore the soles of the feet, which are under the feet, denote the ultimate things of nature. Under the feet denotes here the ultimate sense of the Word, which is the literal sense, because the subject under discussion is the Divine Truth, that is, the Word which is from the Lord, and which is the Lord, as may appear from what precedes; and the ultimate or last thing of the Divine Truth, that is, of the Word, is even like the literal sense, which is natural, because for the natural man. That the literal sense contains in itself the internal sense, which is respectively spiritual and celestial, appears from all that has hitherto been shown concerning the Word. But the more a man is worldly and corporeal, the less he understands this, because he does not suffer himself to be raised into spiritual light, that he may see thence how the Word is circumstanced, namely, that in the letter it is natural,

and in the internal sense spiritual ; for from the spiritual world, that is, from the light of heaven, may be seen how lower things, down to the very last, are circumstanced, but not conversely (no. 9401) ; thus it may be seen that the Word in the letter is² so circumstanced. Since the Word in the letter is natural, and by the feet are signified natural things, therefore the ultimate or last thing of the Word, like the last thing of the Church, is called the place of the feet of Jehovah, and also a stool for His feet, and likewise respectively a cloud and darkness, as in Isaiah (lx. 10, 13), “Thy gates they shall keep open continually, that they may bring unto thee the host of the nations, and their kings shall be led hither. The glory of Lebanon shall come unto thee, the fir-tree, the pine, and the box-tree together, to beautify the place of My sanctuary, *and I will render the place of My feet honourable* ;” the Lord and His kingdom and the Church are here treated of ; by the host of the nations are meant they who are in the goods of faith, and by the kings they who are in the truths of faith ; that the nations signify those who are in the goods of faith, see nos. 1259, 1328, 1416, 1849, 4574, 6005 ; and the kings those who are in truths, see nos. 1672, 2015, 2069, 3009, 4575, 4581, 4966, 5044, 5068, 6148 ; the glory of Lebanon, that is, the cedar, denotes spiritual good and truth ; the fir-tree, the pine, and the box-tree, denote the natural goods and truths which correspond ; the place of the sanctuary means heaven and the Church, and also the Word ; and the place of the feet means heaven, the Church, and also the Word, [all] in ultimate or last things ; it denotes also the Word on this ground, that heaven is heaven by virtue of the Divine Truth which proceeds from the Lord, in like manner the Church ; and the Divine Truth which constitutes the Church and heaven is the Word ; hence also it is that the inmost of the tent, where the ark was kept which contained the law, is called the sanctuary, because the Law³ denotes the Word (no. 6752). Again, Isaiah (lxvi. 1), “The heavens are My throne, and the earth is *the stool of My feet* ;” and in David (Psalm xcix. 5-7), “Exalt ye Jehovah our God, and *adore ye before the stool of His feet* ; He is holy. Moses and Aaron among His priests. He spake to them in *the pillar of a cloud* ;” where the stool of the feet of Jehovah, before which they should adore, denotes the Divine Truth in ultimate or last things, and thus the Word ; that Moses and Aaron, in the representative sense, denote the Word, see nos. 7089, 7382, 9373, 9374) ; and that the cloud means the Word in the letter, that is, the Divine Truth in ultimate or last things, see Preface to Genesis xviii., nos. 4060, 4391, 5922, 6343, 6752, 8106, 8781 ; from which it is evident what is meant by speaking in the⁴ pillar of a cloud. Again, Psalm (cxxxii. 6, 7), “We heard of Him in Ephratah, we have found Him in the fields of the wood :

let us enter into His habitations, and *let us bow ourselves at the stool of His feet* ;” the Lord is here treated of, and the revelation of Himself in the Word ; finding Him in Ephrata means finding Him in the spiritual-celestial sense of the Word (nos. 4585, 4594) ; in the fields of the wood, means in the natural, that is, the literal sense of the Word (nos. 3220, 9011) ; the stool of the feet denotes the Divine Truth which proceeds from the Lord in ultimate things. Again, Psalm (xviii. 10, 12, 13), *“ Jehovah bowed the heaven, and thick darkness was under His feet ; He made darkness His hiding place, darkness of waters, the clouds of the heavens : at the brightness before Him His clouds passed away ;”* the coming of the Lord and His presence in the Word are here treated of ; thick darkness under His feet stands for the literal sense of the Word ; in like manner the darkness of waters and the clouds of the heavens : that nevertheless the Divine Truth, such as it is in the heavens, is contained in that sense, is signified by His making darkness His hiding place ; and that, at the presence of the Lord, the internal sense appears in its glory, such as it is in heaven, is signified by His clouds passing away at the brightness before Him. And in Nahum (i. 3), *“ The way of Jehovah is in the tempest and the stormy weather, and the clouds are the dust of His feet ;”* where the clouds also stand for the Word in the literal sense ; this same sense is likewise meant by the tempest and the stormy weather wherein is the way of Jehovah. When Truth Divine, such as ⁶ it is in heaven, shines out with man from the very sense of the letter, then this latter sense is described by the feet and by the resplendence of the same as of polished brass ; as also in Daniel (x. 5, 6), *“ I lifted up mine eyes and looked, and behold one man clothed in linen, whose loins were girded with gold of Uphaz ; and His body was as a tarshish, and His face as the face of lightning, and His eyes as torches of fire, His arms and His feet as the brightness of polished brass, and the voice of His words like the voice of a multitude ;”* the man clothed in linen signifies here, in the highest sense, the Lord, and since the Lord is meant, the Divine Truth which is from Him is also meant, for the Divine Truth which is from the Lord is the Lord Himself in heaven and in the Church ; Truth Divine, that is, the Lord in the last or ultimate things, is meant by the arms and feet being like the brightness of polished brass ; and further, by the voice of His words being like the voice of a multitude. So also in Ezekiel (chap. i. 7). The successive ⁷ state of the Church on this earth, so far as the reception of the Divine Truth which proceeds from the Lord is concerned, is also meant by the image seen by Nebuchadnezzar, of which it is thus written in Daniel (ii. 32, 33, 34), *“ The head of the image was gold, its breast and its arms were silver, its belly and loins brass, its thighs iron, its feet were partly iron and*

partly clay, which did not cohere; and a stone out of the rock crushed the iron, the clay, the brass, the silver and gold." The first state of the Church, so far as the reception of the Truth which proceeds from the Lord is concerned, is meant by gold, since gold signifies celestial good which is the good of the love to the Lord (nos. 113, 1551, 1552, 5658, 8932); the second state is described by silver, which denotes spiritual good, that is, the good of faith in the Lord and of charity towards the neighbour (nos. 1551, 2954, 5658, 7999); the third state is described by brass, which denotes natural good (nos. 425, 1551); and the fourth state by iron, which denotes natural truth (nos. 425, 426); clay means falsity which does not cohere with truth and good. The circumstance of a stone out of the rock crushing the iron, the clay, the brass, the silver and the gold, signifies that the Church, so far as the reception of the Truth from the Word is concerned, perishes when falsity and evil are confirmed through the literal sense of the Word, as happens when the Church is in its last state, at which time it is no longer animated by a heavenly, but only by a worldly and corporeal love. Such was the character of the Word, so far as its reception among the Jewish nation was concerned, when the Lord came into the world; and such also is the character of the Word with many at the present time, so much so, indeed, that it is not even known that there is anything internal in the Word; and if it should be declared that there is such an internal, and if it should be explained what its character is, it would not be received; when yet in the most ancient times, which were signified by gold, nothing else was seen in the literal sense of the Word except what was heavenly, almost abstractedly from the letter. From this it may now be manifest, that by what appeared under the feet of the God of Israel, is signified the Word in the ultimate or last sense, which is the sense of the letter.

9407. *As it were the work of a sapphire*: that hereby is signified what is translucent there from internal truths, and all things from the Lord, appears from the signification of the work of a sapphire, as denoting the quality of the literal sense of the Word when the internal sense is perceived in it, thus when the Divine Truth which proceeds from the Lord, such as it is in heaven, shines through the same; for the Word is the Divine Truth which proceeds from the Lord, and this Truth in its origin is Divine; and in its progress through the heavens, in the inmost heaven it is celestial, in the second or middle heaven it is spiritual, in the first or ultimate heaven it is spiritual-natural, and in the world it is natural and worldly; of this description is the Word in the sense of the letter which is for man. From this it is evident that this latter sense, which is the last in order, contains in itself the spiritual and the celestial

senses, and in its inmost the very Divine sense; and so far as these senses are contained in the last, that is, in the literal sense, and so far as they appear to those who apprehend the Word spiritually, it is therefore represented by the work of the sapphire which transmits the rays of heavenly light, that is, is translucent. In order to present some idea of this translucence,² let human speech serve as an example: in its first origin that speech is the end which a man desires to set forth by speech; this end is his love, for what a man loves, that he entertains for an end; from this end flows a man's thought, and lastly speech. Every one who thinks correctly may know and perceive that this is so. That the first [element] of speech is the end, is plain from the general rule, that in everything belonging to intelligence there dwells an end [or object], and that apart from the end there is no intelligence: and it is plain also that the second [element] of speech which flows from the first, is thought, for no one can speak without thought, nor can he think without an end; that the speech of words follows thence, and that it is the last thing which is properly called speech, is well known. Such being the case, the man who listens to the speech of another, does not attend to the expressions, that is, to the words of his speech, but to the meaning derived from the words, which meaning belongs to the thought of him who speaks; and he who is wise attends to the end, for the sake of which that other has so spoken from thought, that is, he pays attention to what he intends and what he loves: these three things are presented in the speech of man, and to these things the speech of words serves as a last or ultimate plane. From this comparison an³ idea may be formed concerning the Word in the letter; for the Word in the letter is attended to and perceived in heaven in exactly the same manner, as is ordinarily the case with the thought of a man which is presented by the speech of words; and in the inmost heaven they attend to it, and perceive it, as is ordinarily done with an intention or an end; but there is a difference in this, that when the literal sense of the Word is read by a man, it is neither heard nor perceived in heaven, but only the internal sense; since in heaven only the spiritual and celestial [sense] of the Word is perceived, but not its natural [sense]. One sense thus passes over into another sense, because they correspond, and the Word is written by mere correspondences. From this it is made plain what is meant by the translucency which is signified by the work of a sapphire, when this is applied to the Word. But a person⁴ who is unable to think intellectually, that is, abstractedly from things material, cannot understand these things, nor indeed that it is possible for any other sense to be in the Word than that which is manifested in the letter. If he is told that in this

latter sense there is a spiritual sense which belongs to truth, and in that sense again a celestial sense which belongs to good, and that these several senses are translucent through the literal sense, at first he will be amazed, and afterwards he will reject the idea as nonsensical, and at last he will ridicule it. By living experience it has been shown to me, that there are such persons in Christendom at the present day, especially among the learned; also that they who reason against the above truth boast that they are wiser than others, and especially wiser than those who affirm it; when yet in those early times, which were called golden and silver, learning consisted in speaking and writing so, that the sense of the letter was not attended to, except so far as the wisdom which was hidden [in it] shone forth from it, as may plainly be seen from the oldest books, and even from those among the Gentiles, and likewise from some remnants in their languages; for their chief science was the science of correspondences, and the science of representations, which sciences nowadays belong to the things lost.

- 5 That under the feet of the Lord there was an appearance as of the work of a sapphire, and that this signifies the translucence of the Word in the sense of the letter, is because a stone in general signifies the truth, and a precious stone the truth which is translucent from the Lord's Divine; that a stone in general signifies truth, see nos. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426, 8609, 8940, 8941, 8942; and that a precious stone signifies truth translucent from the Lord's Divine, which was the signification of the twelve precious stones in the breastplate of Aaron, which was called Urim and Thummim, see nos. 3862, 6335, 6640. In like manner in Ezekiel (xxviii. 12, 13, 15), "Full of wisdom and perfect in beauty, thou hast been in Eden the garden of God; every *precious stone* was thy covering, the ruby, the topaz, the diamond, the tarshish, the onyx, and the jasper, *the sapphire*, the chrysoprase, the carbuncle, and gold; the work of thy tabrets and thy pipes was in thee; in the day that thou wast created, they were prepared; thou wast perfect in thy ways from the day when thou wast created;" speaking of Tyre, which signifies the Church as to the interior knowledges of truth and good (no. 1201); her intelligence and wisdom, such as it had been in her infancy, that is, in her first age, is described by those precious stones; the day that thou wast created, signifies the first state when they were regenerated, for creation in the Word denotes regeneration, that is, the new creation of man (nos. 16, 88). Similar things are signified by precious stones in John (Rev. xxi. 19, 20), "The foundations of the wall of the city were adorned with all manner of precious stones: the first foundation was a jasper, the second a *sapphire*, the third a chalcedony, the fourth an emerald, the fifth a sardonyx, the sixth a sardius,

the seventh a chrysolite, the eighth a beryl, the ninth a topaz, the tenth a chrysoprase, the eleventh a jacinth, the twelfth an amethyst;" the holy Jerusalem is here treated of, which comes down out of heaven, and by which is meant a new Church amongst the nations, after the existing Church, which is in our European continent, has been laid waste; the precious stones which are foundations, denote truths Divine which are translucent in the last thing of order. Truth Divine which is translucent in the last thing of order, which consists of the Word in the letter, is chiefly signified by a sapphire, as in Isaiah (liv. 11), "O thou afflicted, and tossed with tempests, and not comforted, behold, I set *thy stones* in stibium, and *I will lay thy foundations with sapphires*;" where also that Church is spoken of, which will succeed the former Church; that Church is meant in ver. 1 by the desolate one who will have more sons than the married [wife] (verse 1); setting stones stands for [setting] the truths of the Church, and foundations in sapphires denote truths translucent in last things. The like is signified by a sapphire 8 in Jeremiah (Lam. iv. 7), "Her Nazarites were whiter than snow, they were fairer than milk, their bones were redder than pearls, a *sapphire was their polish*;" where the Nazarites, in the representative sense, signified the Lord as to the Divine Natural (nos. 3301, 6437), and therefore also the Divine Truth which proceeds from Him in last or ultimate things which is the Word in the sense of the letter; for the hairs, which are here meant by the Nazarites, and which are said to be whiter than snow and fairer than milk, signify truth in things ultimate (nos. 3301, 5247, 5569); whiteness and fairness are predicated of truth (nos. 3301, 5319); the bones which were red denote scientific truths, which are the ultimate or last, and which serve the rest in the capacity of servants (nos. 6592, 8005); redness is predicated of the good of love which abides in truths (no. 3300); from which it is evident that a sapphire denotes truth in things ultimate which is translucent from internal truths. And in 10 Ezekiel (i. 26; x. 1), "Above the expanse, which was over the head of the cherubim, was as *the appearance of a sapphire stone*, the likeness of a throne, and upon the likeness of a throne was a likeness as the appearance of a man sitting upon it;" the cherubim denote the Lord's guard and Providence, lest there should be any approach to Him except through good (no. 9277); the throne upon which was the appearance of a man, signifies the Divine Truth from the Divine Good of the Lord (nos. 5313, 6397, 9039); it is evident from this that a sapphire stone denotes the truth which is translucent from internal truths, namely, that a stone denotes truth, and sapphire translucence. All things of the Word are translucent from the Lord on this 11 ground, that the Divine Truth which is from the Lord is the one and only [substance] from which are all things; for that which

is the first is the one and only thing in those things which follow and are derived, since these latter things are and exist from the former; and the Divine Truth is the Lord. Wherefore also the subjects treated of in the highest sense of the Word are the Lord alone, His love, His Providence, His kingdom in the heavens and on earth, and especially the glorification
¹² of His Humanity. That the Divine Truth is the Lord Himself, is evident from this circumstance, that whatever proceeds from any one person is that person himself; thus what proceeds from a man, while he speaks or acts, comes from his will-part and his intellectual part; and the will-part together with the intellectual part constitutes a man's life, and thus the man himself; for a man is not a man by virtue of the form of the face and the body, but by virtue of the understanding of the truth and the will of good. From this it may be manifest, that what proceeds from the Lord, is the Lord; and that this is the Divine
¹³ Truth, has been frequently shown in the preceding pages. But whoever does not know the arcana of heaven, may suppose that the Divine Truth which proceeds from the Lord is circumstanced exactly like the speech which proceeds from man; yet the Divine Truth is not speech, but it is the Divine which fills the heavens, just as the light and heat from the sun fill the world. This may be illustrated by the spheres which emanate from the angels in heaven (see nos. 1048, 1053, 1316, 1504-1520, 1695, 2401, 4464, 5179, 6206, 7454, 6598-6613, 8063, 8630, 8794, 8797), which, as may be seen in the passages cited, are spheres of the truth of faith and of the good of love from the Lord. But the Divine Sphere, which proceeds from the Lord, and which is called the Divine Truth, is universal, and, as was said, fills the whole heaven, and constitutes the All of life there. It appears there before the eyes as light which illuminates not only the sight, but also the minds; the same also it is which constitutes the understanding with man. This same Divine Truth is meant in John (i. 4, 9, 10), "In it was life, and the life was the light of men; it was the true light, which illuminates every man that cometh into the world, and the world was made by the same;" the Divine Truth is here treated of which is called the Word, and [it is stated] that the Divine
¹⁴ Truth, that is, the Word, is the Lord Himself. This light, which is the Divine Truth that proceeds from the Lord, was pictured by the Ancients by radiant circles of a golden colour around the head and body of God, whom they represented as a man, for the Ancients had no other perception of God than under a human
¹⁵ form. So long as a man is in good, and from good in truths, so long he is raised into this Divine light, and according to the quantity and quality of [his] good into a more interior [light]. From this he derives general enlightenment, in which he sees from the Lord innumerable truths which he perceives from good;

and then he is led by the Lord to perceive and put on those things which are suitable to himself, and indeed, according to order, as to the minutest singulars, so far as it is conducive to his eternal life. The expression "the minutest singulars" is used, because the Lord's universal Providence is universal because it is in the minutest singulars, for singulars taken all together are called a universal (nos. 1919, 6159, 6338, 6482, 6483, 8864, 8865).

9408. *And like the substance of heaven for cleanness*: that this signifies the translucence of the angelic heaven, appears from the signification of heaven, as denoting the angelic heaven, which is treated of in what follows; and from the signification of the cleanness, that is, the purity of substance, when heaven is spoken of, as denoting translucence. It shall be stated here in a few words what is meant by the translucence of the angelic heaven, when the Word is treated of. The angelic heaven is said to be translucent, when Truth Divine is translucent; for the whole heaven is nothing but a receptacle of Truth Divine. Every angel indeed is a reception of this Truth in particular, and therefore all the angels, that is the whole heaven in general [are such a reception]. On this ground heaven is called the habitation of God, and also the throne of God, because by a habitation is signified the Truth Divine proceeding from the Lord which is received in the inmost heaven, and which respectively is good (nos. 8268, 8309); and by a throne is signified the Truth Divine from the Lord which is received in the middle heaven (nos. 5313, 6397, 8625, 9309). Since Truth Divine, such as is in the heavens, shines through, or is translucent from, the sense of the letter of the Word, therefore it is the angelic heaven which shines through; for the Word is the Divine Truth accommodated to all the heavens, and on this ground it conjoins the heavens with the world, that is, the angels with men (nos. 2143, 7153, 7381, 8920, 9094, 9212, 9216, 9357, 9396). From this it is manifest what is meant by the translucence of the angelic heaven. That ² heaven, in the internal sense, denotes the angelic heaven, is on the ground of correspondence, and also on the ground of appearance. Hence it is that wherever in the Word mention is made of the heavens, and also of the heavens of heavens, in the internal sense are meant the angelic heavens; for the Ancients had no other idea of the visible heaven than that the inhabitants of heaven dwelt there, and that the stars were their habitations. A similar idea likewise prevails at the present time among the simple-minded, and especially among children; hence also it is customary to look upwards to heaven, when praying to God. This also is from correspondence, for in the other life the sky or heaven appears with stars, yet not that sky which appears to men in the world, but it is a sky or heaven which appears according to the state of the intelligence

and wisdom of the spirits and angels; the stars there are the knowledges of good and truth, and the clouds which sometimes appear under the sky have a various signification according to their colours, their translucence, and the direction in which they move; the blueness of the sky denotes the truth which is transparent from good. From this it may appear that by the heavens are signified the angelic heavens; but by the angelic heavens are signified truths Divine, since the angels are receptions of the Truth Divine which proceeds from the

3 Lord. Similar things are signified by the heavens in David (Psalm cxlviii. 4), "*Praise Jehovah, ye heavens of heavens, and ye waters which are above the heavens.*" Again, Psalm (lxviii. 34), "*Sing praises with an instrument unto the Lord who rideth upon the heaven of heaven of the times of old.*" Again, Psalm (xxxiii. 6), "*By the Word of Jehovah the heavens were made, and all the host of them.*" Again, Psalm (xix. 2), "*The heavens declare His glory, and the firmament announces the works of His hands.*" And in the Book of Judges (v. 4), "*Jehovah, when Thou wentest forth out of Scir, the earth trembled, the heavens also dropped, the clouds also dropped waters.*" And in Daniel (viii. 10), "*The horn of the he-goat waxed great, even to the host of the heavens, and some of the host and some of the stars it cast down to the earth, and trampled upon them.*" And in Amos (ix. 6), "*The Lord Jehovah buildeth in the heavens His steps.*" And in Malachi (iii. 10), "*If there be food in my house, I will open the windows of heaven, and pour you out a blessing.*" And in Isaiah (lxiii. 14), "*Look forth from the heavens, and behold from the habitation of Thy holiness and of Thy beauty.*" And in Moses (Deut. xxiii. 13), "*Blessed of Jehovah be the land of Joseph, with the precious things of heaven, with the dew.*" And in Matthew (v. 34; xxiii. 22), "*Jesus said, Thou shalt not swear by the heaven, for it is the throne of God. He that sweareth by the heaven, sweareth by the throne of God, and by Him who sitteth thereon.*" In these passages, and in many others, by the heavens are signified the

4 angelic heavens; and since the Lord's heaven on earth is the Church, therefore by heaven there is also signified the Church, as in the following passages. In John (Rev. xxi. 1), "*I saw a new heaven and a new earth, for the former heaven and the former earth had passed away.*" And in Isaiah (lxv. 17), "*Behold I create new heavens and a new earth: and the former things shall not be remembered, nor come up into the heart.*" Again, Isaiah (li. 6), "*The heavens shall vanish away as smoke, and the earth shall wax old as a garment.*" Again, Isaiah (l. 3), "*I clothe the heaven with blackness, and I make sackcloth their covering.*" And in Ezekiel (xxxii. 7, 8), "*I will cover the heavens, and will blacken the stars thereof: I will cover the sun with a cloud, and the moon shall not cause her light to shine.*"

And I will blacken *all the luminaries of light in heaven*, and bring darkness *upon the earth*." And in Matthew (xxiv. 19), "After the affliction of those days, the sun shall be darkened, and the moon shall not give her light, and *the stars shall fall from heaven*, and the *powers of the heavens* shall be moved;" concerning the signification of the sun, the moon, the stars, and the powers of the heavens, see nos. 4056-4060. And in Isaiah (xxxvii. 16), "*Jehovah, the God of Israel, Thou alone art the God over all the kingdoms of the earth : Thou hast made heaven and earth*." Again (Isa. xlv. 24), "I Jehovah make all things, I stretch out the heavens alone, I spread forth the earth from Myself." Again (Isa. xlv. 18), "*Jehovah that createth the heavens, that formeth the earth, and maketh it, and prepareth it, He created it not an emptiness*." That by heaven and earth ⁵ in the above passages, and in others, in the internal sense, is meant the Church; by heaven the internal Church, and by earth the external Church, see nos. 1733, 1850, 2117, 2118, 3355, 4535. From these things it is evident, that in the first chapters of Genesis (i. 1; ii. 1), where it is said, "*In the beginning God created the heaven and the earth. And the heavens and the earth were finished, and all the host of them*," by the creation is meant a new Church; for the creation in these passages signifies a new regeneration, which is also called a new creation; a demonstration of which may be seen in the explanations of those chapters.

9409. *And towards (ad) the sons of Israel who were set apart :* that this signifies those who are in the external sense alone separate from the internal, appears from the representation of the sons of Israel, who were set apart, that is, separated from Moses, Aaron, Nadab, and Abihu, and from the seventy elders, and of whom it is said above (verse 2), that they shall not come up, on account of their denoting those who are in the external sense of the Word separate from the internal (see above, no. 9380). It shall be briefly stated here who those are, and what the character is of those who are in the external sense of the Word separate from the internal. They are such as derive no doctrine of charity and faith from the Word, but abide solely in the sense of the letter of the Word. The doctrine of charity and faith is the internal of the Word, and the sense of the letter is its external. They who are in the external sense of the Word apart from the internal, are also in external worship apart from internal; they worship external things as holy and Divine, and also believe that these things in themselves are holy and Divine, when yet they are holy and Divine from internal things. That the sons of Jacob were of such a character, see nos. 3479, 4281, 4293, 4307, 4429, 4433, 4680, 4844, 4847, 4865, 4868, 4874, 4899, 4903, 4911, 4913, 6304, 8588, 8788, 8806, 8871. But let this be illustrated by examples. ²

They believed that when they offered sacrifices, and ate of the sacrifices, they were pure from all sin, and from all guilt; for they thought that the sacrifices in their external form apart from the internal were the most holy things of worship, and that the oxen, the bullocks, the lambs, the she-goats, the sheep, the rams, the he-goats, were then holy, and that the altar was the most holy of all things; in like manner the bread of the meat-offerings, and the wine of the drink-offerings. They also believed that when they washed their garments and their bodies, they were altogether clean; in like manner, that the perpetual fire of the altar, and the fires of the lamp, were holy of themselves, likewise the shewbread, and also the oil of anointing, and so forth. The cause of their believing so was that they had rejected everything internal, so that they were not even willing to hear anything about internal things; as that they should love Jehovah for His sake, and not for the sake of themselves, so that in dignities and wealth they might surpass all nations and peoples in the whole world; therefore also they were not willing to hear that the Messiah would come for the sake of their salvation and eternal happiness, but only that He would come for the sake of themselves, that they might have pre-eminence over all in the world; neither were they willing to hear anything about mutual love and charity towards the neighbour for the sake of the neighbour and his good, but for the sake of themselves, so far as the neighbour favoured them. Entertaining a hostile disposition, cherishing hatred, perpetrating acts of revenge and cruelty, provided they had the least cause for it, they accounted of no moment whatsoever. Should they have been willing to receive the doctrine of love and of faith to the Lord, and of charity towards the neighbour, they would have believed and acted altogether differently; they would then have known and believed that the burnt-offerings, the sacrifices, the meat-offerings, the drink-offerings, and the eating of the sacrifices, did not cleanse them from any guilt and sin, but that they were purified by the worship of God, and repentance from the heart (Deut. xxxiii. 19; Jer. vii. 21-23; Micah vi. 6-8; Hosea vi. 6; Psalm xl. 7, 9; Psalm li. 18, 19; 1 Samuel xv. 22); just as the washing of garments and of the body do not make any one clean, but the cleansing of the heart. In like manner also they would have known, that the fire of the altar, and the fires of the lamp, also the shewbread, and likewise the oil of anointing, were not holy of themselves, but by virtue of the internal things which they signified; further, that when they were in holy internal things, they were then holy, not from themselves, but from the Lord, from whom is every [element of] holiness. The sons of Israel would have known these internal things, if they had received the doctrine of love and charity, since this doctrine teaches what external things involve. From this doc-

trine also the internal sense of the Word is known, because the internal sense of the Word is the very doctrine of the love to the Lord and the charity towards the neighbour. This was likewise taught by the Lord, where He says, that on those two commandments hang all the Law and all the prophets (Matt. xxii. 34, 38). The case is almost the same in Christendom at the present ⁴ time, where on account of there not being any doctrine of the love to the Lord and the charity towards the neighbour, it is scarcely known what celestial love is, nor what spiritual love is, which is charity; wherefore they are in external things apart from any internal; for the good of celestial and spiritual love, and the truth of faith which flows from it, constitute the internal of man. Hence also it is that at the present time the external sense of the Word, without any doctrine to serve for a rule and guide, is bent in whatever direction any one pleases. For the doctrine of faith apart from the doctrine of love and charity is like the shade of night; but the doctrine of faith which flows from the doctrine of love and charity, is like the light of day; for the good which belongs to love and charity is as a flame, and the truth of faith is as the light proceeding from it. Since the cha- ⁵ racter of those in Christendom is such at the present time; as they are therefore in externals apart from any internal, therefore scarcely any are affected by the truth for the sake of the truth. Hence also it is that they do not even know what good, what charity, and what the neighbour are; further, what the internal of man is, nor what heaven and hell are, nor do they know that every one, immediately after death, has life. Such of them as remain in the doctrine of their own Church, do not care whether it is false or true; they learn such things, and confirm themselves in them, not for the purpose of exercising the good of charity from the heart, nor for the sake of the salvation of their own souls and eternal happiness, but for the sake of success in the world, that is, that they may gain reputation, places of honour, and wealth. Hence it is that they have no enlightenment when they read the Word, and that they altogether deny that there is anything internal in the Word, save what appears in the letter. On this subject, however, by the Divine Mercy of the Lord, more will be said elsewhere from experience.

9410. *He sent not His hand*: that this signifies that truth is not there in its power, appears from the signification of the hand, as denoting the power which is [exerted] through truth. That the hand denotes power, see nos. 878, 3091, 3387, 4931–4937, 5327, 5328, 5544, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8153, 8281, 9025, 9133; that power is exerted through truth, see nos. 3091, 3502, 6344, 6413, 8304; and that all power of the truth is from good, thus through good from the Lord, see nos. 6948, 8200, 9327. From this it is evident, that by not sending His hand

towards the sons of Israel who were set apart, is signified that those who are in the external sense of the Word, separate from the internal, have not the truth in its power. The truth with them is not in its power, because they are separated from heaven, and thus from the Lord. For the Word conjoins the man with heaven, and through heaven with the Lord, since all things which belong to the literal sense of the Word correspond to the spiritual and celestial things, in which the angels are. With those things there is no communication, if the Word is understood only according to the letter, and not at the same time according to some doctrinal of the Church, which constitutes the internal of the Word. Let us take for an example the Lord's words to Peter, in Matthew (xvi. 18, 19), "*Thou art Peter, and upon this rock (petra) I will build My Church, and the gates of hell shall not prevail against it; and I will give to thee the keys of the kingdom of the heavens, and whatsoever thou shalt bind on earth shall be bound in the heavens; and whatsoever thou shalt loose on earth shall be loosed in the heavens;*" and also His words addressed to the disciples, in Matthew (xviii. 18), "*Verily, I say unto you, What things soever ye shall bind on earth shall be bound in heaven; and what things soever ye shall loose on earth shall be loosed in heaven.*" They who are in the external sense of the Word, separate from the internal—consequently they who are separated from the true doctrine of the Church, persuade themselves that such a power was given by the Lord to Peter, and also to the rest of the Lord's disciples. Hence arose that infernal heresy, that it is within the power of man to admit into heaven and to exclude from heaven whomsoever he pleases; when yet that power, according to the true doctrine of the Church, which constitutes also the internal of the Word, belongs to the Lord alone. Wherefore, they who are in the external sense of the Word, and at the same time in its internal sense, understand that those things were said of the faith and its truths, which is from the Lord, and that this power is possessed by the faith from the Lord, and thus by the Lord Himself, and not in any case by a man. That this is so may appear from the representation of Peter and the twelve disciples, and also from the signification of a rock, and likewise from the signification of keys. That Peter represented faith, see Preface to chap. xviii. and xxii. of Genesis (also, nos. 3750, 4738, 6000, 6073); and that the twelve disciples of the Lord, like the twelve tribes of Israel, represented all the things of faith and love, see nos. 3488, 3858, 6397; that a rock signifies the Lord as to faith, and thus the faith which is from the Lord, see no. 8581; and that keys signify power, appears from the passages in the Word where keys are mentioned, as in the Revelation (i. 18), "*I am the First and the Last, who liveth and was dead; but, behold, I live unto the ages of ages, and have the keys of hell and of death.*" Again,

Revelation (iii. 7), “These things saith the Holy One, the True, *who hath the key of David, who openeth so that no one shutteth, and shutteth so that no one openeth.*” And in Isaiah (xxii. 22), “*I will give the key of the house of David upon his shoulder, that he may open and there is none that shutteth, and that he may shut, and there is none that openeth.*” It is evident that in these passages a key denotes power; and that this power belongs to the Lord alone. From this may be known the quality 4 of those who are in the external sense of the Word, separate from the internal, namely, that no conjunction with heaven is theirs, and hence none with the Lord; and, further, that they who explain these words which the Lord addressed to Peter, and to the disciples, according to the letter, from an insane love of their own self and the world, arrogate to themselves the power of saving mankind, and make themselves the gods of heaven and earth. Every one who thinks from sound reason may see and understand, that man cannot remit one single sin, because sin is remitted only by the formation of a new life, that is, by regeneration from the Lord. That regeneration is continued even to the end of a man’s life in the world, and afterwards to eternity, see nos. 8548–8553, 8635–8640, 8742–8747, 8853–8858, 8958–8968. It may be useful also to state in a few words, what truth is in 5 its power. It is known in the Church, that the angels are called powers in the Word, and also that they are powers; yet they are not powers from their own self, but from the Lord, because they are the recipients of the Truth Divine which is from the Lord. They have from the Lord such a power, that one of them can drive away, can shut up in the hells, and coerce, a thousand of the devilish crew; for the Truth Divine which is from the Lord fills the heavens, and constitutes the heavens; and if you are willing to believe, all things were made and created through the same. The Word which was in the beginning with God, and which was God, through which all things were created, and through which the world was made (see John i. 1–14), is the Divine Truth. That this is the one and only substantiality, from which are all things, few are able to conceive, because the idea entertained at the present day concerning the Divine Truth, is altogether like that of a speech from the lips of one in command, according to which his behests are executed; but what idea ought to be entertained concerning it, see no. 9407. The omnipotence of the Divine Truth which is from the Lord is described in many passages in the Word; also in John, in the Revelation (xii. 7, 8, 11), “There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, but they prevailed not; neither was their place found any more in heaven. *They overcame him through the blood of the Lamb, and through the Word of His testimony.*” That the blood of the

Lamb signifies the Divine Truth, which proceeds from the Lord's Divine Human, see nos. 4735, 6978, 7317, 7326, 7850, 9127, 9393, 9395; and that the Word of His testimony signifies the Truth Divine received, is evident. They who are in the external sense of the Word separate from the internal, and consequently they who have been separated from the true doctrine of the Church, understand this prophetic saying only according to the letter; namely so, that by "blood" is meant blood, and thus the passion of the Lord, when yet it is the Divine Truth proceeding from the Lord, which is there signified by blood. They who are in the true doctrine of the Church are able to know that they are not saved by any blood, but by hearing the Truth Divine, and doing it; consequently, that they are saved who suffer themselves to be regenerated by the Lord through the Divine Truth. All who are in enlightenment from the Lord are able to know, to comprehend, to see and to perceive this Divine Truth; consequently, all who are in the good of charity and faith, for these are they who are enlightened. I am able to confess this, that when I read "*the blood of the Lamb*," and think of *the Lord's blood*, the angels who are with me are conscious of no other knowledge than that I read "*the Divine Truth proceeding from the Lord*," and that *I think concerning that*. Still, let the simple-minded remain in their doctrine, that they are saved through the Lord's blood, only let them live according to His Divine Truth; for they who live according to that Truth, are enlightened in the other life.

9411. *And they saw God*: that this signifies faith, appears from the signification of seeing God, as denoting to be gifted with intelligence and faith; for seeing in the internal sense means seeing spiritually, and seeing spiritually means seeing from faith. Hence it is that seeing in the Word signifies having faith (nos. 2325, 3863, 3869, 4403-4421, 5400, 6805, 9128). Their seeing the God of Israel, that is, the Lord, was on this ground, that the laws which were proclaimed from Mount Sinai, in a wide sense, signify the Word in its whole aggregate, and that the Word is the Divine Truth from the Lord, which in the highest sense treats of the Lord alone; wherefore, they who, while reading the Word, are in enlightenment, see the Lord; and this is effected by virtue of faith and by virtue of love. This effect is brought about solely in the Word, and not in any other writing whatsoever. From this it is made evident why Moses, Aaron, Nadab, and Abihu, and the seventy elders saw the Lord. That they, and not the sons of Israel who were set apart, saw the Lord, is evident from verses 9 and 10 which precede, for it is stated there, that Moses went up, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and saw the God of Israel; and in the present verse it

is said, "And towards the sons of Israel who were set apart He sent not His hand." That the former, and not the latter saw God, was because Moses and Aaron represented the Word as to the internal and external sense (no. 9374), and Nadab and Abihu, the doctrine derived from either [sense] (no. 9375), and the seventy elders, all who are in good from the truths derived therefrom (nos. 9376, 9404); but the sons of Israel who were set apart represented those who are in the external sense of the Word which has been separated from the internal.

9412. *And they did eat and drink*: that this signifies instruction concerning the good and truth of worship, appears from the signification of eating, as denoting the conjunction and appropriation of good, see nos. 2187, 2343, 3168, 3513, 3596, 3852, 4745, 5643; and from the signification of drinking, as denoting the conjunction and appropriation of truth, see nos. 3089, 3168, 4017, 4018, 5709, 8562. That this also denotes instruction, namely, eating, instruction concerning good, and drinking, instruction concerning truth, is, on this ground, that spiritual meat is all the good of faith from which comes wisdom, and spiritual drink, all the truth of faith from which comes intelligence, see nos. 56-58, 681, 1480, 3069, 3114, 3168, 3772, 4792, 5147, 5293, 5340, 5342, 5576, 5579, 5582, 5588, 5655, 5915, 8562, 9003. Hence there were instituted among the Ancients banquets, festive meals, dinners and suppers, that they might be consociated by the things belonging to wisdom and intelligence (nos. 3596, 3832, 5161, 7836, 7996, 7997). Hence also ² festive meals, dinners and suppers in the Word signify consociations in respect to faith and love; as in Matthew (viii. 11), "Many shall come from the east even to the west, and shall lie down [to meat] with Abraham, Isaac and Jacob in the kingdom of the heavens" (viii. 11). And in Luke (xxii. 30), "Jesus said to the disciples, *Ye shall eat and drink at My table in My kingdom.*" Again (Luke xii. 37), "Blessed are the servants, whom the Lord at His coming shall find watching; verily I say unto you, that He shall gird Himself, and *make them to lie down [to meat]*, and shall come and serve to them." And in John (iv. 31, 32), "The disciples asked Jesus, saying, *Master, eat*; but He said to them, *I have meat to eat that ye know not.*" Again (John vi. 51), "Jesus said, I am the living bread, which came down out of heaven, if any one *eat of this bread*, he shall live for ever;" it is plain that heavenly bread is meant here; heavenly bread is all the good of love and of faith from the Lord, see nos. 2165, 2177, 3464, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 5915, 6118, 9323. That eating and drinking sig- ³ nify being instructed in the good and truth of faith, appears from the following passages: Luke (xiii. 26, 27), "Then shall ye begin to say, *We did eat and drink before Thee*, and Thou

didst teach in our streets; but He shall say, I tell you, I know not whence ye are, depart from Me, all ye workers of iniquity;" where eating and drinking before the Lord means instruction from the Word in the goods and truth of faith; teaching in the streets denotes preaching truths from the Word of the Lord, for preaching was formerly done in the streets, on account of the streets signifying the truths of the doctrine of the Church (no. 2336). And in Isaiah (lv. 1-5), "*Every one that thirsteth, go ye to the waters, and he that hath no silver, go ye, buy and eat; go ye, buy without silver, and without price, wine and milk. Wherefore do ye weigh out silver for that which is not bread, and your labour for that which doth not satiate? Harkening, harken unto Me, and eat ye good, that your soul may delight itself in fatness. Incline your ear, and come unto Me, hear that your soul may live. Lo, I have given Him for a witness to the people, for a prince and lawgiver to the nations;*" eating and drinking in this passage means being instructed by the Lord; and that waters, wine, milk, bread and fatness, denote the things which belong to the truth and good of faith from Him, is evident, for it is said, "Incline your ear, come unto Me, hear that your soul may live; lo, I have given Him for a witness to the people, for a prince and lawgiver to the nations." And in Ezekiel (iv. 16, 17), "Behold I break the staff of bread in Jerusalem; that by weight and with carefulness *they may eat bread*; and by measure and with amazement *they may drink waters*; and that they may be in want of bread and water, and pine away by reason of their iniquity;" where eating bread and drinking waters denotes being instructed in the goods and truths of faith (no. 9323). In like manner in Amos (viii. 11), "Behold the days come, in which I will send *a hunger* into the earth, *not a hunger for bread, nor a thirst for waters, but of hearing the words of Jehorah.*" That a hunger for bread and a thirst for waters, denote a scarcity and a want of the knowledges of good and truth, see nos. 3364, 4958, 5277, 5279, 5281, 5300, 5360, 5376, 5415, 5568, 5576, 5579, 5893, 6110. From this it may appear what is signified by the eyes of the disciples being opened, and by their acknowledging the Lord, *when the Lord brake the bread and gave it to them* (Luke xxiv. 29-31); for breaking the bread and giving it to them signifies in the spiritual world instruction in the good and truth of faith, through which the Lord appears; and further, what is signified by the bread and wine, and by eating and drinking in the Holy Supper; and, again, what is signified by the Lord saying to the disciples after the institution of the same, *that He would not drink of that product of the vine, until that day when He should drink it new with them in the Father's kingdom* (Matt. xxvi. 26-29). That eating and drinking denotes instruction concerning the good and truth of worship, is

on this ground, that these acts took place after the sacrifices, and also from the sacrifices, and the sacrifices in general represented all worship (no. 9391).

9413. Verses 12–14. *And Jehovah said unto Moses, Come up to Me into the mountain, and be there; and I will give thee tables of stone, and the law, and the precept, which I will write to teach them. And Moses rose up, and Joshua his minister, and Moses went up to the mountain of God. And he said to the elders, Sit for us in this [place], until we return to you; and behold Aaron and Hur are with you: every one who hath words, let him come to them; and Moses went up to the mountain, and the cloud covered the mountain.*

And Jehovah said unto Moses, signifies instruction from the Lord for those who are in the external sense; *Come up to Me into the mountain, and be there*, signifies the Lord's presence with them through an intermediate; *and I will give thee tables of stone*, signifies the book of the law, that is, the Word in the whole aggregate; *and the law and the precept*, signifies truth in general, and in particular; *which I will write to teach them*, signifies for remembrance and for instruction; *and Moses rose up and Joshua his minister*, signifies the Word, and the representative; *and Moses went up to the mountain of God*, signifies towards heaven: *and he said to the elders*, signifies those who are in the external sense alone; *sit for us in this [place]*, signifies [that they should abide in the same. *Until we return*, signifies] even to a reply; *and behold, Aaron and Hur are with you*, signifies the doctrine of truth from such a Word; *every one who has words, let him come to them*, signifies that falsities were to be removed therefrom; *and Moses went up to the mountain*, signifies to heaven; *and the cloud covered the mountain*, signifies the externals of the Word.

9414. *And Jehovah said unto Moses*: that this signifies instruction from the Lord for those who are in the external sense, appears from the signification of saying, as denoting instruction, when it includes the following things which pertain to instruction; see also nos. 7186, 7241, 7267, 7304, 7380, 7517, 7769, 7793, 7825, 8041. The instruction is from the Lord, because by Jehovah in the Word is meant the Lord, see nos. 1343, 1730, 1793, 2004, 2005, 2018, 2025, 2921, 3023, 3035, 5663, 6280, 6281, 6303, 6905, 8274, 8864, 9315; and it is also in consequence of the representation of Moses, by whom is meant that which mediates between the Lord and the people, consequently the Word as to its holy external, for this is what mediates. That this is what Moses now begins to represent, appears from the series of the things which follow; for that people [*i.e.* the Jewish people] were in the external of the Word, and hence in the external of worship separate from an internal, see no. 9380. It is impossible for those who are

of such a character to have any holy communication, and still less any conjunction at all with the Lord, except through an intermediate. How the case herein is, will be more fully explained below (no. 9419). That this people was in the external sense of the Word separate from the internal, and consequently in a similar worship, appears very plainly from the things that follow: for after forty days they fell totally away, and in the place of Jehovah worshipped a golden calf; wherefore also Moses, on that occasion, cast away the tables out of his hand, and broke them; and afterwards he was ordered to hew out other tables, upon which the same words were to be written. The signification of this was, that this people was not in any way willing to acknowledge any doctrinal from the internal sense of the Word, of the kind as exists in heaven, but only a doctrinal from the external sense of the Word separate from the internal, of which kind are the doctrinals among them at this day. On this account also that people was no longer called the people of Jehovah, but the people of Moses, as in chapter xxxii. (ver. 7), which follows, "Jehovah spake to Moses, Go, get thee down; for *thy people which thou broughtest up* out of the land of Egypt, have corrupted themselves;" also in chap. xxxiii. (ver. 1), "Jehovah spake to Moses, Depart, go up hence, *thou and the people whom thou broughtest up* out of the land of Egypt." For this reason also they were afterwards removed from the mountain, chap. xxiv. (ver. 3), "*A man shall not come up with thee, neither shall a man be seen in the whole mountain; neither let the small cattle nor the herd feed in the direction of this mountain;*" for by Mount Sinai is signified the Law, that is, the Divine Truth and the Word such as it is in heaven, consequently also heaven (nos. 8399, 8753, 8793, 8805). The reason why by Moses there was previously represented the Word in general, that is, the Word both as to its internal sense, and as to its external sense, was, that the subject then treated of was the promulgation of the Law, whereby was signified the revelation of the Divine Truth in general. This constituted the beginning of the revelation; for the remaining things which are contained in the Word were written afterwards.

9415. *Come up to Me into the mountain, and be there:* that this signifies the Lord's presence with them through an intermediate, appears from the signification of coming up, as denoting an elevation towards things higher, that is, interior (nos. 3084, 4539, 4969, 5406, 5817, 6007), and hence conjunction with these things (nos. 8760, 9373). That the presence of the Lord is hereby signified, follows from the words, "Come up to Me into the mountain, and be there;" for Jehovah, to whom he was to ascend, means the Lord, see above, no. 9414; and by Mount Sinai is signified the Word which is from the Lord, and thus, in which the

Lord is (nos. 8399, 8753, 8793, 8805); consequently, heaven also is signified thereby, for the Word is the Divine Truth which proceeds from the Lord, and heaven is the recipient of Truth Divine, thus of the Lord Himself, as has been frequently shown above. From this it is clear, that by coming up to Jehovah into the mountain, is signified the Lord's presence; but that His presence with the people is through an intermediate, is on this ground that Moses now represents the people as a head, and thus as one that mediates, as was said just above (no. 9414). The Lord's presence with them through an intermediate is here ² said, because it is the Lord who causes Himself to be present with man, and not the man with the Lord; for all the good which belongs to love, and all the truth which belongs to faith, come from the Lord, and nothing whatever of good and truth comes from man. The Lord's presence, therefore, is with those who admit Him; that is, with those who receive the Truth Divine which is from Him, with faith and with love. That the Lord comes to these, and not they to Him, the Lord Himself teaches in John (xiv. 23), "*He that loveth Me keepeth My Word, and we will come to him, and make our abode with him*" (xiv. 23). Again (John xv. 5), "*He that abideth in Me, and I in him, the same beareth much fruit, because without Me ye can do nothing.*" And again (John iii. 27), "*A man can receive nothing, except it have been given him from heaven.*"

9416. *And I will give thee tables of stone*: that this signifies the book of the law, that is, the Word in the whole aggregate, appears from the signification of tables, as denoting [the objects] on which were written the things which belong to doctrine and to life; in the present case those things which belong to the heavenly doctrine and to a life according thereto. These tables signify the book of the law, that is, the Word in the aggregate, on this ground, that the things inscribed thereon contained in a general way all things belonging to life and to the heavenly doctrine. On this account also the things inscribed upon them are called the *ten words* [or Decalogue] (Exod. xxxiv. 28; Deut. x. 4): for ten, in the internal sense, signifies all, and words signify the truths belonging to doctrine and the goods belonging to life; that ten denotes all, see nos. 3107, 4638, 8468, 8540: and that words denote the truths and goods which belong to life and doctrine, see nos. 1288, 4692, 5272. Hence it is that these tables signify the Word in its whole aggregate; in like manner as the law, which in a limited sense signifies the things written on these tables; in a sense less limited, the Word written by Moses; in a wide sense, the historical Word; and in the widest sense, the Word in its whole aggregate, which may be seen demonstrated in no. 6752. Moreover, the things inscribed upon these tables constituted the first of the revelation of the Divine Truth, and were pro-

claimed by the Lord with a living voice before the whole Israelitish people. The things that are first, signify the rest in their order; and the fact of their being proclaimed by the Lord with a living voice, signifies immediate Divine inspiration also in the rest. These tables were of stone in consequence of a stone signifying the truth, see nos. 643, 1298, 3720, 6426; it properly signifies the truth in ultimates (no. 8609). Truth Divine in ultimates is the Word in the letter, such as it is on our earth (no. 9360). There was not one, but there were two tables, in order that the conjunction of the Lord through the Word with the Church, and through the Church with the human race, might be represented; on this account also they are called the *tables of the covenant* (Deut. ix. 9, 11, 15); and the words inscribed are called *the words of the covenant* (Exod. xxxiv. 27, 28); and also *the covenant* (Deut. iv. 13, 23); and the ark itself, in which the tables were deposited, was called *the ark of the covenant* (Numb. x. 33; xiv. 44; Deut. x. 8; xxxi. 9, 25, 26; Joshua iii. 3, 6, 8, 11, 14, 17; iv. 7, 9, 18; vi. 6, 8; viii. 33; Judges xx. 27; 1 Samuel iv. 3-5; 2 Samuel xv. 24; 1 Kings iii. 15; vi. 19; viii. 1, 6; Jer. iii. 16); *for a covenant means conjunction* (nos. 665, 666, 1023, 1038, 1864, 1996, 2003, 2021, 6804, 8767, 8778, 9396). For this reason, therefore, those tables were divided one from the other, but by application they were conjoined, and the writing was continued from one table to the other, as though it was on one table; and not, as is usually supposed, that some precepts were upon one table, and some upon the other. For by one being divided into two, and by the two being conjoined in this manner, or given to the one and to the other, is signified the Lord's conjunction with man; wherefore, covenants were entered into in a like manner, as with Abraham by a cow-calf, a she-goat, and a ram, divided in the middle, and by one part being placed opposite the other (Gen. xv. 9-12). In the present chapter also the same is signified by the blood being put in basins, and half thereof being sprinkled on the altar, and the other half upon the people (verses 6 and 8); and in general it was signified by all the sacrifices, part whereof was burnt upon the altar, and part was given to the people to eat. The like was also represented by the breaking of the bread by the Lord (Matt. xiv. 19; xv. 36; xxvi. 26; Mark vi. 41; viii. 6; xiv. 22; Luke ix. 16; xxii. 19; xxiv. 30, 35). Hence also it is, that by two, in the Word, is signified conjunction (nos. 3519, 8423); in the present case, the conjunction of the Lord and of heaven, or of the Lord and the Church, thus also of good and of truth, which conjunction is called the heavenly marriage. From this may appear the reason why it was that there were two tables, and that they were written upon the two sides, by passing from the one side to the other (Exod. xxxii. 15, 16).

Besides, the writing and the engraving on tables signifies in the ³ Word those things which have been imprinted on the memory and on the life, and which, therefore, are to remain ; as in Isaiah (xxx. 8), "*Write it on a tablet before them, and inscribe it on a book, that it may be for the latter day for ever, even to eternity.*" And in Jeremiah (xvii. 1), "The sin of Judah is written with a pen of iron, with the point of a diamond, *it is engraven on the table of their heart*, and upon the horns of your altars." And in Habakkuk (ii. 2, 3), "Jehovah said, Write the vision, *and explain it upon tables*, that he may run that readeth it ; for the vision is yet for an appointed time : if it tarry, wait for it, because coming it will come."

9417. *And the law and the precept* : that this signifies truth in general and in particular, appears from the signification of the Law, as denoting truth in general ; and from the signification of the precept, as denoting truth in particular. A distinction is made in the Word between precepts, judgments, and statutes ; and by precepts are meant those things which belong to life, by judgments those which belong to the civil state, and by statutes those which belong to worship (no. 8972). All these things, however, by a general expression, are called the Law, and the single things belonging to the Law are called precepts, as appears from numerous passages in the Word. Hence it is, that when the law and the precept are mentioned, they mean truth in general and in particular.

9418. *Which I will write to teach them* : that this signifies for remembrance and instruction, appears from the signification of writing, as denoting for remembrance, see no. 8620 ; and that writing to teach denotes for instruction, is clear.

9419. *And Moses rose up, and Joshua his minister* : that this signifies the Word and the representative, appears from the representation of Moses, as denoting that which mediates between the Lord and the people who are in the external sense of the Word separate from the internal, and consequently also the Word, according to what was shown just above (no. 9414) ; and from the representation of Joshua his minister, as denoting the representative. Joshua denotes here the representative, because the representative serves and ministers, so that the externals of the Word and of worship may be presented to the Lord by the intermediate, who was Moses. These things, however, are of such a nature, that they do not easily fall into ideas, except with those who are acquainted with the manner in which the external or literal sense of the Word is presented representatively in heaven, namely, that this takes place in one manner with those who are in the external, and at the same time in the internal sense, who are meant by those that are in the external sense of the Word and at the same time in the true doctrine of the Church, and in a different manner with

those who are in the external sense separate from the internal, as was the case with this people. How this took place with ² this people, see no. 4311. Some idea may be formed from this concerning the intermediate which is represented by Moses, and the ministering representative which Joshua represents, namely, that the *holy Internal*, which belongs to the Divine Truth that proceeds from the Lord, thus to the Word and hence to worship, flows into heaven, and is received there by the angels; further, that mediately through that holy [influence], and also immediately there flows in from the Lord a holy [influence] into those good spirits who are attendant on the man who is reading the Word, or who is engaged in the worship which is derived thence. This holy [influence] is called *the holy External*, and when it flows in with a man it presents representatives according to the correspondences which are with that man. From these things it may be seen, how the case is with that *intermediation* which is now represented by Moses, and with that *ministry* which is represented by Joshua, namely, that the holy External is the intermediate, and that the representative, which is the ultimate of order, consists of the service or ministry. It is to be borne in mind, however, that the fact of the influx of the Divine Truth being such, does not fall into the human idea, unless it is enlightened by the Lord; for the man does not become sensible of any other impression, than that the holy [influence] of the Word and the holy [influence] of worship flows in from man towards the Lord; but this order is inverted order, and is called physical influx; in order to see that this influx is according to the appearance, and in no wise real, consult what has been shown in the passages cited; nos. 9223, 9227 towards the end.

9420. *And Moses went up to the mountain of God*: that this signifies towards heaven, appears from the signification of Mount Sinai, which is here meant by the mountain of God, as denoting the Law, that is, the Divine Truth which is from the Lord, hence the Word such as it is in heaven, and consequently also heaven, see nos. 8399, 8753, 8793, 8805. The revelation having taken place on a mountain, and this mountain being called the mountain of God, is in consequence of a mountain signifying the celestial of love (which is good), and hence heaven, and in the highest sense the Lord (nos. 795, 796, 2722, 4210, 6435, 8327). The mountain of God, however, signifies the Divine Truth from the Divine Good of the Lord's Divine Love (no. 8758): for in the Word the Lord is called God from the Divine Truth, and Jehovah from the Divine Good (nos. 2769, 2807, 2822, 3921, 4295, 4402, 7010, 7268, 8192, 8301, 8988, 9167): hence the expression *the mountain of God* is ² used. That Mount Sinai means the Law, that is, the Divine Truth proceeding from the Divine Good of the Lord, thus the

Word, and in the highest sense the Lord, is evident from David (Psalm lxxviii. 8, 17), "The earth trembled, the heavens also dropped before God, *this Sinai before God, the God of Israel*. The chariots of God are two myriads, thousands of those who make peace, the Lord is in them, *Sinai in the sanctuary*." That the earth and the heavens denote the External and Internal of the Church, see nos. 1733, 2117, 2118, 3355, 4535; and that a chariot denotes doctrine, see nos. 2762, 5321, 8146, 8148, 8215; hence the chariots of God denote doctrinals, that is, truths Divine such as are in the heavens. From this it is evident that by *yon Sinai before God, the God of Israel, and by Sinai in the sanctuary*, is signified the Law, that is, the Divine Truth proceeding from the Divine Good of the Lord, and in the highest sense the Lord in heaven. And in the Book of Judges (v. 4, 5), "Jehovah, when Thou wentest forth from Seir, when Thou marchedst out of the field of Edom, the earth trembled, the heavens also dropped, the clouds likewise dropped waters, the mountains flowed down before Jehovah, *this Sinai before Jehovah*;" here also *yon Sinai* denotes the Divine Truth proceeding from the Divine Good of the Lord. In like manner in Moses (Deut. xxxiii. 2), "*Jehovah, came from Sinai*, and rose from Seir unto them; He shone forth from Mount Paran, and He came from myriads of holiness, from His right hand [went forth] *for them the fire of the Law*."

9421. *And he said to the elders*: that this signifies those who are in the external sense alone, appears from the signification of the elders, as denoting those who are in the external sense alone. Such were represented here by the elders of the Israelitish people because they were the heads of the people, and therefore represented the whole people, concerning which it has often been shown before, that it was in the external sense of the Word without the internal. For when Moses went up to the mountain, he represented the external holy [element] of the Word, which is intermediate, that is, in the middle between its internal holy [element] and between the representative which belongs to the external sense (nos. 9414, 9419). From this it follows that the elders who were to sit beneath the mountain, and therefore separate from Moses, represented the external sense alone; for Moses said to them, "Sit for us in this [place], until we return to you."

9422. *Sit for us in this [place]*: that hereby is signified that they should abide in the same, appears from the signification of sitting in this, namely, place, or beneath the mountain, as denoting to abide in the external sense. By sitting in a place is meant remaining in one's state, and beneath the mountain means in the external sense of the Word; for by sitting is signified abiding or remaining, as will appear from what follows; place signifies state; and by Mount Sinai is signified

the Law, that is, the Divine Truth proceeding from the Lord, and thus the Word (no. 9420); by its top, where Jehovah, that is, the Lord, was (Exod. xix. 20), is signified the highest or inmost of the Law, that is, of the Word; by the remaining parts of the mountain which are below the top, is signified the internal of the Law, that is, of the Word, such as it is in heaven; and by those parts which were beneath the mountain, where the elders and the people were, is signified the external of the Law, that is, of the Word, which is its external sense. Thus are represented in the Word the inmost, interior and exterior things of those which are signified by a mountain; in the present case the inmost, interior and exterior things of the Law, that is, of the Word, since by Mount Sinai is signified the Law or the Word (no. 9420). From this it is evident, that by "sit for us in this [place]," is signified that they should abide

2 in the external sense. Mention is here made of sitting, because sitting means remaining permanently in a state; for progressions from place to place signify changes of the state of the interiors, as may appear from what was shown above (nos. 2837, 3356, 3387, 4321, 4882, 5605, 7381); wherefore, sitting signifies a permanent abiding in the state of the interiors. Because sitting had such a signification, therefore sitting down was a ritual received among the sons of Israel, when they represented a permanent state of the interiors; as in the Book of Judges (xx. 26), "*The sons of Israel came unto Bethel, and wept, and sat there before Jehovah, and fasted that day until evening;*" and in another place (Judges xxi. 2), "*The people came to Bethel, and sat there till evening before God, and lifted up their voice, and wept with a great weeping.*" In these passages by sitting is signified permanence in a state of grief.

3 From this it may appear why mention is made of sitting, and what is implied in it in the following passages: as in David (Ps. cxxxix. 2), "*Jehovah, Thou hast known my down-sitting, and mine up-rising; Thou hast understood my thought from afar.*" And in Jeremiah (xvi. 8), "*Thou shalt not enter the house of feasting, to sit with them.*" And in Micah (v. 4), "*Then he shall stand and feed in the strength of Jehovah his God; and they shall sit.*" And in Isaiah (xlvii. 1, 5, 8), "*Come down, and sit in the dust, O virgin daughter of Babel, sit on the earth, sit in silence; and get thee into darkness, O daughter of the Chaldeans: she saith in her heart, I shall not sit a widow.*" So also in other places, as *sitting in darkness* (Isaiah xlii. 7); *sitting in council, and sitting alone* (Jer. xv. 17); *sitting at the right hand, and at the left* (Matt. xx. 21), which means abiding in a state of power over others; *sitting at the right hand of the power of God* (Matt. xxvi. 63, 64; Mark xiv. 62), where the Lord is spoken of; which signifies that the Divine Omnipotence will endure for ever.

9423. *Until we return*: that this signifies even to a reply, appears from the signification of returning, as denoting a reply; for when by sitting in this [place] is signified remaining in that state (no. 9422), by returning is signified that they were to be informed about what in such case was to be done, thus a reply.

9424. *And behold Aaron and Hur are with you*: that this signifies the doctrine of truth from such a Word, appears from the representation of Aaron, as denoting the Word in the external sense, and also the doctrine of good and truth, concerning which see nos. 6998, 7009, 7089. The doctrine of truth from the external sense alone is here meant; for by the elders, over whom Aaron presided as a head under the mountain, are signified those who are in the external sense of the Word (no. 9421). It appears also from the representation of Hur, when adjoined to Aaron, as denoting the truth of that doctrine, which is also the signification of Hur, when together with Aaron he supported the hands of Moses (Exod. xvii. 10 to 13, nos. 8603, 8611); for the truths from the Word, from which doctrine is derived, support the Word, which was then represented by Moses. Since an opportunity again offers here, it ² may be stated in a few words how the case is with the support furnished to the Word from the doctrine derived from the Word. Any one not acquainted with the arcana of heaven, cannot believe otherwise than that the Word is supported without the doctrine which is derived from it; for he supposes that the Word in the letter, that is, the literal sense of the Word, is the doctrine itself. Yet it is to be observed, that every doctrine of the Church must be from the Word, and that any doctrine derived from any other source than from the Word is not a doctrine in which there is anything of the Church, and still less anything of heaven. But doctrine should be collected from the Word; and while it is being collected, the man ought to be in enlightenment from the Lord; and he is in enlightenment when he is in the love of the truth for the sake of truth, and not for sake of self and the world. These are they who are enlightened in the Word when reading it, and they see the truth, and form to themselves doctrine from the Word. The reason why this is so is, that such persons communicate with heaven, and thus with the Lord; and because, in consequence of this, they are enlightened by the Lord, they are led to see the truths of the Word such as they are in heaven; for the Lord flows into their understandings through heaven, since it is the interior understanding of the man which is enlightened. The Lord also, at the same time, flows in then with faith, by means of the co-operation of the new will, a characteristic of which is to be affected with the truth for the sake of the truth. From this then it may appear in what manner

- the doctrine of truth and good is given to man by the Lord.
- 3 That this doctrine supports the Word as to its literal or external sense, is plain to every one who thinks; for every one in the Church, who thinks from doctrine, sees truths in the Word from his doctrine and according to it, and explains those that do not coincide with it; and those that appear to him contradictory, he passes by, as though he did not see or understand them. That all act in this manner, even heretics, is well known. They, however, who are in the genuine doctrine of the truth from the Word, and who are in enlightenment when reading the Word, see everywhere truths that agree, and nothing whatever that contradicts; for they do not dwell upon the things in the Word which are said according to the appearances, and according to the common apprehension of men, because they know that if the appearances are unfolded, and as it were unswathed, the truth appears there in its nakedness. Neither do the falsities which are derived from the fallacies of the external senses lead them astray, as they do the heretics and the fanatics, especially the Jews and Socinians; nor the falsities originating in the loves of self and the world, by which are seduced they who are meant by Babel. Since neither of these can be enlightened, they extract doctrine in favour of their own loves from the external sense alone, and superadd many things from their own self; through these the Word is not in any way supported, but collapses in itself. It is to be borne in mind, that the internal sense of the Word contains the genuine doctrine of the Church.
- 4 From this then appears the quality of the doctrine which is represented here by Aaron and Hur; which doctrine on account of its being derived solely from the external sense of the Word, without the internal, was merely idolatrous; wherefore it is said of Aaron, by whom such a doctrine was represented, that he made an idol, that is, a golden calf (Exod. xxxii. 2-5, 21, 35; Deut. ix. 16). Such doctrines also are described in the Word by idols, as in the prophets throughout; thus in Ezekiel (viii. 10, 11), "I went in and *saw all the idols of the house of Israel*, portrayed upon the wall round about; and there stood before them *seventy men of the elders of the house of Israel*, and each had a censer in his hand, and the abundance of a cloud of incense went up;" where by the idols of the house of Israel are meant doctrines derived from the external sense of the Word alone, not through enlightenment from the Lord, but through man's self-intelligence, consequently falsities; the worship in accordance with these idols is signified by a censer in the hand of each, and by the abundance of a cloud of
- 5 incense. So in Hosea (xiii. 2), "They add sinning, *they make them a molten image out of their silver, from their own intelligence*, the whole a work of craftsmen; to them they say, the

sacrificers of man kiss the calves;" the molten thing from silver, and the work of craftsmen denotes here doctrine derived from self-intelligence, and not from the Lord; consequently, doctrine from the external sense of the Word separate from the internal, as elaborated among those who are only in external, and not at the same time in internal things, that is, among those who are in the loves of self and the world, and not in the love to the Lord and in the love towards their neighbour. And in Isaiah (ii. 20, 21; xxxi. 7), "*In that day a man shall cast away the idols of his silver and the idols of his gold, which they made for themselves, for bowing themselves down to moles and bats, to go into the clefts of the rocks, and into the clefts of rocky cliffs;*" idols of silver stand here for falsities of doctrine, and idols of gold for evils of doctrine; bowing themselves down to moles and bats, and entering into the clefts of rocks and rocky cliffs, means worship from the falsities and the evils of faith. Again, in Isaiah (xxx. 22), "*Ye shall deem unclean the covering of the graven things of thy silver, and the clothing of thy molten thing of gold; thou shalt scatter them as a defiled thing, thou callest it dung;*" the covering of the graven things of silver and the clothing of the molten thing of gold, denote here scientifics of falsity and evil, which are acknowledged and worshipped as truths and goods. Again, Isaiah (xlviii. 5), "*I declared it to thee before, lest thou shouldst say, Mine idol hath done them, and my graven thing, and my molten thing hath commanded them;*" here also the idol, the graven thing, and the molten thing, denote the doctrinals derived from man's self-intelligence. And in 8 Jeremiah (x. 14, 15), "*Every man has become stupid from knowledge, every founder is put to shame by his graven thing, because his molten thing is a lie; and there is no breath in them, they are vanity, the work of delusion;*" here, likewise, the graven thing and the molten thing stand for doctrinals derived from man's self-intelligence, which in their external form, because they are from the external sense of the Word, appear as truths, but in their internal form are falsities; hence such a man is said to be stupid from knowledge, and the molten thing is said to be a lie, and that there is no breath in them; they are also called vanity and the work of delusion. In like manner in Habakkuk (ii. 18), "*What profiteth the graven thing, that the maker thereof hath graven it, the molten thing and the teacher of a lie, that the maker of his image trusteth therein?*" And in Isaiah (xl. 19, 20), "*The workman fuseth the graven thing, and the founder spreadeth it over with gold, and casteth chains of silver; he seeketh unto himself a wise workman to prepare a graven image;*" here in like manner a graven thing stands for the doctrinal derived from self-intelligence; the resemblance to the truth, which is communi-

cated to it by the Word from its merely external sense, and at the same time from fallacies and external appearances, is signified by the founder spreading it over with gold, and casting chains of silver, and by his seeking a wise workman to prepare it. Again, Isaiah (xliv. 9-13), "*The formers of the graven thing are all vanity, and their most delectable things do not profit. He smiteth the iron with the tongs, and worketh with coal, and fashioneth it with the sharp hammers; thus he worketh it with the arm of his strength. He fashioneth woods; he stretcheth out the line, and marketh it out with a rule; he shapeth it into angles, and boundeth it with the compasses, that he may make it in the figure of a man (vir), according to the beauty of a man (homo), to dwell in the house.*" Here is described the manner in which doctrine originating in self-intelligence, and not in any enlightenment from the Lord, is formed, and how the resemblance to the truth is superinduced on falsities by applications of the Word taken in its external sense alone, and by reasonings from the fallacies of the senses. Wherefore, it is declared that he makes it in the figure of a man (*vir*), according to the beauty of a man (*homo*), to dwell in the house. There results thence a resemblance to the truth in the external form, but there is falsity in the internal. Falsity is in the internal form when the thought concerning truths is incorrect; for one and the same truth is thought of differently by one person from what it is by another; yet it is thought of falsely by all those who are in evil. For one truth consists of an infinite number of other truths, but with those who are in evil, it consists of an infinite number of falsities. With the latter, therefore, there is no life in such a truth, which is meant by there not being any spirit in them, and by their not hearing, nor seeing, nor understanding (Jer. li. 17; Psalm cxv. 4, 5, 6). The case herein is as with the portrait of a man, in which inwardly there is nothing but clay, compared with the form of the man himself, in which inwardly there is life and heavenly beauty, if truths flowing from good are within that form.

9425. *Ecery one who hath words, let him come to them*: that hereby is signified that falsities were to be removed therefrom, appears from the signification of having words, which means disputing concerning truths, for words signify truths (nos. 1288, 4692, 5272); and from the signification of coming to them, which means that they may be judged from that doctrine, for by Aaron and Hur, to whom they were to come, is signified the doctrine derived from the external sense of the Word; thus it means also that falsities are to be removed, for he who in a dispute concerning truths judges from doctrine, removes falsities. That Aaron, however, did not remove falsities, but removed truths, appears from the worship of a calf in the place of Jehovah, which is treated of in what

follows. For, as was said just above, they who teach the external things of the Word apart from the internal, and thus apart from the genuine doctrine of good and truth, do not distinguish between truth and falsity, nor between good and evil, but they call that truth which is in favour of the fallacies of the senses, and they call that good which is in favour of lusts; thus the false they call truth, and evil they call good.

9426. *And Moses went up to the mountain*: that this signifies to heaven, appears from what was explained above (no. 9420), where the same words occur.

9427. *And the cloud covered the mount*: that this signifies the externals of the Word, appears from the signification of a cloud, as denoting the external of the Word, that is, its literal sense, see Preface to chap. xviii. of Genesis, and nos. 4060, 4391, 5922, 6343, 6752, 8106, 8443, 8781, 8814, 8819; and from the signification of this particular mountain which was covered by the cloud, which denotes the Divine Truth proceeding from the Lord, and thus the Word; and since the Divine Truth which proceeds from the Lord constitutes heaven, that same mountain also signifies heaven (no. 9420). Hence it is that by the cloud covering the mount, is signified the external sense of the Word which covers the internal sense, and also heaven.

9428. Verses 16-18. *And the glory of Jehovah dwelled on Mount Sinai, and the cloud covered it six days; and He called to Moses on the seventh day out of the midst of the cloud. And the aspect of the glory of Jehovah was like a devouring fire on the top of the mount in the eyes of the sons of Israel. And Moses entered into the midst of the cloud, and went up to the mount; and Moses was in the mount forty days and forty nights.*

And the glory of Jehovah dwelled on Mount Sinai, signifies the interiors of the Word of the Lord in heaven; *and the cloud covered it*, signifies the ultimate of the Word, which is thus comparatively obscure; *six days*, signifies when in a state of truth; *and He called to Moses on the seventh day*, signifies the coming of the Lord after the truth has been conjoined to good; *out of the midst of the cloud*, signifies out of the obscurity which had existed before; *and the aspect of the glory of Jehovah was like devouring fire on the top of the mount in the eyes of the sons of Israel*, signifies the Divine Truth in the very heaven resplendent from the good of love, but injuring and laying waste with those who are in its external separate from the internal; *and Moses entered into the midst of the cloud*, signifies the Word in the external sense; *and went up to the mount*, signifies elevation to heaven; *and Moses was in the mount forty days and forty nights*, signifies what is completed in respect to instruction and influx.

9429. *And the glory of Jehovah dwelled on Mount Sinai*: that this signifies the interiors of the Word of the Lord in heaven, appears from the signification of the glory of Jehovah, when applied to the Word, as denoting its internal sense, thus the interiors of the Word (concerning which see Preface to chap. xviii. of Genesis and no. 5922); and from the signification of Mount Sinai, as denoting the Divine Truth proceeding from the Lord, and hence heaven, see above, nos. 9420, 9427. The reason why the interiors of the Word are called glory is, that the Divine Truth proceeding from the Lord, as a sun, is the light in heaven, which gives sight to the angels there, and at the same time intelligence and wisdom, see nos. 1531, 1619-1632, 2776, 3138, 3167, 3190, 3195, 3339, 3341, 3636, 3643, 3862, 3993, 4302, 4415, 4527, 5400, 6313, 6608, 6907, 8644, 8707, 8861. From this Divine light is all the glory in heaven, which is such as to exceed all human power of apprehension. It is plain from this on what ground it is that the internal sense of the Word is meant by glory; for the internal sense of the Word is the Divine Truth proceeding from the Lord in heaven, and therefore the light from which
 2 all the glory there exists. Such is the meaning of glory in many passages in the Word, as that they should "see the Son of Man *in a cloud with glory*" (Matt. xxiv. 30; Luke xxi. 27). And that the Lord, after He had suffered, *would enter into His glory* (Luke xxiv. 26). That when He would come in His glory, He would sit *upon the throne of His glory* (Matt. xxv. 31); where sitting upon the throne of glory, means judging from the Divine Truth which is from Himself. Also that Moses and Elias *were seen in glory* (Luke ix. 30, 31); that Moses and Elias in this passage denote the Word, see Preface to chap. xxviii. of Genesis, and nos. 2762, 5247, 9372. The same also is meant by the Lord's glorification in John (xiii. 31, 32), "*Now is the Son of Man glorified, and God is glorified in Him; God shall also glorify Him in Himself; and shall immediately glorify Him;*" being glorified in God, means being made the
 3 Divine Good, from which flows the Divine Truth. In like manner in John (chap. xii. 28), by glory there is signified the Divine Truth proceeding from the Lord, such as it is in heaven; as also in the following passages; Isaiah (xl. 3, 5), "The voice of one crying in the wilderness, Prepare ye the way for Jehovah; and *the glory of Jehovah shall be revealed*, and all flesh shall see it together;" speaking of the Lord's coming, where the glory of Jehovah, which shall be revealed, means the Divine Truth. That the Lord is that Truth, because it is from Him, appears from John (i. 1, 4, 9, 14), "In the beginning was the Word, and the Word was with God, and God was the Word; in Him was life, and the life was *the light of men*; He was *the true light*; and the Word was made

flesh, and *we saw His glory, the glory as of the only-begotten of the Father.*" The Word in this passage means the Divine Truth, and also light, from which it is made clear, what is meant by seeing His glory. That the Lord did not appear in any other glory in the world, except when He was transfigured, is well known. The meaning is the same in another passage ⁴ in John (xii. 41, 43, 46). "*These things said Esaias, when he saw His glory, and spake of Him. But they loved the glory of men more than the glory of God. I am come a light into the world, that whosoever believeth on Me, may not abide in the darkness;*" here also the Lord's glory and the glory of God stand for the Divine Truth, and the glory of men for falsity. So in Isaiah (lx. 1 to the end), "*Shine, for thy light is come, and the glory of Jehovah is risen upon thee. Jehovah shall arise upon thee, and His glory shall be seen upon thee. The glory of Lebanon shall come unto thee to beautify the place of My sanctuary. Thy sun shall no more go down, neither shall thy moon gather itself up, because Jehovah shall be unto thee for a light of eternity;*" the subject here treated of is manifestly concerning the Lord's coming, concerning His kingdom, concerning heaven, and the Church; the Divine Truth proceeding from His Divine Human, is described throughout the whole of the chapter, and is called light, honour, and glory. Again (Isa. lix. 19, 20), "*They shall fear the name of* ⁵ *Jehovah from the setting of the sun, and His glory from the rising of the sun; a Redeemer shall come for Zion;*" here also the subject treated of is the Lord; the name of Jehovah stands for all the truth of faith and the good of love from which worship is derived (nos. 2724, 3006, 6674, 9310). Again (Isa. xlii. 6, 8), "*I have called Thee in righteousness (or justice), and I will give Thee for a covenant to the people, for a light of the nations: I am Jehovah, this is My name, and My glory will I not give to another;*" here also the Lord is treated of; and here a light of the nations means the Divine Truth which is from Him; not giving the glory to another, means that this Divine Truth shall proceed from none other than from the Lord, who is one with Jehovah; as is stated also in Isaiah (xlviii. 11), "*For mine own sake, for mine own sake will I do it, and My glory will I not give to another.*" In like ⁶ manner in another passage in Isaiah (lviii. 8), "*Thy light shall break forth as the sunrise; My righteousness shall walk before Thee, the glory of Jehovah shall be thy rearward.*" Again (Isa. lxvi. 18), "*He shall come to gather together all nations and tongues that they may come and see My glory.*" Again (Isa. xxiv. 23), "*Jehovah of Hosts shall reign in Mount Zion, and in Jerusalem, and His glory before the elders.*" And in Moses (Numb. xiv. 21), "*Jehovah said, I live, and all the earth shall be filled with the glory of Jehovah.*" In these

passages the Lord is treated of, and the glory spoken of means the Divine Truth which is from Him. So in Isaiah (vi. 1-3), "I saw the Lord sitting upon a throne high and lifted up, and the seraphim standing above Him; and one cried to another, Holy, holy, holy, Jehovah of Hosts, *the fulness of all the earth is His glory.*" And in David (Psalm xix. 1), "*The heavens tell the glory of God.*" And again, Psalm (cii. 15, 16), "That the nations may fear the name of Jehovah, and the *kings of the earth Thy glory*; for Jehovah hath built up Zion, *and hath appeared in His glory.*" And in the Revelation (xxi. 23-25), "*The glory of God shall enlighten* the holy Jerusalem, and the Lamb is the lamp thereof; and the nations which are saved shall walk *in His light*; and the *kings of the earth shall bring their glory* and honour into it;" the holy Jerusalem stands here for the New Church, the glory of God for the Divine Truth from the Lord therein; the same is the meaning of His light in which they shall walk; the kings of the earth who shall bring glory stand for those who are in truths from good (nos. 2015, 2069, 4581, 4966, 5044, 6148). From these things now it may be manifest what is signified by the glory of Jehovah which dwelled on Mount Sinai; see also no. 8427.

9430. *And the cloud covered it:* that this signifies the ultimate of the Word which is thus comparatively obscure, appears from the signification of a cloud, as denoting the ultimate of the Word, that is, its literal sense, see Preface to chap. xviii. of Genesis and nos. 4060, 4391, 5922, 6343, 6752, 8106, 8443, 8781. This sense is called a cloud, because it is in obscurity compared with the internal sense, for this latter sense is in the light of heaven; that it is in obscurity and like a cloud, is on this ground, that it is for man during his abode in the world, while the internal sense is for man when he comes into heaven. Yet it is to be observed that during a man's abode in the world, he is at the same time in the internal sense of the Word, when in the genuine doctrine of the Church as to faith and as to life; for through that doctrine the internal sense of the Word is inscribed then both on his understanding and his will, on his understanding by faith, and on his will through life. When a man of this description comes into heaven he understands the Word only according to its internal sense, and he knows nothing of its external sense; this latter sense appears to him then like a cloud that absorbs the rays of

2 his light. It is said that the man then understands the Word according to its internal sense, and not according to its external sense; the reason of this is, that all who are in heaven are instructed by the Lord from the Truth Divine appertaining to man, and thus from the Word; this is in consequence of man being in the ultimate of order, and because all interior things close in the ultimate, the ultimate being as it were a support

for interior things, on which these latter things subsist and rest. The Word in the letter is the Divine Truth in the ultimate of order; in like manner the man, so far as his natural and sensual parts are concerned, who belongs to the Church (with whom is the Divine Truth); in both of these [that is, in the Word in the letter, and in the natural and sensual parts with the man belonging to the Church] interior things terminate and rest. They are circumstanced like a house and its foundation: heaven together with the Divine Truth of a similar quality as the Word in the internal sense, constitutes the house itself, and the world, together with the Divine Truth of the same quality as the Word in the external sense, the foundation. As a house rests on its foundation, so also heaven rests on the Church, and consequently the Divine Truth in heaven on the Divine Truth in the earth; for through the Word there is a continual bond of connexion from the Lord through heaven even to man. This is the reason why the Lord always provides that there shall be a Church on earth, in which the Divine Truth shall be in its ultimate. This is an arcanum thus far not known to any one, which arcanum is meant by the things adduced in nos. 9357, 9360. Let all, therefore, beware, lest by any means whatever they do injury to the Word; for they who injure the Word, do injury to the very Divine.

9431. *Six days*: that this signifies when in a state of truth, appears from the signification of six days, as denoting a state of labour and combat, concerning which see nos. 737, 8510, 8888, 8975; they denote a state of truth on this ground that with the man who is being regenerated by the Lord, there are two states; the first state is called a state of truth, and the second state a state of good. The first state is called a state of truth because the man then through truth is being introduced to good; and the second state is called a state of good because the man, when he is in good, has been introduced. Again, while the man is in a state of truth, he is outside of heaven, but when he is in good, he is in heaven, and consequently he has been introduced to the Lord. Moreover, while the man is in the first state, that is, in a state of truth, he is then labouring and struggling, for he is then undergoing temptations: but when he is in the second state, that is, in the state of good, he is at rest and enjoying the tranquillity of peace. It is the former state that is represented in the Word by the six days which precede the seventh; but it is the latter state that is represented by the seventh day, that is by the Sabbath, see nos. 8890, 8893, 9274. Concerning those two states with the man who is being regenerated, which are called states of truth and states of good, see what has been abundantly shown before (nos. 7923, 7992, 8505, 8506, 8510, 8513, 8516, 8539, 8643, 8648, 8658, 8685, 8690, 8701, 8722, 8772, 9139, 9224, 9227, 9230, 9274).

9432. *And He called to Moses on the seventh day*: that this signifies after the truth has been conjoined to good, appears from the signification of the seventh day, as denoting the second state when the truth has been conjoined to good, that is, when the man is in good, concerning which see what has been shown immediately before (no. 9431).

9433. *Out of the midst of the cloud*: that this signifies out of the obscurity which had existed before, appears from the signification of a cloud, as denoting the ultimate of the Word, which is comparatively such an obscurity, see above, no. 9430. That such is the signification of a cloud is on this ground, that the Divine Truth which is from the Lord, cannot in any way appear in that very beam of light in which it is, without the man perishing thereby; for his intellectual part would then be completely blinded by [the intensity of] the light of truth, and his will-part would be absolutely put out by the fire of good; wherefore, the whole of his life would be annihilated. Hence it is that the Divine Truth is accommodated to the comprehension of every one, and as it were veiled with a cloud, even with the angels (no. 6849). Among the spirits such a veiling appears as a cloud, the density and rarity of which is² according to the reception of each. This is meant by the following words in Isaiah (iv. 5, 6), "*Jehovah createth upon every habitation of Mount Zion, and upon her assemblies, a cloud by day, and a smoke and the brightness of a flame of fire by night; for upon all the glory shall be a covering, and a pavilion for a shadow in the day-time from the heat, and for a refuge and for a covert against an inundation and against rain.*" The habitation of Mount Zion means heaven and the Church; her assemblies denote goods and truths; a cloud by day, a smoke by night, and a covering, denote the veiling of Truth Divine, and thus accommodation according to the apprehension; that the glory upon which the covering was to be, denotes the Divine Truth which is from the Lord, may be seen above, no. 9429; a pavilion or a hut denotes the ultimate of Truth Divine which conceals the interiors; that it shall be for a shade from the heat in the day-time, and for a refuge against inundation and rain, denotes that the man may be safe and not³ suffer any harm. The veiling of the Divine Truth is also described in David (Psalm civ. 1-9), "*Jehovah, my God, Thou art very great, Thou hast clothed Thyself with glory and honour, who covereth Himself with light as with a garment. He layeth the beams of His upper chambers with the waters; He maketh the clouds His chariot; He foundeth the earth upon her bases, that it should not be moved to eternity and for ever; Thou hast covered it with the abyss as with a garment; Thou hast set a bound that they may not pass over;*" the glory and honour with which Jehovah, that is, the Lord, has clothed Himself, is

the Divine Truth (no. 9429); the light with which He covered Himself as with a garment, denotes the Divine Truth, such as it is in heaven and in the Church; that such is the meaning of light in the Word, see what was quoted above, no. 9429; the upper chambers, of which He layeth the beams with the waters, signify the heavenly societies, and the waters denote truths (nos. 2702, 3058, 3424, 4976, 5668, 8568, 9323); the clouds, which He maketh for a chariot, denote the truths from which doctrine is derived; that a chariot means doctrine, see nos. 5321, 8215; the earth, of which it is said that it is founded upon its bases, that it should not be moved to eternity, signifies the Church; that the earth, in the Word, means the Church, see what was quoted in no. 9325; the bases on which the earth is founded denote truths in ultimates, such as are those of the Word in its literal sense; wherefore, it is said that it should not be moved to eternity; the abyss with which the earth is covered as with a garment, denotes scientific truth for the natural man (no. 6431, 8278). From this it appears, what is meant by a bound having been set that they may not pass over, namely, that it means the ultimate of the Truth Divine, into which interior things let themselves down, and on which, as on a pivot and a foundation, they subsist and rest, as was said above.

9434. *And the aspect of the glory of Jehovah was like a devouring fire on the top of the mount in the eyes of the sons of Israel:* that this signifies the Divine Truth in the very heaven resplendent from the good of love, but injuring and laying waste with those who are in its external separate from the internal, appears from the signification of the aspect of the glory of Jehovah, as denoting the appearance of the Divine Truth proceeding from the Lord; that aspect means appearance before the eyes, is evident; and that the glory of Jehovah denotes the Divine Truth proceeding from the Lord, see no. 9429. It further appears from the signification of fire, as denoting love in either sense, concerning which see nos. 4906, 5215, 6314, 6832, 7324; in the present case it means Love Divine Itself; and from the signification of the top of the mount, as denoting the inmost of heaven, for by Mount Sinai is signified heaven (nos. 9420, 9427); and by its highest part, which is called the top and the summit, is signified its inmost (no. 9422); and from the signification of devouring, which means consuming, and thus injuring and laying waste; and from the representation of the sons of Israel, by whom are meant those who are in external things without any internal, as has been frequently shown above. From this it may appear, that by the aspect of the glory of Jehovah as of fire on the top of the mount, is signified the Divine Truth in the very heaven resplendent from the good of love; and that by its

being like a devouring fire in the eyes of the sons of Israel, is signified that with those who are in its external without any
 2 internal, it does injury and lays waste. The case herein is as follows: There are two loves, which are altogether contradictory to each other, heavenly love and infernal love; heavenly love is the love to the Lord, and the love towards the neighbour, and infernal love is the love of self and the love of the world. They with whom infernal loves prevail, are in hell; but they with whom heavenly loves prevail, are in heaven; for love constitutes the very vitality of man, since apart from love there is absolutely no life; for every one derives the heat and fire of his life from love. That apart from vital heat and fire there is no life, is very clear; hence it follows, that such as is the love, such is the life, consequently, such as is the love, such is the man; wherefore, every one from his own loves may find out, whether he harbours heaven or hell within himself. Love with a man is like a fire or a flame, and, as already said, it constitutes the vital fire or flame; and faith is like the light from that fire, or from that flame, and it is also the light, which illuminates the interior things of the understanding. Hence it also appears what is the quality of the light, and from what faith is the light, with those who are in an infernal love; that from this light there comes a persuasive faith, which in itself is not faith, but a persuasion that a thing is so for the sake of self and the world, see nos. 9363 to 9369. Spiritual life, which is life eternal, is placed by the Church at the present day in faith alone, thus in a faith without the goods of heavenly love; the quality of such a life, however, every one, by considering the case, may
 3 see from the things that have just been stated. It shall now be stated how the case is with the Divine fire, which is the Divine love, with those who are in the heavenly love, and how with those who are in the infernal love. With those who are in the heavenly love, the fire, that is the Divine love, is continually creating and renewing the interiors of the will, and enlightening the interiors of the understanding; but with those who are in the infernal love, the fire, that is the Divine love, continually does injury and lays waste. The cause is, that with the latter the Divine love falls into things opposite, by which it is destroyed; for it is turned into the fire, that is, into the love of self and of the world, and, therefore, into the contempt of others compared with one's self, into enmities against all who do not pay court to self and the world, and thus into hatreds, revenges, and at length into cruelties. Hence then it is that the fire of Jehovah, before the eyes of the sons of Israel, appeared as devouring, that is, as consuming; for they were in the love of self and of the world, because in things external, without any
 4 internal. That this fire to them was devouring and consuming, appears also from another passage in Moses (Deut. v. 20-22

[23-25]), "It came to pass, when ye heard the voice out of the midst of the darkness, and the mountain did burn with fire, that ye came near unto Me, all the heads of your tribes, and your elders, and ye said, Behold, Jehovah our God hath made us to see His glory and His greatness, and we have heard His voice out of the midst of the fire: *nevertheless, why should we die? for this great fire will devour us*; if we shall add any longer to hear the voice of Jehovah our God, *we shall surely die*;" see also what was shown in nos. 6832, 8814, 8819; and that this people was of such a character, see the citations in no. 9380. In other passages in the Word also by a devouring fire is signified laying waste, and it is said of the wicked, as in Joel (iii. 1-3), "The day of Jehovah cometh, a day of darkness and of thick darkness; a day of cloud and obscurity; *a fire devoureth* before it, after it a flame blazeth; the earth is as the garden of Eden before it, but after it a *desert of wasteness*." And in Isaiah 5 (xxx. 30), "*Jehovah shall cause the glory of His voice to be heard, in the flame of a devouring fire*" (xxx. 30). Again (Isa. xxxiii. 74), "Who of us shall abide *with the devouring fire*? who of us shall abide with the fiery furnaces of eternity?" Again (Isa. xxix. 6), "Thou shalt be visited by Jehovah with a *flame of devouring fire*" (xxix. 6). And in Ezekiel (xxiii. 25), "*Thy posterity shall be devoured by the fire*." In these passages by a devouring fire is meant the fire of the lusts which spring from the loves of self and the world; because it is this fire that consumes a man, and lays waste the Church. This also was represented by the fire "from before Jehovah, *which devoured the sons of Aaron, Nadab and Abihu*, because they put *strange fire* into their censers (Levit. x. 1, 2); putting strange fire into their censers means instituting worship from a love other than heavenly love; that the love of self and of the world, and every lust springing therefrom, is such a fire, see nos. 1297, 1861, 5071, 5215, 6314, 6832, 7324, 7575, 9141.

9435. *And Moses entered into the midst of the cloud*: that this signifies the Word in the external sense, appears from the representation of Moses, as denoting the Word, in the present case the Word in the external sense, because it is said that he entered into the midst of the cloud, and by the cloud is signified the external sense of the Word. That Moses is the Word, see above, no. 9414; and that a cloud means its external sense, see no. 9430. That Moses remained at the extreme end of the mountain for six days, and on being called on the seventh day entered into the cloud, and went up to the mountain, was for the purpose that he might represent the intermediate, or what mediates between the people and the Lord, according to what was said above, no. 9414. The degrees of ascent from the people to the Lord are described in this manner. When at last he came into the mount, he represented first the holy

external of the Word, which is what mediates; for this mount signifies the heaven in which is the [element of] holiness; nevertheless, he was not admitted any further than to the first threshold of heaven, where the holy external of the Word ceases. How far he was admitted, was shown to me representatively through a spirit, who, as to the upper part of his face as far as the chin, appeared in the light of heaven, but as to the lower part [downwards] from the chin, and as to the whole of his body, was in a cloud. From this it was made evident to me, how much of the holy external, which is what mediates, he represented. That the six days, during which Moses remained in the extreme end of the mountain, signified a state of truth, and the seventh day, on which he went up to the mountain, a state of good, follows from what was explained above (nos. 9431, 9432). The cause is, that with those who are being regenerated by the Lord there are similar degrees of ascent from the world to heaven; for a man is elevated from external to internal things, because from the natural man which is in external things, to the spiritual man which is in internal things. Such an elevation or ascent was also represented by Moses when he put on the representation of the holy external, which mediates; for the holy external of the Word is the entrance to the state of good, and thus to heaven.

9436. *And went up to the mount*: that this signifies elevation to heaven, appears from the signification of going up, as denoting elevation towards things interior, concerning which see nos. 3084, 4539, 4969, 5406, 5817, 6007; and from the signification of Mount Sinai, as denoting heaven where the Divine Truth is in light, concerning which see above, nos. 9420, 9427.

9437. *And Moses was in the mount forty days and forty nights*: that this signifies what is completed in respect to instruction and influx, appears from the signification of forty, as denoting what is completed. Forty denotes what is completed, because four means what is full (n. 9103), in like manner ten (nos. 3107, 4638); and the number forty arises by four being multiplied with ten; for numbers multiplied signify the same as the simple numbers from which they are multiplied (nos. 5291, 5335, 5708, 7973); that all numbers in the Word signify things, see nos. 575, 3252, 4264, 4495, 4670, 5265, 6175. For this reason, therefore, Moses was in the mount forty days and forty nights. That forty signifies here what is completed in respect to instruction and influx, is evident from what follows in chaps. xxv. to xxxii., where the things are mentioned concerning which he received information, which were concerning the ark, Aaron, the Urim and Thummim, and the sacrifices. That forty also signifies what is completed in respect to influx is on this ground, that from this time forward Moses began to represent the holy external of the Word, which is what mediates between the Lord

and the people ; and mediation takes place by influx through that holy [element] into the representative in which were the people (no. 9419). Since forty signified what was completed, ² therefore Moses remained on Mount Sinai *forty days and forty nights*, not only on this occasion but also on another (Exod. xxxiv. 28 ; Deut. ix. 18, 25 ; x. 10). For the same reason also the sons of Israel wandered in the wilderness *forty years, until*, as it is said, *the whole of that generation was consumed* (Numb. xiv. 33, 34 ; xxxii. 13). On this account, likewise, the Ninevites were told by Jonah, that "the city would be overthrown *after forty days* (Jonah iii. 4). And therefore the Prophet was commanded to lie on the right side, and to bear the iniquity of the house of Judah *forty days* (Ezek. iv. 6). Therefore also it is said of Egypt, that for *forty years* it should be surrendered to a complete desolation, and after those years they should be gathered together from the peoples (Ezek. xxix. 11-13). And therefore it rained upon the earth, that it might be inundated with a flood, *forty days and forty nights* (Gen. vii. 4, 12, 17). From this it is evident why it was ordained that a wicked man should be smitten with *forty stripes* (Deut. xxv. 3) ; for forty stripes signified punishment to the full. Hence also it appears what is meant in the prophecy of Deborah and Barak, by a shield not being seen, nor a spear, in *the forty thousands of Israel* (Judges v. 8) ; in the forty thousands of Israel means in all. It is also evident from this, why the temple built by Solomon was *forty cubits in length* (1 Kings vi. 17) ; in like manner, the new Temple described in Ezekiel (chap. xli. 2) ; for by the temple in the highest sense, is signified the Lord ; in the internal sense, heaven and the Church ; and thus by forty what is completed in respect to representation. In like manner in other passages.

THE EARTHS IN THE STARRY HEAVEN ; WITH AN ACCOUNT OF THEIR INHABITANTS, SPIRITS, AND ANGELS.

9438. *Those who are in heaven are able to speak and converse with the angels and spirits, who are not only from the earths in this solar system, but also with those who are from the earths in the universe outside our system : and not only with the spirits and angels who are from thence, but also with those among the very inhabitants whose interiors have been opened, so that they are able to hear those who speak from heaven. The same is the case with a man to whom the Lord has granted to speak with spirits and angels, during his life in the world. For a man as to his interiors is a spirit and angel ; the body which he carries about in the world being of use to him only for functions in this natural or terrestrial sphere, which is the ultimate or last. But to no one* ²

it is granted to speak with angels and spirits as a spirit and angel, unless he is of such a quality that he can be consociated with them in respect to faith and love; neither can he be consociated unless his faith is directed to the Lord and unless his love is the love to the Lord; for by faith in Him, and thus by truths of doctrine, and by love to Him a man is conjoined [with the Lord], and when he has been conjoined with Him, he is safe against any assault of the evil spirits who are from hell. With others the interiors cannot be opened at all, for they are not in the Lord.

- 3 *This is the reason why there are so few at the present day, to whom it is granted to speak and converse with angels. A clear indication of this is, that it is scarcely believed at the present day that there are spirits and angels, and still less that they are with every person, and that through them a man has connexion with heaven, and through heaven with the Lord: and that it is believed still less that when a man dies as to the body, he lives a spirit, also in the human form as before.*

9439. *Because with most in the Church at the present day there is no faith in a life after death, and scarcely any concerning heaven, nor concerning the Lord that He is the God of heaven and earth, therefore the interiors belonging to my spirit have been opened by the Lord, so that while I am in the body, I might be together with the angels in heaven, and not only speak with them, but also see the stupendous things there, and to describe the same, lest possibly it might hereafter be said, Who has come to us from heaven, and told us of its existence, and of the things that are there? Still, I am aware that they who heretofore have denied at heart the existence of heaven and hell, and of a life after death, will also persist in confirming themselves against their existence, and in denying them; for it is easier to turn a raven white, than to effect a belief in those who have once in heart rejected it. But let those things, which have thus far been shown concerning heaven and hell, and the life after death, be for the benefit of those few who are in the faith. That the rest, however, may be brought to some kind of an acknowledgment, it was granted to me to relate such things as delight and stimulate the man who is desirous of acquiring knowledge: of this character are the things which are about to be related of the Earths in the universe.*

9440. *He who is not acquainted with the arcana of heaven, may think that it is impossible for a man to see earths which are so far distant, and to give an account of them from the experience of the senses. Yet let him know that the spaces and distances, and hence the progressions, which appear in the natural world, in their first cause and origin are changes of the state of the interiors, and that their appearance with the angels and spirits is according to these changes; and further, that through such changes angels and spirits can be translated from one place to another, and from one earth to another, even to earths which are at the end of the universe.*

The same also holds true with a man so far as his spirit is concerned, while his body still remains in its own place; such also has been the case with myself, since, by the Divine Mercy of the Lord, it has been granted to me to converse with spirits as a spirit, and at the same time with men as a man. That spaces and distances, and hence progressions in heaven, are appearances arising from changes in the state of the interiors, see no. 5605. That a man as to his spirit may be so translated, is inconceivable to the sensual man, because such a man is in space and in time, and he measures his progressions in accordance therewith.

9441. *That there is a plurality of worlds, may appear to every one from this consideration, that so many stars appear in the universe, and it is known to the learned world, that every star is like a sun in its own place, for it remains fixed as the sun of our earth does in its place; and that it is distance that causes it to appear in so small a form as a star, consequently that, like the sun of our system, it has planets revolving around it, which are earths. To what other purpose could so great a heaven with so many constellations be intended? For the end of the creation of the universe is man, that from man there may be an angelic heaven; but what would mankind, and hence an angelic heaven, from one single earth be for an Infinite Creator, for whom a thousand, yea, ten thousand earths would not suffice? By calculation it has been ascertained, that supposing there were in the universe one million earths, and on every earth three hundred million men, and two hundred generations within six thousand years, and that to every man there was allotted a space of three cubic clls, in this case the sum of men collectively would not occupy a space equal to a thousandth part of this earth, consequently not so much as the space occupied by one of the satellites of Jupiter or Saturn, which would be a space so diminutive in respect to the universe as to be scarcely discernible, for a satellite [of Jupiter or Saturn] is scarcely visible to the naked eye. And what would this be in regard to the Creator of the universe, for whom the whole universe, if it were filled up completely [with men], would be inadequate, for He is Infinite. In conversing on this subject with the angels, I was told by them, that they had a like idea concerning the paucity of the human race in respect to the infinity of the Creator, but that they did not think from spaces, but from states, and that according to their idea, supposing the number of earths to be as many myriads as could ever be conceived in thought, they would still be as nothing in respect to the Lord. Moreover, that the angelic heaven, of which the human race is the seminary, corresponds to all things which are with man, and that such a heaven could not be composed of angels from one earth, but only from innumerable earths.*

9442. *The earths in the starry heaven, however, shall be discussed now in what follows from experience itself; from*

this experience it will also be made clear, how the translations to these curths were effected as to my spirit, whilst my body remained in its own place.

EXODUS.

CHAPTER THE TWENTY-FIFTH.

THE DOCTRINE OF CHARITY AND FAITH.

9443. THE subject to be dealt with next is the remission of sins.

9444. The sins which are committed by a man are inrooted in his very life and constitute it; wherefore no one is freed from them, unless he receives a new life from the Lord, which is the result of regeneration.

9445. That from himself a man can neither do good nor think the truth, but only from the Lord, appears from John (iii. 27), "*A man cannot take anything except it be given him from heaven;*" "*He that abideth in Me and I in him, the same beareth much fruit, for apart from Me ye can do nothing*" (xv. 5). From this it is evident that no one can lead any one away from sins, and thus remit them, save the Lord alone.

9446. The Lord constantly flows in with man with the good of love, and the truths of faith, yet they are variously received, differently by one from what they are by another; by those who have been regenerated they are received favourably, but they are ill received by those who do not suffer themselves to be regenerated.

9447. They who have been regenerated are constantly kept by the Lord in the good of faith and of love, and they are then withheld from evils and falsities. They, on the other hand, who do not suffer themselves to be regenerated by the Lord, are also withheld from evil, and kept in good; for good and truth constantly flow in from the Lord with every man; but the infernal loves, in which they are, namely, the loves of self and of the world, are in the way, and they turn the influx of good into evil, and the influx of truth into falsity.

9448. From these things it is manifest what is meant by the remission of sins. Remission of sins means an ability of being kept by the Lord in the good of love and the truth of faith, and of being withheld from evils and falsities. But in such a case

shunning evil and falsity, and holding them in aversion, is meant by repentance. These things, however, are possible only with those who have received a new life from the Lord by regeneration; for these things belong to the new life.

9449. The signs that sins have been forgiven are as follow: A delight is perceived in the worship of God for the sake of God; in ministering to the neighbour for the sake of the neighbour, and thus in doing good for the sake of good, and in believing the truth for the sake of the truth; a disinclination is felt to reap merit by anything belonging to charity and faith; evils are shunned and held in aversion, as, for instance, enmities, hatreds, revenges, exhibitions of mercilessness, adulteries—in a word, all things which are opposed to God and opposed to the neighbour.

9450. But the signs that sins have not been forgiven, are as follows: God is worshipped not for the sake of God, and the neighbour is served not for the sake of the neighbour; good, consequently, is not done and the truth not spoken for the sake of good and truth, but for the sake of self and the world; there is an inclination felt to reap merit by one's actions; other persons are despised in comparison with one's self; a delight is perceived in evils, as in enmity, hatred, revenge, cruelty, and in adulteries; moreover, the holy things of the Church are despised, and denied at heart.

9451. Sins, when remitted, are supposed to be wiped away, and loosened, as filth is washed away by water; nevertheless they remain with a man; when they are said to be wiped away, it is said so from the appearance when a man is withheld from them.

9452. The Lord regenerates man out of Divine Mercy, and this takes place from his infancy to the last period of his life in the world, and afterwards to eternity. Out of Divine Mercy the Lord thus leads a man away from evils and falsities, and leads him to the truths of faith and the goods of love, and then keeps him in those principles; and afterwards out of Divine Mercy He raises him to Himself into heaven, and makes him blessed. These are the things which are meant by the remission of sins out of Mercy. They who believe that sins are forgiven in any other way are much deceived; for it would be a mark of mercilessness to see a large number of men in the hells, and not to save them, if it could be done in any other way; when yet the Lord is Mercy itself, and does not wish the death of any one, but wishes that he may live.

9453. Those, consequently, who do not suffer themselves to be regenerated, and thus to be withheld from evils and falsities, remove and reject from themselves these mercies of the Lord. Wherefore the fault, in their not being able to be saved, is theirs.

9454. These are the things that are meant in John (i. 12, 13), "*As many as received Him, to them gave He power to be the sons of God, to them that believed in His name, who were born not of bloods, nor of the will of the flesh, nor of the will of man, but of God.*" Of bloods denotes those who are opposed to the goods of faith and charity; of the will of the flesh, those who are in the evils which spring from the loves of self and of the world; of the will of man, those who are in the falsities flowing from these evils; being born of God, means being regenerated. That no one can come into heaven unless he is regenerated, is stated in John (iii. 3, 5), "*Verily, verily, I say unto thee, Unless a man be born again, he cannot see the kingdom of God. Verily, verily, I say unto thee, Unless a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*" Being born of water denotes through the truth of faith; and being born of the Spirit denotes through the good of love. From this then it may appear, who they are whose sins are forgiven, and who they are whose sins are not forgiven.

CHAPTER XXV.

1. AND JEHOVAH spake to Moses, saying,
2. Speak to the sons of Israel, and let them take for Me an offering; of every man whom his heart moves willingly, ye shall take for Me an offering.
3. And this is the offering which ye shall take of them; gold, and silver, and brass,
4. And bluish purple, and crimson, and scarlet double-dyed, and byssus linen, and wool of the she-goats,
5. And skins of red rams, and skins of badgers, and shittim wood,
6. Oil for the light, spices for the oil of anointing, and for the incense of spices,
7. Onyx-stones, and stones of fillings for the ephod and the breastplate.
8. And they shall make Me a sanctuary, that I may dwell in the midst of them.
9. According to all that I shew thee, the pattern of the dwelling, and the pattern of all the vessels thereof, and so shall ye make it.
10. And they shall make an ark of shittim-wood, two cubits and a half the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.
11. Thou shalt overlay it with pure gold, from within and from without thou shalt overlay it; and thou shalt make upon it a crown of gold round about.

12. And thou shalt cast for it four rings of gold, and shalt put them upon the four corners thereof; and two rings on the one side of it, and two rings on the other side of it.

13. And thou shalt make staves of shittim-wood, and shalt overlay them with gold.

14. And thou shalt bring the staves into the rings on the sides of the ark, to bear the ark in them.

15. In the rings of the ark shall be the staves; they shall not be removed from it.

16. And thou shalt put into the ark, the Testimony, which I will give to thee.

17. And thou shalt make a mercy-seat of pure gold, two cubits and a half the length thereof, and a cubit and a half the breadth thereof.

18. And thou shalt make two cherubim, of solid gold thou shalt make them, at the two ends of the mercy-seat.

19. And make one cherub at the one end, and one cherub at the other end; at the mercy-seat shall ye make cherubim on its two ends.

20. And the cherubim shall spread out their wings upwards, with their wings covering above the mercy-seat, and their faces of a man towards his brother, towards the mercy-seat shall the faces of the cherubim be.

21. And thou shalt put the mercy-seat above upon the ark, and unto the ark thou shalt put the Testimony that I shall give thee.

22. And there I will meet with thee, and I will speak with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the Testimony, all that I command thee unto the sons of Israel.

23. And thou shalt make a table of shittim-wood, two cubits the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24. And thou shalt overlay it with pure gold, and thou shalt make for it a crown of gold round about.

25. And thou shalt make for it a border of an handbreadth round about; and thou shalt make a crown of gold for the border thereof round about.

26. And thou shalt make for it four rings of gold, and thou shalt put the rings upon the four corners which are on the four feet thereof.

27. Close to the border shall the rings be for houses to the staves to bear the table.

28. And thou shalt make the staves of shittim-wood, and shalt overlay them with gold, and the table shall be borne by them.

29. And thou shalt make the dishes thereof, and the bowls thereof, and the small plates thereof, and the cups thereof,

with which it shall be covered, of pure gold thou shalt make them.

30. And thou shalt put upon the table the bread of faces, to My faces continually.

31. And thou shalt make a candlestick of pure gold: the candlestick shall be made solid, its shaft and its branch, its bowls, its pomegranates, and its flowers, shall be from it.

32. And six branches shall be going out from the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof.

33. Three almond-shaped bowls in one branch, a pomegranate and a flower, and three almond-shaped bowls in one branch, a pomegranate and a flower, so for the six branches going out from the candlestick.

34. And in the candlestick four almond-shaped bowls, its pomegranates and its flowers.

35. And a pomegranate under the two branches of the same, and a pomegranate under the two branches of the same, and a pomegranate under the two branches of the same, for the six branches going out from the candlestick.

36. Their pomegranates and their branches, shall be from the same; all of it, one solid thing of pure gold.

37. And thou shalt make the lamps thereof seven; it shall cause its lamps to go up, to give light over against the faces thereof.

38. And its tongs, and its snuff-dishes, shall be of pure gold;

39. Of a talent of pure gold shall it be made with all those vessels.

40. And see and make them after the pattern of those things which thou wast made to see in the mountain.

THE CONTENTS.

9455. IN this chapter are described offerings for the tent, for the tables in it, and also for the garments of Aaron; further, the construction of the ark, of the table for the loaves, and of the candlestick, by which were represented the heavens where the Lord is, and all the celestial and spiritual things which are there from the Lord. By the dwelling was represented heaven itself, by the ark the inmost heaven in it, by the Testimony, that is, the Law in the ark, the Lord; by the loaves of the bread of faces upon the table and by the candlestick the celestial things, and by the garments of Aaron the spiritual things, which are from the Lord, in the heavens.

THE INTERNAL SENSE.

9456. Verses 1, 2. *AND Jehovah spake to Moses, saying, Speak to the sons of Israel, and let them take for Me an offering; of every man, whom his heart moves willingly, ye shall take for Me an offering.*

And Jehovah spake to Moses, saying, signifies instruction concerning the holy things of heaven which were to be represented; *Speak to the sons of Israel*, signifies the representative Church; *let them receive for Me an offering*, signifies the interior things of worship which were to be represented, and which are the things that were required; *of every man whom his heart moves willingly*, signifies that all things should be from love, and thus from freedom; *ye shall take for Me an offering*, signifies the things that are required for worship.

9457. *And Jehovah spake to Moses, saying*: that this signifies instruction concerning the holy things of heaven which were to be represented, appears from the things that follow; for the things which Jehovah spake to Moses signify the holy things of heaven, which were to be represented. For among the Israelitish people there was instituted a Church in which there were to be presented representatively in an external form the celestial things which pertain to the good of love, and the spiritual things which pertain to the good and the truth of faith, such as they are in heaven, and such as they ought to be in the Church. From this it appears manifestly, that by Jehovah speaking, is signified instruction concerning the holy things of heaven which were to be represented. Since the things that follow are representative of the celestial and spiritual things which are in the heavens from the Lord, we shall, therefore, state here what a representative Church is, and what is its purpose. There are three heavens, the inmost ² or third, the middle or second, and the ultimate or first. In the inmost heaven prevails the good of the love to the Lord, in the middle heaven the good of charity towards the neighbour, and in the ultimate there are represented those things which are thought, said, and have an existence in the middle and inmost heavens. The representatives which are in that heaven are numberless, as, for instance, paradises, gardens, forests, fields, pastures; also towns, palaces, houses; and further, flocks and herds, also animals, and birds of many kinds, besides innumerable other things. These things appear there before the eyes of the angelic spirits, more clearly than similar things appear on earth in the light of mid-day, and what is wonderful, it is noticed also what these things signify. Such ³ things appeared also to the prophets, when their interior sight, which is the sight of the spirit, was opened; for instance,

horses to Zechariah (chap. vi. 1-8); animals which were cherubim, and afterwards the new Temple, with all the things belonging to it, to Ezekiel (chaps. i., ix., x., xl.-xlviii.); a candlestick, thrones, animals which were also cherubim, horses, the New Jerusalem, and many other things, to John, which things are described in the Revelation; in like manner horses and chariots of fire to the lad of Elisha (2 Kings vi. 17). Things like these appear constantly in heaven before the eyes of the spirits and angels, and they are natural forms, in which the internal things of heaven terminate, and in which they portray themselves, and thereby render themselves visible before the very
 4 eyes. These things are representations. A Church, therefore, is representative, when the holy internal things which belong to love and to faith from the Lord and to faith to the Lord, are presented by visible forms in the world; as in this chapter and in the following, by the ark, the mercy-seat, the cherubim, the tables there, the candlestick, and by the other things of the tabernacle. For this tabernacle was constructed so as to represent the three heavens, and all the things which are therein: and the ark, in which was the testimony, so as to represent the inmost heaven, and the Lord Himself in it; wherefore its form was shown to Moses in the mount, Jehovah then saying, "*That they should make for Him a sanctuary, and He would dwell in the midst of them*" (ver. 8). Every one who enjoys in some measure the faculty of thinking interiorly, may perceive that Jehovah could not dwell in a tent, but that He does dwell in heaven; and that this tent could not be called a sanctuary, unless it referred to heaven, and to the celestial and spiritual things which are in heaven. Let every one consider with himself, what dwelling in a small habitation made of wood, overspread with gold, and surrounded with curtains, would have been for Jehovah, the Creator of heaven and earth, unless heaven and the things of heaven had been represented
 5 there in form. For the things that are represented in form, appear indeed in a like form in the ultimate or first heaven, before the spirits who are there, but in the higher heavens are perceived the internal things which are represented. These things, as already said, are the celestial things which belong to love to the Lord, and the spiritual things which belong to faith in the Lord. Of this character were the things which filled heaven, when Moses and the people were in a holy External, and adored it [that tent] as the habitation of Jehovah Himself. From this it is made plain what a representative is, and also that heaven, and thus the Lord, through the same, was present with
 6 man. On this account, after the Ancient Church had ceased, there was instituted amongst the Israelitish people a representative Church, in order that through such things there might be a conjunction of heaven, and thus of the Lord, with the

human race; for without a conjunction of the Lord through heaven the man would perish, because from that conjunction he has his life. These representatives, however, were only external means of conjunction, and with them the Lord conjoined heaven in a miraculous manner (no. 4311). But when conjunction through these things also perished, then the Lord came into the world, and laid open the very internal things that were represented, which things are those that belong to love and faith in Him. These internal things now conjoin; but the only medium of conjunction at the present day is still the Word; because it has been so written, that each and all things therein correspond, and, therefore, represent and signify the Divine things which are in the heavens.

9458. *Speak to the sons of Israel*: that this signifies the representative Church, appears from the representation of the sons of Israel, as denoting the Church, specifically the spiritual Church (concerning which see nos. 8805, 9340); but in the present case, the representative Church, because such things are treated of as representing the holy things of the Church and of heaven, namely, the ark, the mercy-seat, the cherubim, the table upon which were the loaves of the bread of faces, the candlestick, and in the succeeding pages the tabernacle, the garments of Aaron, the altar and the sacrifices, which were all representatives. The spiritual Church, however, is signified by the sons of Israel, because they represented it. Yet that no representative Church, but only the representative of a Church, could be instituted among that people, see nos. 4281, 4288, 4311, 4444, 4500, 6304, 7048, 9320.

9459. *Let them take for Me an offering*: that this signifies the interior things of worship which were to be represented, and which are the things that were required, appears from the signification of an offering, as denoting the things that were required for worship, in the present case the interior things that were to be represented; for such things are signified by the things that were collected for the tent, for the tables, and for the candlestick, and also for the garments of Aaron, which things were gold, silver, brass, bluish purple, crimson, scarlet double dyed, byssus linen, the wool of she-goats, and several other things; as appears from their signification which is treated of in what follows.

9460. *Of every man whom his heart moves willingly*: that hereby is signified that all things should be from love, and thus from freedom, appears from the signification of "whom his heart moves willingly," as denoting from freedom. That it denotes from love is on this ground, that all freedom belongs to love, for what a man does from love, he does from freedom. That the heart denotes what belongs to love because what belongs to the will, see nos. 7542, 8910, 9050, 9113,

9300; and that all freedom belongs to love or to the affection, see nos. 2870-2893, 3158, 9096; that worship, therefore, ought to be from freedom, see nos. 1947, 2880, 2881, 7349.

9461. *Ye shall take for Me an offering*: that this signifies the things required for worship, appears from the signification of an offering, as denoting the interior things of worship which were to be represented, and which are the things required, see above, no. 9459.

9462. Verses 3-7. *And this is the offering which ye shall take of them; gold, and silver, and brass; and bluish purple, and crimson, and scarlet double-dyed, and byssus linen, and wool of the she-goats, and skins of red rams, and skins of badgers, and shittim-wood, oil for the light, spices for the oil of anointing, and for the incense of spices, onyx-stones, and stones of fillings for the ephod and the breastplate.*

And this is the offering which ye shall take of them, signifies that these things shall by all means be required; *gold and silver*, signifies good and truth in general; *and brass*, signifies external good; *and bluish purple*, signifies the celestial love of truth; *and crimson*, signifies the celestial love of good; *and scarlet double-dyed*, signifies mutual love; *and byssus linen*, signifies the truth from this; *and wool of the she-goats*, signifies good from this; *and skins of red rams, and skins of badgers*, signifies external truths and goods, by which they are held together; *and shittim-wood*, signifies the goods of merit which are from the Lord, and thus which are the Lord's alone; *oil for the light*, signifies the internal good which is in mutual love and charity; *spices for the oil of anointing*, signifies the internal truths which belong to the good of dedication; *and for the incense of spices*, signifies for grateful perception; *onyx-stones and stones of fillings*, signify spiritual truths and goods in general; *for the ephod and the breastplate*, signifies which should be for a covering for external and internal celestial things.

9463. *And this is the offering which ye shall take of them*: that hereby is signified that these things shall by all means be required, appears from the signification of an offering, as denoting the things required, as above, nos. 9459, 9461. Why this denotes that these things shall by all means be, is on this ground that it is here said a third time, and that repetition implies necessity.

9464. *Gold and silver*: that this signifies internal good and truth in general, appears from the signification of gold, as denoting good, and of silver, as denoting truth, see nos. 113, 1551, 1552, 2954, 5658, 6112, 6914, 6917, 8932; their denoting internal good and truth is for this reason, that brass, which follows, signifies external good.

9465. *And brass*: that this signifies external good, appears from the signification of brass, as denoting natural good, or what is the same thing, external good, concerning which see

nos. 425, 1551. External good is the good of the external or natural man, but internal good the good of the internal or spiritual man.

9466. *And bluish purple* (hyacinthinum): that this signifies the celestial love of truth, appears from the signification of bluish purple, as denoting the celestial love of truth. That bluish purple has this signification is on account of its being of a celestial colour, and because by that colour there is signified truth from a celestial origin, which is the truth flowing from the good of the love to the Lord. This good prevails in the inmost heaven, and in the middle or second heaven it presents a crimson and a bluish purple colour; good itself presents a crimson, and the truth which flows from it a bluish purple colour. For in the other life, and in heaven itself, there appear most beautiful colours, and they all derive their origin from good and truth. For the sphere of the affections of good and truth presents itself before the eyes of the angels and spirits in a sensible form, even by colours, and special things are presented by objects variously coloured; before the nostrils also they present themselves by odours. For every celestial thing belonging to good, and every spiritual thing which belongs to truth, is represented in the lower heavens by such things as appear in nature, and thus they are represented before the very external senses of the spirits and angels who are there. The fact of the spheres of the affection of good and truth being made visible through colours is on this ground that colours are modifications of heavenly light, and thus of intelligence and wisdom, see nos. 4530, 4677, 4742, 4922. This then is the reason why among the things collected for the tabernacle and for the garments of Aaron, there was bluish purple, crimson, scarlet double-dyed, the skins of red rams; for by the tabernacle there was represented the heaven of the Lord, and by the things of which it was constructed and woven together, there were represented the celestial and spiritual things, which belong to good and truth; in like manner by the garments of Aaron (no. 9458). This is the reason why the veil, within which was the ark of the Testimony, was woven of bluish purple, of crimson, of scarlet double-dyed, and of byssus linen (Exod. xxvi. 31); in like manner the covering for the door of the tent (verse 36 of the same chapter); and likewise the covering of the gate of the court (Exod. xxvii. 16); and further, that the loops upon the edge of the curtain were of bluish purple (Exod. xxvi. 4). On this ground also it was, that the ephod was of gold, bluish purple, crimson, scarlet double-dyed, and byssus linen, all interwoven; and likewise the breastplate of judgment (Exod. xxviii. 6, 15). By bluish purple is signified the celestial love of truth, and by garments of bluish purple the knowledges of truth derived from that love, in Ezekiel (xxvii. 7, 24), "Byssus linen of broidered work from Egypt was thy

spreading forth, that it might be to thee for a sign: *bluish purple and crimson* from the islands of Elisha were thy covering. Thy traffickers with perfections, with *bales of bluish purple of broidered work*, and with treasures of costly garments;" Tyre is here treated of, by which are signified the knowledges of truth and good (no. 1201); science and intelligence therefrom are described by broidered work from Egypt, and by bluish purple and crimson from the islands of Elisha; broidered work from Egypt denotes the scientific of truth; bluish purple and crimson from the islands of Elisha means the intelligence of truth and

4 good. Again, Ezekiel (xxiii. 1-7), "Two women, the daughters of one mother, in their youth committed whoredoms in Egypt, Ohola and Oholiba. Ohola committed whoredom under me, and doted on the Assyrians her neighbours, clothed with *bluish purple*; governors and rulers, horsemen riding upon horses;" Ohola stands for Samaria, and Oholiba for Jerusalem; Samaria means here the spiritual Church perverted; committing whoredoms in Egypt, falsifying truths by scientifics; doting on the Assyrians, her neighbours, means loving reasonings from these things; being clothed with bluish purple denotes appearances of the truth derived from good, because derived from the literal

5 sense of the Word perversely explained. In like manner in Jeremiah (x. 9), "Silver beaten thin is brought from Tarshish, and gold from Uphaz, the work of the artificer, and of the hands of the founder, *bluish purple and crimson is their garment*, the work of the wise all of it;" the idols of the house of Israel are here treated of, by which are signified false doctrinals confirmed from the external sense of the Word wrongly explained (no. 9430); the work of the artificer, and of the hands of the founder, also the work of the wise, all of it, signifies that it was from self-intelligence; silver from Tarshish, and gold from Uphaz, means truth and good which appear so in the outward form, because from the Word; in like manner bluish purple and

6 crimson which was their garment. And in the Revelation (ix. 17, 18), "I saw horses in the vision, and them that sat on them, having breastplates fiery and of *bluish purple*, and of brimstone. By these was slain a third part of men;" horses, and they that sat on them, denote here an inverted and perverted understanding of the truth; breastplates, fiery, of bluish purple, and of brimstone, denote the defence of the falsities, which flow from the evils of devilish loves; in the present case, therefore, fire stands for the infernal love of evil, and bluish purple for the infernal love of falsity, thus in an opposite sense; for most expressions in the Word have also an opposite sense.

9467. *And crimson*: that this signifies the celestial love of good, appears from the signification of crimson, as denoting the celestial love of good. This love is signified by crimson, because the red colour signifies the good of celestial love; for

there are two fundamental colours, from which the rest are derived, namely, the red colour and the white colour. The red colour signifies the good pertaining to love, and the white colour the truth which pertains to faith. The red colour signifies the good which pertains to love, on this ground that it originates from fire, and fire denotes the good of love; the white colour, however, signifies the truth pertaining to faith, on account of its originating from light—but light denotes the truth of faith; that fire signifies the good of love, see nos. 5215, 6314, 6832, 6834, 6849, 7324, 9434; and that by light is meant the truth of faith, see nos. 2776, 3195, 3636, 3643, 3993, 4302, 4413, 4415, 5400, 8644, 8707, 8861, 9399, 9407; that red denotes the good of love, see no. 3300; and that white denotes the truth of faith, nos. 3993, 4007, 5319. From this ² appears manifestly what is the signification of the remaining colours; for in the proportion to what they derive from red, they signify the good which belongs to love; and in the proportion to what they derive from white, they signify the truth which pertains to faith; for all the colours which appear in heaven, are modifications of heavenly light and flame, upon these two planes. For heavenly light is real, and in itself it is the Divine Truth which proceeds from the Divine Good of the Lord; wherefore the modifications of that light and flame are variegations of truth and good, and thus variegations of intelligence and wisdom. From these things it may appear on what ³ ground it is, that the veils and curtains of the tent, and also the garments of Aaron, were to be woven of bluish purple, of crimson, of scarlet double-dyed, and of byssus linen (Exod. xxv. 4; xxvi. 31, 36; xxvii. 16; xxviii. 6, 15); namely, that by these things there might be represented the celestial things belonging to good, and the spiritual things which belong to truth, and which will be treated of in what follows. Good, ⁴ from a celestial origin, is also signified by crimson, in Ezekiel (xxvii. 7), “Byssus linen of brodered work from Egypt was thy spreading forth, *bluish purple and crimson* from the islands of Elisha was thy covering;” where Tyre is treated of, by which are signified the knowledges of truth and good; bluish purple and crimson for a covering means the knowledges of truth and good from a celestial origin. The signification of ⁵ crimson and byssus linen is similar, in Luke (xvi. 19), “There was a certain rich man, who was *clothed in crimson and fine linen*, and fared sumptuously every day;” by the rich man is understood here, in the internal sense, the Jewish nation, and the Church among them, which was called rich from the knowledges of good and truth, derived from the Word, which were among them; garments of crimson and fine linen denote these knowledges, garments of crimson, the knowledges of good, and those of fine linen, the knowledges of truth, both from a

celestial origin, because derived from the Divine. The like also is signified by crimson in the Revelation (xvii. 3, 4), "The woman *sitting on a scarlet-coloured beast*, was arrayed in *crimson and scarlet*;" Babylon is here treated, which signifies the Church in which the holy things of the Word are applied to profane uses, that is, to such as aim at dominion in heaven and on earth; thus at a dominion which springs from the infernal love of self and the world.

9468. *And scarlet double-dyed*: that this signifies mutual love, appears from the signification of scarlet and of double-dyed, as denoting celestial truth, which is the same as the good of mutual love. There are two Kingdoms, into which the angelic heaven is distinguished, the celestial Kingdom and the spiritual Kingdom; in each there is an internal and an external. The internal in the celestial Kingdom is the good of the love to the Lord, and the external is the good of mutual love; this latter good is what is signified by scarlet double-dyed; by scarlet, the good itself, and by double-dyed, its truth. But in the spiritual Kingdom the internal is the good of charity towards the neighbour, and the external, the good of obedience flowing from faith. That scarlet double-dyed signifies the good of mutual love and its truth, is in consequence of its appearance in the other life; for when the sphere of that good and truth is exhibited visibly in the lowest heaven, it appears of a scarlet colour; for what flows down from the celestial heaven, and appears below, derives its colour from a flamy [essence], and below becomes scarlet from the shining whiteness of the light of the middle heaven, through which it passes. Hence it is that *double-dyed scarlet* was employed with other colours, in the curtains of the dwelling (Exod. xxvi. 1); in the veil before the ark (Exod. xxvi. 31); in the covering for the door of the tent (Exod. xxvi. 36); in the covering at the gate of the court (Exod. xxvii. 16); in the ephod (Exod. xxviii. 6); in the belt (Exod. xxviii. 8); in the breastplate of judgment (Exod. xxviii. 15); and in the borders
 2 of the robe of the ephod (Exod. xxviii. 33). That scarlet double-dyed signifies the good of mutual love, which is the external good of the celestial Kingdom or Church, is evident from this, that a cloth of scarlet double-dyed was to be spread "over the table on which were the loaves of the bread of faces, and that it was to be covered next with a covering of badgers' skins" (Numb. iv. 8). For the inmost things which belong to the celestial Kingdom or Church, were signified by those things which were on the table, especially by the loaves of bread; but the exterior things by the things which covered. On this ground also it is, that the things which were to be collected, are enumerated in such an order, namely, the inmost things first, which were bluish purple and crimson, the more

outward things in the second place, which were scarlet double-dyed, byssus linen, and the wool of the she-goats; and, lastly, the outermost things, which were the skins of red rams, and the skins of badgers. The same order prevails throughout in what follows. Because by scarlet double-dyed there is signified 3 external celestial good and its truth, therefore the Word, as to its external sense, and the doctrinal derived from it, is expressed by this colour on this ground, that the Word is the Divine Truth which proceeds from the Divine Good of the Lord, which appears as a flaming light in the inmost heaven, and as a shining white light in the middle heaven. The Word, and the doctrinal derived from the Word, are expressed in this manner in 2 Samuel (i. 17, 18, 24), "David lamented a lamentation over Saul and over Jonathan, and he made an inscription, To teach the sons of Judah the bow. Ye daughters of Israel, weep over Saul, *who clothed you in double-dyed* with delights, who put an ornament of gold upon your garment;" clothing in double-dyed means here instruction in the truths 4 which belong to the good of mutual love, and hence in truths from a celestial origin. The subject treated of in that prophecy is the doctrine of faith separated from the doctrine of love and charity, namely, that by this doctrine when separated truths are extinguished, but that they are restored by the latter, that is, by the doctrine of love and charity; for by the Philistines, by whom Saul and Jonathan were slain, are signified they who are in the doctrine of faith, which has been separated from the doctrine of love and charity, see nos. 3412, 3413, 8093, 8096, 8099, 8313; and by teaching the sons of Judah the bow, is signified instructing in the truths of doctrine those who are in the good of love and of charity. That the sons of Judah denote those who are in the good of love, see nos. 3654, 3881, 5583, 5603, 5782, 5794, 5833, 6363; and that a bow denotes the doctrine of truth, nos. 2686, 2709. And in Jeremiah (iv. 5 30), "Thou, therefore, that hast been laid waste, what wilt thou do? *if thou clothest thyself in double-dyed*, if thou deckest thyself with an ornament of gold, in vain dost thou render thyself fair;" the subject here treated of is concerning the Church that has been laid waste; clothing herself in double-dyed, and decking herself with an ornament of gold, denotes teaching the truths of doctrine from a celestial origin, and the goods of life, consequently truths and goods from the Word. In like manner, in Jeremiah (Lam. iv. 5), "They that did eat delicacies are desolate in the streets; *they that were brought up in scarlet* have embraced a dunghill;" being brought up in scarlet means being instructed from infancy in the good of mutual love, from the Word. Since the things which belong to the Word in the 6 external sense, for the reason stated above, appear in heaven in a scarlet colour, therefore they who apply the external sense

of the Word for the confirmation of the falsities which are derived from the evils of the love of self and of the world, and hence for the confirmation of those things which are opposed to the truths and goods of the love to the Lord and of mutual love, are said to be clothed in crimson and scarlet; for the outward things, being derived from the Word, appear so, but the inward things are profane. Such things are signified by scarlet in John (Rev. xvii. 3, 4), "I saw a woman sitting on a *scarlet-coloured beast*, full of names of blasphemy, she was clothed in *crimson and scarlet*;" where Babylon is treated of, by which is meant a religion which profanes the holy things of the Word by applying them to the falsities which favour those devilish loves, namely, the loves of self and of the world; and thus for the purpose of ruling in the heavens and on earth. Again, in John (Rev. xviii. 16), "The great city, which was arrayed in *byssus linen, and crimson and scarlet*, gilded with gold, and precious stones and pearls;" therefore also among the merchandise of Babylon are recounted "*byssus linen, crimson, and scarlet*" (Rev. xviii. 12). Since the external of the Word appears in heaven of a scarlet colour, and since there is an influx out of heaven into man's memory, in which the things derived from the Word appear of such a colour, therefore scarlet was employed in the remembrance of things, as in Moses (Numb. xv. 38, 39), "The sons of Israel shall make them a tassel upon the skirts of their garments, and shall put upon the tassel of the skirt a scarlet thread, that by it they may remember all the precepts of Jehovah, and do them." For the same reason also it was customary in ancient time, so long as significatives were in use, to tie a scarlet thread for a remembrance or for recollecting a thing, as is written of Perez the son of Tamar, upon whose hand the midwife tied a double-dyed [thread] (Gen. xxxviii. 28, 30); and of the harlot Rahab, who tied a scarlet thread in the window, that the spies might remember their promise (Josh. ii. 18, 21).

Since a man can be led away from evils and falsities only through the truths and goods, which are with him from the Word, therefore in the cleansing of leprosy, there were applied the wood of the cedar, scarlet and hyssop (Levit. xiv. 4-7, 49-52); for leprosy denotes truth profaned, and thus falsified, (no. 6963); and being cleansed from such profanation and falsification means being led by the truths and goods which are from the Word. Scarlet was applied in like manner in the waters of separation and expiation [made] from a red heifer (Numb. xix. 6); the waters of separation and of expiation also signified purification and a leading away from evils and falsities by the truths and goods derived from the Word. As most expressions have an opposite sense, so also is the case with double-dyed and scarlet: in this opposite sense they signify the falsities and evils, which are opposed to the above truths

and goods; as in Isaiah (i. 18), "If your sins be as *things double-dyed*, they shall be as white as snow; if they be red as *scarlet*, they shall be as wool;" the case herein is as with the red colour, with blood, with flame, and with fire, which in the genuine sense signify the goods of love and of faith, but in the opposite sense the evils that are opposed thereto.

9469. *And byssus linen*: that this signifies truth from this, namely, from the good which is from a celestial origin, appears from the signification of linen, as denoting truth, see no. 7601; and of byssus linen, as denoting truth from the Divine (no. 5319); both kinds of truth in the natural man. On account of its whiteness and softness it is that byssus linen denotes truth from a celestial origin.

9470. *And wool of the she-goats*: that this signifies good from this, namely, from the good of mutual love, appears from the signification of a she-goat, as denoting the good of innocence in the external or natural man (nos. 3519, 7840); and from the signification of wool, as denoting the truth of that good; but since good is signified here, and not truth, therefore, in the original tongue, she-goats alone, and not the wool of the she-goats, is said; as also elsewhere, for instance in the following in Exodus (xxxv. 25, 26), "All the women that were wise brought what they had spun, bluish purple, crimson, scarlet double-dyed, byssus linen; and they, whose heart stirred them up, *spun she-goats*;" where spinning she-goats, means that which was woven from the wool of she-goats. That wool, however, denotes ² truth from a celestial origin, which in itself is good, appears from those passages in the Word where it is named, as in Hosea (ii. 5, 9), "She said, I will go after my lovers, that give me my bread and my waters, *my wool and my linen*; therefore will I return, and take in its time my corn, and will pluck away *my wool and my linen*;" the perverted Church is here treated of, which is meant here by the mother; the lovers, with whom she is said to have committed whoredom, signify those who pervert goods and truths; bread and waters denote the goods of love and the truths of faith which are internal; wool and linen, those that are external. And in Daniel (vii. 9), "I beheld till ³ the thrones were cast down, and the Ancient of Days did sit; His garment was as white snow, and *the hair of His head like pure wool*" (vii. 9); where the laying waste of the Church as to every truth of faith, and its restoration by the Lord are treated of; a total laying waste is signified by the thrones being cast down; the Ancient of Days signifies the Lord as to celestial good, such as He was in the Most Ancient Church, which was a celestial Church, and which in the Word is called Ancient; His external or outward truth is signified by the garment which was as white snow, and His external good, by the hair of the head, which was as pure wool. Also in John

(Rev. i. 13, 14), "In the midst of the seven candlesticks there was one like the Son of Man. *His head and hairs were white as white wool*, like snow." Such truth as on account of its being the form of celestial good in itself is good, is also signified by wool, in Ezekiel (xxvii. 18), "Damascus was thy merchant in wine of Helbon and *wool of Zachar*." And in Isaiah (i. 18), "If your sins be as things double-dyed, they shall be white as snow; if they be red as scarlet, *they shall be as wool*."

5 Since by the garments of Aaron there were represented such things as belong to the Lord's spiritual kingdom, and therefore the spiritual things which belong to truth, therefore his garments of holiness were of linen, and not of wool; for linen denotes spiritual truth, but wool celestial truth which respectively is good. On this account it is said in Ezekiel (xlv. 15, 17, 18), "The priests, the Levites, the sons of Zadok, when they shall enter in at the gates of the inner court, *they shall put on garments of linen, and no wool shall come upon them*. *Linen tires* shall be upon their heads; *breeches of linen* shall be upon their loins." That the garments of Aaron also were not of wool but of linen, is manifest from Leviticus (chap. xvi. 4, 32).

6 From these things it may appear, that linen signifies spiritual truth which is the truth of the good of faith, but wool celestial truth, which is the truth of the good of love; and since they who are in the latter truth cannot be in the former, for they differ as the light of the sun and the light of the stars, therefore it was ordered that no *garment* should be worn *of mingled stuff, wool and linen together* (Deut. xxii. 11). That such a distinction exists between the celestial and the spiritual, and that the two are not together in any one subject, see what was cited above, no. 9277.

9471. *And skins of red rams, and skins of badgers*: that this signifies the external truths and goods by which they are held together, appears from the signification of skins as denoting external things, see no. 3540; and from the signification of rams as denoting the spiritual things which belong to truth, see nos. 2830, 4170; and from the signification of red as denoting good, concerning which see no. 3300; wherefore the skins of red rams signify the external truths which are from good. It appears further from the signification of badgers as denoting goods; that badgers have this signification, is evident from this consideration, that where truth is treated of, in the Word, good also is treated of, on account of the heavenly marriage of truth and good (nos. 9263, 9314). Now, since the skins of red rams signify the external truths which are from good, the skins of badgers signify those goods themselves. Their denoting the truths and goods by which they are held together is, on this ground that all external things hold together internal things, which appears also here from the use of those skins, in that they served for coverings, the skins of

badgers for coverings over things more holy than the skins of rams (Exod. xxvi. 14; Numb. iv. 6, 8, 10-12, 14).

9472. *And shittim-wood*: that this signifies the goods of merit which are from the Lord, and thus which are the Lord's alone, appears from the signification of woods, as denoting the good of merit, concerning which see nos. 1110, 2784, 2812, 4943, 8740. The good of merit is the good which proceeds from the Lord's Divine Human, and which is Christian good, that is, spiritual good with man. This is the good through which a man is saved; for the good which proceeds from any other source is not good, because the Divine is not in it, hence neither heaven, nor, consequently, salvation is in it. Shittim-wood was the wood of the most highly distinguished cedar, and by the cedar there is signified the Spiritual of the Church; that shittim-wood was a species of cedar, appears from Isaiah (xli. 19), "*I will place in the wilderness the cedar of Shittah, and the myrtle, and the wood of the olive-tree;*" where the cedar of Shittah denotes spiritual good, and the wood of the olive-tree celestial good. Since the good of merit which belongs to the Lord alone, is the only good which prevails in heaven, and which constitutes heaven, therefore that same wood was the only wood which was used in the construction of the tabernacle, by which heaven was represented; namely, for the *ark* itself, in which was the Testimony; for *its staves*; for the *table* on which were the loaves of the bread of faces, and for its staves; for the *poles* of the dwelling; for the *staves* and the *pillars* of the covering; as well as for the *altar* and its staves; as appears from vers. 10, 13, 23, 28 of the present chapter; and from the following chapters (xxvi. 15, 26, 37; xxvii. 1, 6).

9473. *Oil for the light*: that this signifies the internal good which is in mutual love and in charity, appears from the signification of oil, as denoting the good of love, concerning which see nos. 886, 4582, 4638; and from the signification of a light (*luminare*), as denoting mutual love and charity. Flame, by which mutual love is signified, is the cause why a light or luminary signifies that love; and heat and the light from it is the cause why it denotes charity; for spiritual heat is the good of charity, and spiritual light the truth of faith. It shall now be stated in a few words what is meant by the internal good which is in mutual love, and in charity. Nothing exists from itself, but from a thing prior to itself; such is the case also with truth and good. That from which another exists is the internal, and that which exists is the external of the same. Each and all things which exist are related like cause and effect. No effect can exist apart from its efficient cause; the efficient cause is the internal of the effect, and the effect is its external; and they are related like effort and motion. No motion can exist apart from an effort, insomuch that, when the

effort ceases, the motion ceases, wherefore effort, that is, the moving force, is the internal of motion. The case is the same with the living effort which is will, and the living motion which is action; no action can exist apart from the will, insomuch that when the will ceases, action ceases; wherefore the will is the internal of action. From this it is evident, that in each and all things there must be an internal, in order that they may exist, and that afterwards they may subsist; and further that without any internal they are not anything. So also it is with the good which belongs to love; unless there is in it an internal good, it is not good; the internal good in the good of faith is the good of charity, which is spiritual good; but the internal good in the good of charity is the good of mutual love, which is external celestial good; but the internal good in the good of mutual love is the good of the love to the Lord, which also is the good of innocence—this good is internal celestial good; but the internal good in the good of the love to the Lord, or in the good of innocence, is the very Good Divine which proceeds from the Lord's Divine Human, and consequently it is the Lord Himself. This latter good must be in all good, in order that it may be good; wherefore no good is possible, unless its internal is from that source; for unless its internal is from that source, it is not good but evil, because it is from the man himself, and what proceeds from man is evil; for in all the good which a man does he has respect to himself and also to the world, consequently he has no respect to the Lord, nor to heaven. If the Lord and heaven are thought of by him, he looks upon them as means subservient to his own honour and his own gain; wherefore, those goods are as whitened sepulchres, which outwardly appear beautiful, but within are full of dead men's bones and of all uncleanness (Matt. xxiii. 27, 29).

9474. *Spices for the oil of anointing*: that this signifies the internal truths which belong to the good of dedication, appears from the signification of spices, as denoting interior truths, which are the truths of internal good, of which we shall treat in what follows; from the signification of oil, as denoting the good of love, as above, no. 9473; and from the signification of anointing, as denoting inauguration or dedication for the purpose of representation; for those things which were to represent holy things, were anointed with perfumed oil, and thus inaugurated, as appears from the following words in Exodus (xxx. 23–30), “Take unto thee the chief *spices*, noble *myrrh*, *perfumed cinnamon*, *sweet-scented calamus*, *cassia*, *oil of olive*. Thou shalt make it an *anointing oil of holiness*, an *ointment of ointment*; it shall be an *anointing oil of holiness*, with which thou shalt anoint the *tent* and all its vessels, the *candlestick* and its vessels, the *altar* of incense, the *altar* of burnt-offering and all its vessels, and the *laver* and the base

thereof; thus thou shalt sanctify those things, that they may be the holy of holies. And *thou shalt anoint Aaron and his sons.*" The reason why these things were holy after they had been anointed, was, that they then represented holy things; from which it is plain that anointing constituted the inauguration or dedication for representation. The anointing took place² with oil, because oil signified celestial good, and celestial good is the good of the love from the Lord, and hence the good of the love to the Lord; this good is the very essential in each and all things of heaven and eternal life. This oil was perfumed by spices for this reason, that it might represent that which is grateful; for odour signifies perception, and a delightful and sweet odour, grateful perception, see nos. 925, 1514, 1517, 1518, 1519, 3577, 4624-4634, 4748; but because all perception of good is effected through truth, therefore spices were employed, by which are signified interior truths (nos. 4748, 5621). It shall³ now be stated in a few words, why the oil of anointing, and also the incense, were to be made sweet-scented: oil, as stated above, signifies the good of love, and spice internal truth; the good which belongs to love reaches perception only through truths, for truth bears witness of good, and also reveals good, and may be called the form of good. The case [here] is the same as with the will and the understanding which are with a man; the will can manifest itself only through the understanding, for the understanding receives the good of the will, and exhibits it; the understanding too is the form of the will; truth also belongs to the understanding, and good to the will. From this it may appear, why the oil of anointing was made sweet-scented, and also the incense; but the difference between them is, that the sweet scent of the oil of anointing signifies the gratefulness of internal perception, while the sweet odour of incense signifies the gratefulness of external perception; for the perfume of the oil of anointing was unaccompanied by smoke, and therefore it sent forth its sweet odour without any external appearance, while the perfume of incense is sent forth with smoke.

9475. *And for the incense of spices:* that this signifies for grateful perception, appears from the signification of incense, as denoting the things of worship which are perceived gratefully, such as confessions, adorations, prayers, and the like; and from the signification of spices, as denoting the truths of faith which are grateful because derived from good; for sweet odours, according to their perfumes, signify that which is grateful, and whatsoever is grateful, is grateful from good through truths. On this ground it is, that by the incense of spices is signified the grateful perception which belongs to the truth derived from good. The spices out of which this incense was compounded, are enumerated, and its preparation is described

in these words in Exodus (xxx. 34-37), "*Take unto thee spices; stacte and onycha, and galbanum; spices, and pure frankincense; thou shalt make them an incense, salted, pure, holy. Thou shalt beat some of it very small, and shalt put of it before the Testimony in the tent of meeting; it shall be the holy of holies unto you, the incense shall be holy unto thee for Jehovah.*" The altar of fumigation, and the fumigation itself is thus described (Exodus xxx. 1-10; xxxvii. 25 to the end; xl. 26, 27), "*Thou shalt make an altar of fumigation; thou shalt overlay it with pure gold; thou shalt put it before the veil that is over the ark of the Testimony, before the mercy-seat, that Aaron may burn the incense of spices upon it every morning, when he dresseth the lamps, he shall burn it, and between the evenings.*" And in another place, Levit. (xvi. 12, 13), "*When Aaron shall come into the holy [place], he shall take a censer full of burning coals of fire from off the altar, and his hands full of incense of spices beaten small; then he shall bring it within the veil, so that he may put the incense upon the fire before Jehovah, and the cloud of incense*"
 2 "*may cover the mercy-seat which is over the Testimony.*" Because incense signified those things belonging to worship which are from good through truths, such as are all things which belong to the faith which is from the good of love, therefore fire from the altar was employed in fumigation (*fumabatur*); for by the fire of the altar was signified the good of Love Divine (nos. 934, 4906, 5071, 5215, 6314, 6832, 6834, 6849, 7324, 7852); when fire, therefore, was taken from any other source, they were struck by a plague and died (Levit. x. 1, 2; Numb. iii. 4); for
 3 by fire from another source, or by a strange fire, was signified love not Divine. That incense signifies such things as belong to faith from the good of love and charity, such as are confessions, adorations, and prayers, appears from David (Psalm cxli. 2), "*Let my prayers be set as incense before Thee.*" And in John (Rev. v. 8), "*The four animals and the twenty-four elders fell down before the Lamb, having each of them harps, and golden vials full of incense, which are the prayers of the saints.*" Again (Rev. viii. 3, 4), "*The angel having a golden censer, and there was given to him much incense, that he should give it unto the prayers of all the saints upon the golden altar which was before the throne. The smoke of the incense went up from*"
 4 "*the prayers of the saints.*" That such things are signified by fumigation is on this ground, that they belong to thought and from thought to the lips; but the things which belong to affection, and from the affection to the heart, are signified by the meat-offering, in Malachi (i. 11), "*From the rising of the sun even unto the going down of the same, the name of Jehovah shall be great among the nations, and in every place is incense offered unto My name, and a pure meat-offering;*" and also by a whole burnt-offering in Moses (Deut. xxxiii. 10), "*The sons*"

of Levi shall teach Jacob Thy judgments, and Israel Thy law; *they shall put incense in Thy nostrils and a whole burnt-offering upon Thine altar*;" incense denotes here such things as belong to the thought and to the lips, and as have respect to the truths of faith; and meat-offering and whole burnt-offering such things as belong to the affection and to the heart, and as have respect to the goods of love. Hence, by *burning incense to other gods*, in the opposite sense, is meant worship from the falsities of faith (Jer. i. 16; chap. xlv. 3, 5); also by *burning incense to idols* (Ezek. viii. 11; chap. xvi. 18); and by *burning incense to Baalim* (Hosea ii. 13).

9476. *Onyx-stones and stones of fillings*: that this signifies spiritual truths and goods in general, appears from the signification of onyx-stones, as denoting the truths of faith which are from love, that is, spiritual truths; for the truths of faith which are from love are spiritual truths; and from the signification of the stones of fillings, as denoting the goods of faith, that is, spiritual goods. The stones of fillings denote the goods of faith, and onyx-stones the truths of faith, on this ground that the stones of fillings were for the breast-plate, and by the breast-plate upon the ephod was signified the good of faith, that is, spiritual good; but the onyx-stones were upon the shoulders of the ephod, and by the shoulders of the ephod are signified the truths of faith, that is, spiritual truths. That by precious stones in the Word are signified the truths and goods of faith, that is, spiritual truths and goods, see nos. 114, 643, 3858, 6335, 6640. And inasmuch as by precious stones are signified the goods and truths of faith, therefore by the same stones are also signified intelligence and wisdom, for intelligence is from truths of faith, and wisdom from the goods of faith. So in Ezekiel (xxviii. 12, 13, 15), "Full of wisdom, and perfect in beauty; thou hast been in Eden, the garden of God, *every precious stone was thy covering*, the ruby, the topaz, the diamond, the tarshish, the *onyx-stone*;" speaking of the king of Tyre, by whom is signified intelligence from the knowledges of the truth of faith (no. 1201).

9477. *For the ephod and the breastplate*: that this signifies which should be for a covering for external and internal celestial things, appears from the signification of the ephod, as denoting that which covers celestial good; for by Aaron, in his character of high-priest, was represented the Lord as to the good of love; by his garments, and especially the ephod, was represented the truth of faith which flows from the good of love. The good of love is the celestial, and the truth of faith is its covering; for truths cover goods; on this account truths are signified in the Word by garments (nos. 4545, 5248, 5319, 5954, 9093, 9212); for the celestial things which belong to the good of love, are represented in heaven naked, and therefore they who are of the

Lord's celestial Kingdom, appear naked; but they who are of the spiritual Kingdom, who are meant by those whom the Lord introduced into the good of charity through the truths of faith, appear clothed with garments. This latter Kingdom is below the celestial Kingdom, and what is below is a covering for that which is above; for that which is below is exterior, and that which is above is interior (nos. 2148, 3084, 4599, 5146, 8325). Hence it is evident, what is signified by the ephod, when by Aaron is represented the Lord as to the Divine Celestial. That priests represented the Lord as to the Divine Good, and kings as to the Divine Truth, see no. 6148. Yet it is to be observed, that by the ephod was signified the covering for the external celestial things, and by the breastplate the covering for the internal celestial things; but more will be said on these subjects in what follows, where the ephod, and the breastplate, in which were the Urim and the Thummim, are treated of.

9478. Verses 8, 9. *And they shall make Me a sanctuary, that I may dwell in the midst of them. According to all that I show thee, the pattern of the dwelling, and the pattern of all the vessels thereof, and so shall ye make it.*

And let them make for Me a sanctuary, signifies a representative of the Lord, and thus of heaven; *that I may dwell in the midst of them*, signifies the presence thence of the Lord in the representative Church; *According to all that I show thee, the pattern of the dwelling*, signifies a representative of heaven where the Lord is; *and the pattern of the vessels thereof*, signifies a representative of all the celestial and spiritual things which are from Him; *and so shall ye make it*, signifies a certain and genuine representative.

9479. *And they shall make for me a sanctuary*: that this signifies a representative of the Lord, and thus of heaven, appears from the signification of a sanctuary as denoting the Lord, and as denoting heaven; but in the present case as denoting a representative of the Lord and of heaven, because the sanctuary was the tabernacle which was made of wood, and covered in all around with curtains, and because this could not have been a sanctuary except by representation. For a sanctuary means the very holy [essence], and nothing is holy save the Divine alone, and thus the Lord alone (no. 9229). That heaven is signified by the sanctuary is on this ground, that heaven is heaven by virtue of the Divine which is there; for in the proportion to what the angels who are there, have derived from the Lord's Divine, in the same proportion they constitute heaven, but in the proportion to what they have derived from their own self, in the same proportion they do not constitute heaven. Hence it is evident how it is to be understood, that the Lord is the all in all of heaven. That the Lord dwells with the angels, and thus in heaven, in His own, and thus in the Divine, see no.

9338. That the sanctuary in the highest sense denotes the ² Lord, because He alone is Holy, and because that alone which proceeds from Him is holy; further, that the sanctuary denotes heaven, and likewise the Church; and that those things are sanctuaries which are in heaven and in the Church from the Lord, appears plainly from those passages in the Word, in which a sanctuary and sanctuaries are spoken of; as in Ezekiel (xi. 16), "The Lord Jehovih said, I will disperse them into the countries, and *I will be to them a little sanctuary* in the countries whither they shall come;" where a sanctuary stands for the Lord Himself; for the Lord Jehovih and Jehovah, in the Word, mean the Lord (no. 9373). And in Isaiah (lxiii. 15), "*Look down from the heavens, and behold from the habitation of Thy holiness.*" And in Jeremiah (xvii. 12), "As the throne of glory, as the height from eternity, is the *place of the sanctuary.*" In these passages the habitation of holiness, and the sanctuary stand for heaven. And in Isaiah (lxiii. 18), "A ³ little was wanting, Thou wouldst possess *the people of Thy holiness; our adversaries have trodden down Thy sanctuary.*" And in Jeremiah (Lam. i. 10), "The nations have come into *His sanctuary.*" Again, in Jeremiah (Lam. ii. 7), "The Lord hath cast off His altar, *He hath abhorred His sanctuary.*" And in Ezekiel (xxiv. 21), "The Lord Jehovih hath said, Behold I will *profane My sanctuary*, the pride of your strength, the desire of your eyes." And in Moses (Levit. xxvi. 31), "I will make your cities a waste, and *will desolate your sanctuaries.*" In these passages the sanctuary stands for the Church, and sanctuaries denote the things belonging to the Church. From these things it is evident, on what ground it is that the tabernacle is called a sanctuary; namely, on this, that by the same there was represented heaven and the Church, and by the holy things in it, there were represented the Divine things which from the Lord are in heaven and in the Church.

9480. *That I may dwell in the midst of them:* that this signifies, the presence therefrom of the Lord in the representative Church, appears from the signification of dwelling in the midst, when said of the Lord, as denoting His presence; for by dwelling is signified being and living (nos. 1293, 3613, 4451); wherefore, dwelling in the midst, means being and living in the presence. That it means presence in the representative Church is on this ground, that the Lord's presence with that people was not in the internal things which belong to love and faith, but only in the external things by which those internal things were represented. Concerning the quality of that presence see no. 4311, and the citations in nos. 9320, 9380.

9481. *According to all that I shew thee, the pattern of the dwelling:* that this signifies a representative of heaven where

the Lord is, appears from the signification of the pattern of the dwelling, as denoting a representative of heaven; for a pattern means a representative, and the dwelling denotes heaven. That a pattern means a representative is on this ground, that Divine things are rendered visible in the heavens in an outward form. These visible things are representatives; and that the dwelling denotes heaven where the Lord is, see nos. 8269, 8309. What kind of representatives are exhibited in heaven, appears from the prophets; as from John, in the Revelation, where are described a *candlestick* (chap. i. 12), a *throne, with twenty-four thrones around it*, and four animals before the throne (chap. iv. 2 *et seq.*), a *book sealed with seven seals* (chap. v.), *horses going forth when the seals were opened* (chap. vi.), *angels arrayed in various garments, with vials* (chap. ix. x. xv.), a *white horse* (chap. xix.); and lastly the *New Jerusalem*, whose walls, gates, foundation, height, breadth, and length, are described (chap. xxi. xxii.). Similar things are also described

² by other prophets. All these things are representatives, of the kind as continually appear before the angels in the heavens, and as exhibit in a visible form the Divine celestial things which belong to the good of love, and the Divine spiritual things which belong to the good of faith. Such things in the aggregate were represented by the tabernacle, and by those things which were in the tabernacle, as by the ark itself, the table on which were the loaves of bread, the altar of incense, the candlestick, and the rest of the things. When, therefore, these things, on account of their being the forms of Divine celestial and spiritual things, were seen by the people, while they were engaged in holy worship, there were presented then in heaven the things which were represented, and which, as said above, were the Divine celestial things belonging to the good of the love to the Lord, and the Divine spiritual things which belonged to the good of faith in the Lord. Such was the effect in heaven of all the representatives of that Church. It is to be observed, that there are always spirits and angels with a man, and that he cannot live without them; further, that through them the man is connected with the Lord, and that hereby the human race and also heaven subsist. From this then it may appear for what purpose representatives, and also the rituals of the Church were instituted among the Israelitish nation; also what is the purpose of the Word, in which all things contained in the literal sense, correspond to the Divine things which are in heaven, thus wherein all things are representative, and all expressions significative. Thence arises the connexion of man with heaven, and through heaven with the Lord. Apart from this connexion man would have no life whatever, for apart from any connexion with the Very Esse of life, from Whom is all Existence of life, no one has any life.

These things, however, are not understood by those who believe ³ that life is in the man himself, and that he lives apart from spirits and angels, and thus apart from any influx through heaven from the Divine; when yet everything unconnected with the Divine perishes, and becomes nothing, and it is impossible for anything ever to exist apart from a thing prior to itself, and thus apart from the Divine, which is the First, and the Very Esse from itself, that is, from Jehovah; and consequently, neither can it subsist, for to subsist means perpetually to exist. Since by the "dwelling" is signified heaven where the Lord is, therefore also the good of love and the good of faith are signified thereby, for they constitute heaven. And inasmuch as all good is from the Lord, and heaven is called heaven by virtue of love and faith to the Lord, and in the Lord; therefore also the dwelling, in the highest sense, signifies the Lord, as is evident from Isaiah lxiii. 15; Jer. xxv. 30; Ezek. xxxvii. 26, 27; Psalm xxvi. 8; xliii. 3; xc. 1; xci. 9; Exod. xv. 13; Deut. xii. 5; and in other places. From this it appears that the tabernacle was called the sanctuary and the dwelling of Jehovah on the ground of its representing the above-mentioned things.

9482. *And the pattern of all the vessels thereof*: that this signifies a representative of all the celestial and spiritual things which are from the Lord, appears from the signification of a pattern or form, as denoting a representative, as was shown just above (no. 9481); and from the signification of vessels, as denoting truths (see nos. 3068, 3079, 3316, 3318); in the present case the celestial and spiritual things which are from the Lord, for by vessels are meant all the things which were in the tabernacle, and constituted it; and by these things are signified celestial and spiritual things, when by the tabernacle itself is signified heaven where the Lord is (no. 9479), and by the Testimony which was in the ark, the Lord Himself.

9483. *And so shall ye make [it]*: that this signifies a certain and genuine representative, appears from the signification of making so, when it is said repeatedly, and becomes the closing sentence, in which case it means that which is certain and genuine.

9484. Verses 10-16. *And they shall make an ark of shittim-wood, two cubits and a half the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold; from within and from without thou shalt overlay it: and thou shalt make upon it a rim of gold round about. And thou shalt cast for it four rings of gold, and shalt put them upon the four corners thereof; and two rings on the one side of it, and two rings on the other side of it. And thou shalt make stars of shittim-wood, and shalt overlay them with gold. And thou shalt bring the*

staves into the rings on the sides of the ark, to bear the ark in them. In the rings of the ark shall be the staves; they shall not be removed from it. And thou shalt put into the ark the Testimony which I will give to thee.

And they shall make an ark, signifies the inmost heaven; *of shittim-wood,* signifies justice or righteousness; *two cubits and a half the length thereof,* signifies all in respect to good; *and a cubit and a half the breadth thereof,* signifies what is full in respect to truth; *and a cubit and a half the height thereof,* signifies what is full in respect to degrees; *and thou shalt overlay it with pure gold,* signifies that all those things are to be founded on good; *from within and from without thou shalt overlay it,* signifies everywhere; *and thou shalt make upon it a rim of gold round about,* signifies a bounding from good, lest they should be assailed and injured by evils; *and thou shalt cast for it four rings of gold,* signifies the Divine Truth conjoined with the Divine Good, which is round about on all sides; *and thou shalt put them upon the four corners thereof,* signifies firmness; *and two rings on the one side of it, and two rings on the other side of it,* signifies the marriage of truth with good, and of good with truth; *and thou shalt make staves of shittim-wood,* signifies power therefrom; *and shalt overlay them with gold,* signifies good on all sides; *and thou shalt bring the staves into the rings,* signifies the power of the Divine sphere; *on the sides of the ark,* signifies in ultimates; *to bear the ark in them,* signifies the existence and subsistence of heaven thereby; *in the rings of the ark shall be the staves,* signifies that power shall continue to exist by virtue of the Divine sphere of Good and Truth; *they shall not be removed from it,* signifies for ever without any change; *and thou shalt put into the ark the Testimony,* signifies the Divine Truth, which is the Lord in heaven: *which I will give to thee,* signifies its representative.

9485. *And they shall make an ark:* that this signifies the inmost heaven, appears from the signification of the ark, as denoting the inmost heaven, for by the Testimony, that is, the Law in the ark, is signified the Lord, on this ground that the Testimony means the Divine Truth, and the Divine Truth is the Lord in heaven, see below, no. 9503; hence then it is that by the ark is signified the inmost heaven; wherefore it was most holy, and was worshipped by the people as Jehovah, for they believed that Jehovah dwelt there and among the cherubim, as appears plainly from David (Psalm cxxxii. 6-8), "We have heard in Ephrata; we will go into His dwelling; we will bow down at the stool of His feet; arise, Jehovah, to the resting-place, *Thou and the ark of Thy strength*;" the Lord is here treated of; Ephrata is Bethlehem, where the Lord was born (Micah v. 2; Matt. ii. 6); the dwelling denotes

heaven, where the Lord is; Thou and the ark of Thy strength, means the Lord and His representative. That the ark is a ² representative of the Lord is evident from Jeremiah, "I will bring you to Zion; *in those days they shall say no more, The ark of the covenant*, neither shall it come up upon the heart, neither shall they make mention of it, neither shall they desire it, neither shall it be made any more. At that time they shall call Jerusalem the throne of Jehovah, and all the nations shall be gathered unto it, on account of the name of Jehovah unto Jerusalem;" a New Church is here treated of; the representative of the former Church, which representative was then to be abolished, is meant by the ark, which was not to be spoken of any more, neither to come up upon the heart, neither to be made any more; Jerusalem, to which the nations were to be gathered together, means that New Church; from which it is evident, that by the ark is signified a representative of the Lord, and of the worship of the Lord in the Church; just as by the daily sacrifice, and by the dwelling of the sanctuary in Daniel (chap. viii. 11). That the ark was worshipped by the ³ Israelitish and Jewish people as Jehovah, and that it was believed that He dwelt in it, and between the cherubim, is evident from 2 Samuel (vi. 2), "*David caused the ark of God to come up, the name of which is called the name of Jehovah of Hosts, that sitteth on the cherubim above it.*" And in Moses (Numb. x. 33-36), "When the ark set forward, Moses said, *Rise up, Jehovah*, let Thine enemies be scattered: when it rested, he said, *Return, Jehovah*, ten thousands of the thousands of Israel." That the inmost heaven was signified by the ark was on this ground, that the whole tabernacle or tent represented the whole angelic heaven, the court its ultimate, the dwelling where the priests ministered its middle, and the dwelling inside the veil, where was the ark in which was the Testimony, the inmost.

9486. *Of shittim-wood*: that this signifies justice or righteousness, appears from the signification of shittim-wood, as denoting the good of merit, which belongs to the Lord alone, see above, no. 9472; consequently also justice or righteousness, which is the good of merit. For from His own power the Lord reduced the whole heaven into order, and subjugated the hells, and at the same time He then made the Human in Himself Divine; hence merit and justice are His. The one and only good, therefore, which reigns in heaven, and which constitutes heaven, is the good of merit and the justice or righteousness of the Lord, consequently His Divine Human, because this became merit and justice. That these things were done by the Lord from His own power, appears from Isaiah (lxiii. 1-5), "*Who is this that cometh from Edom? I that speak in righteousness, great to save: I have trodden the winepress alone, and of the peoples there*

was not a man with me. I looked around, but there was none to help; and I wondered, but there was none to uphold; therefore My own arm brought salvation unto Me." Again, Isaiah (lix. 16, 17), "*He saw that there was no man, and He wondered that there was none to interpose; therefore His own arm brought salvation unto Him, and His justice aroused Him; He put on justice*"² *as a breastplate.*" And in Jeremiah, "*This is His name, whereby they shall call Him, Jehovah our righteousness*" (xxiii. 6; xxxiii. 15, 16). And in John (x. 17, 18), "*I lay down My soul, that I may take it again; no one taketh it away from Me, but I lay it down of Myself; I have power to lay it down, and I have power to take it again.*" From this it is evident that, as to His Divine Human, the Lord has merit and justice or righteousness from Himself. Since heaven, where the Lord is, is signified by the ark, therefore shittim-wood was employed in its construction, by which that good is signified: for wood in general signifies good (no. 643, 3720, 8354); wherefore they who place merit in works, in the other life seem to cut wood, under which there is something of the Lord (nos. 1110, 4943, 8740). On this account cutting the wood of the burnt-offerings, signifies the good of merit, that is, the good of works (nos. 2784, 2812).

9487. *Two cubits and a half the length thereof:* that this signifies all in respect to good, appears from the signification of two and a half, as denoting much and what is full, and when the Divine is treated of, as denoting all. Two and a half denote much and what is full on this ground, that this number signifies the same as five, ten, a hundred, and a thousand, for twice two and a half is five, and twice five is ten, and ten times ten is a hundred; for when numbers are doubled and multiplied, they signify the same as the simple numbers of which they consist (nos. 5291, 5335, 5708, 7973). That the number five denotes much and what is full, see nos. 5708, 5956, 9102; likewise ten, nos. 3107, 4638; and also a hundred, nos. 2636, 4400; and a thousand, nos. 2575, 8715. On this account it is that when these numbers are applied to the Divine, they denote all. The above signification appears also from the signification of² length, as denoting good, see nos. 1613, 8898. That length in the Word signifies good, and breadth truth, may seem paradoxical, but still it is so. The ground of this signification is, that each and all things in the Word, signify such things as belong to heaven and the Church, and therefore such things as have reference to the good of love, and to the truth of faith. Nothing of space, which is involved in [the ideas of] length and breadth, can be predicated of such things, but instead of space there may be predicated of them the state of the *Esse*, which is the state of good, and therefore the state of the *Existere*, which is the state of truth; spaces also in heaven are appearances arising from those states (nos. 4882, 9440). From this it may

appear, that things are signified by the measures and dimensions in Ezekiel (chap. xl. to xlvii.), where the new temple and the new earth are treated of; consequently, also in the present case, where the ark, the dwelling and the court, the tables in it, and the altars are treated of; likewise where the temple of Jerusalem is spoken of: further, also by the holy Jerusalem which comes down from heaven being four square, its length as great as its breadth (Rev. xxi. 16, and Zech. ii. 1, 2); for by Jerusalem is signified the New Church, and by the measuring of it as to length the quality of good, and as to breadth the quality of truth. That breadth signifies truth, appears clearly 3 in David (Psalm cxviii. 5), "*Out of my distress I called upon Juh, He answers me in the breadth.*" Again (Psalm xxxi. 8), "*Thou hast made my feet to stand in the breadth.*" And in Isaiah (viii. 8), "*The stretching out of the wings of Asshur shall be the fulness of the breadth of the land.*" And in Habakkuk (i. 6), "*I raise up the Chaldeans, a nation bitter and hasty, walking into the breadths of the land;*" where walking into the breadths of the land, when said of the Chaldeans, means destroying the truths of faith.

9488. *And a cubit and a half the breadth thereof:* that this signifies what is full in respect to truth, appears from the signification of one and a half, as denoting what is full. This number signifies what is full on the ground that three signifies what is full; for the half of a number signifies the same as the whole number, because when a number is multiplied it retains the same signification as the simple number from which it arises by multiplication, see nos. 5291, 5335. That three denotes what is full, see nos. 2788, 7718, 9198; and that all numbers in the Word signify things, see nos. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 5291, 5335, 5708, 7973, 9175. It appears also from the signification of breadth, which means truth, see just above, no. 9487.

9489. *And a cubit and a half the height thereof:* that this signifies what is full in respect to degrees, appears from the signification of height, as denoting degrees in relation to good and to truth. Height has this signification, because all good and the truth from it proceeds from the Lord, and the Lord is in the Highest, and is therefore called the Highest (no. 8153); for He is the Sun of Heaven (nos. 5097, 8812), and the sun is above the heavens, and is the centre from which the whole heaven, which is underneath, exists and subsists. All heights in heaven, from the sun there as a centre, are differences of good and of the truth from it. Wherefore, those who are in the inmost heaven, are nearer to the Lord, because they are in the good of the love to Him, and consequently exceed the rest in good; those who are in the middle heaven are at a greater

distance, because they are in a lower good, and this is still more the case with those who are in the ultimate heaven. But they who are in hell are removed altogether from the Lord, because they are in evil and the false from it; they do not even look towards the sun, but look backwards away from the sun; when therefore they are inspected by the angels they appear in an inverted position, with the feet upwards and the head downwards. Now, since distances and spaces in the other life are appearances according to the states of good and the truth from it (no. 9440), therefore height in the spiritual sense signifies degrees in relation to good and to truth, that is, degrees from the Highest, who is the Lord, and thus the Divine Good Itself.

² From this it is made clear what is signified by height in the following passages; as in Jeremiah (xxxi. 12), "*They shall come and sing in the height of Zion, and shall flow together unto the good of Jehovah, and their soul shall be as a watered garden;*" the height of Zion stands here for celestial good, which is the good above spiritual good; and since height means good, therefore it is said that they shall flow together unto the good of Jehovah. And in Ezekiel (xxxi. 3, 5, 7), "*Asshur is a cedar in Lebanon, his height became high, and his branches became long by many waters; he was fair in his greatness, in the length of his branches;*" Asshur stands for the enlightened Rational, a cedar in Lebanon for the spiritual Church, its height ³ for the degree of good. Again, Ezekiel (xvii. 23), "*In the mountain of the height of Israel will I plant him.*" Again, Ezekiel (xx. 40), "*In the mountain of My holiness, and in the mountain of the height of Israel, all the house of Israel shall serve Me;*" the mountain of the height of Israel stands for the highest degree of good and of the truth from it, with those who are of the spiritual Church. Since most things in the Word have an opposite sense, so also has height, and in that sense it signifies the evil of self-love, and thus self-exaltation, as in Isaiah xiv. 14; Ezek. xxxi. 10, 14; xxxii. 5; Amos. ii. 9; and in several other passages. A further reason why height denotes degrees in relation to good and in relation to the truth from it is, that what is high signifies what is internal: and good is perfect according to the degrees in the direction of things interior. That what is high denotes what is internal, see nos. 1735, 2148, 4210, 4599.

9490. *And thou shalt overlay it with pure gold:* that hereby is signified that all those things are to be founded on good, appears from the signification of overlaying when said of heaven which is signified by the ark, by which is meant founding, concerning which we shall speak presently. It appears also from the signification of gold, which means good, see nos. 113, 1551, 1552, 5658, 6914, 6917. Overlaying denotes founding on this ground, that the good proceeding from

the Lord as a sun (for the heat from that sun is the good of love) encompasses not only heaven in general, but also the heavenly societies which are in heaven in particular, and likewise every angel as a least particular or a singular, and thereby protects them against any irruption of evil out of hell. The same thing which in heaven encompasses, forms also the foundation, for heaven presses against it as a house presses on its foundation, and as the outermost parts of the body press against the air and ether which bear upon them; for that which encompasses, limits, encloses, and contains, and consequently supports and sustains. From this it is evident, that overlaying signifies founding, and that overlaying with gold signifies founding upon good.

9491. *From within and from without thou shalt overlay it*: that this signifies everywhere, appears from the signification of from within and from without, as denoting everywhere, namely, all around; for it is said, thou shalt overlay it. For within there was shittim-wood, which was overlaid with gold, and shittim-wood signifies the very Good which proceeds from the Lord's Divine Human (nos. 9472, 9486); but from without and from within there was gold, by which is also signified good, but such good as appears before the sense, thus respectively an external good. By everywhere all around, from within and from without, when said of heaven which is signified by the ark, there is meant heaven in general, and every heavenly society in particular; heaven in general is from without, and the heavenly societies are from within, because they are within heaven.

9492. *And thou shalt make upon it a rim of gold round about*: that this signifies a bounding from good lest they should be assailed and injured by evils, appears from the signification of a rim, as denoting a bounding, concerning which we shall speak presently; and from the signification of gold, as denoting good, see just above, no. 9490. It is said, lest they be assailed and injured by evils, because the good which proceeds from the Lord protects those who are in heaven, lest they be assailed and injured by the evils which are from hell; for the hells continually breathe out evil, and are in the effort of destroying heaven (no. 8295), which results in the appearance of an effervescence, and an ebullition (no. 8209). For in the minds of those who are in the hells there is firmly fixed a hatred against the neighbour, and a hatred against God, wherefore they become enraged when they perceive the blessedness of the upright (no. 1974). But the Good which proceeds from the Lord, and which encompasses heaven in general, and the heavenly societies and the individual angels who are there in particular, protects and represses the assaults, and indeed continually. That a sphere of efforts of doing ill and of destroying, constantly emanates

from the hells, and a sphere of efforts of doing good and of protecting, constantly flows forth from the Lord, see no. 8209. This bounding or bordering good, by which the Lord protects heaven, is signified by the rim of gold round about the ark.

9493. *And thou shalt cast for it four rings of gold* : that this signifies the Divine Truth conjoined with the Divine Good, which is round about on all sides, appears from the signification of rings, as denoting the conjunction of good and truth ; in the present case the conjunction of the Divine Truth with the Divine Good, because by the ark is signified the heaven where the Lord is, see below, no. 9496. There being four rings is on this account, that conjunction is signified by that number (no. 1686, 8877) ; and their being of gold is on account of gold signifying good (nos. 113, 1551, 1552, 5658, 6914), but good with which truth is conjoined, because good is as the soil, and truth as the seed.

9494. *And thou shalt put them upon the four corners thereof* : that this signifies firmness, appears from the signification of corners, as denoting strength and firmness. Corners have this signification, because in the corners there is the greatest resistance, and also the connexion of the whole. Since a corner denotes strength and firmness, like that which belongs to the Divine Truth from the Divine Good, therefore the Lord is called the corner-stone in David (Psalm cxviii. 22), "*The stone which the builders rejected has become the head of the corner* ;" see also Matt. xxi. 42. And in Zechariah (x. 4), "*Out of Judah shall come the corner-stone, out of him the nail, and out of him the battle-bow*." Also in Isaiah (xxviii. 16), "*The Lord Jehovah shall lay in Zion a stone of probation, a precious corner, of a foundation founded* ;" a corner stands here likewise for firmness of doctrine from the truth derived from good. And in Jeremiah (li. 26), "*Neither shall they take from thee a stone for a corner, and a stone of foundations*." Since corners signify firmness, therefore horns were placed on the four corners of the altar, concerning which it is thus written in Moses (Exodus xxvii. 2), "*Thou shalt make the horns of the altar on the four corners, out of itself shall be its horns* ;" that horns denote the power of truth from good, thus strength and firmness, see nos. 2832, 9081. By corners is also meant strength and power, in Jeremiah (xlviii. 45), "*A fire hath come forth out of Heshbon, which hath devoured the corners of Moab*." And in Moses (Numb. xxiv. 17), "*A star shall arise out of Jacob, and a sceptre shall arise out of Israel, which shall bruise the corners of Moab* ;" Moab, whose power was to be destroyed, stands for those who adulterate the goods of the Church (no. 2468) ; their corners denote the power of the falsity which is derived from adulterated goods. Since the corners denote

power and strength, therefore they who are not in the power of truth from good, are called *corners cut off* (Jer. ix. 26; xxv. 23). What is signified by corners, when by them are meant the quarters of the world or the winds, see below, no. 9642.

9495. *And two rings on the one side of it, and two rings on the other side of it*: that this signifies the marriage of truth with good, and of good with truth, appears from the signification of rings, as denoting the conjunction or marriage of good with truth, see above, no. 9493; which marriage is reciprocal, namely, of truth with good and of good with truth. An idea of this marriage may be had from the conjunction of the heart and of the lungs; the heart conjoins itself with the lungs, and the lungs in turn conjoin themselves with the heart, for from its right side the heart sends forth blood into the lungs, and the lungs send it back in turn into the heart, but into its left side, and so continually. The marriage of good with truth, and of truth with good in heaven is of a like nature; there also the heart corresponds to the good belonging to love, and the lungs to the truth belonging to faith (no. 3883–3896, 9300). That two rings were to be on one side, and two rings on the other side, was on this ground, that two signifies conjunction (no. 1686, 5194, 8423), and the side signifies the good which is to be conjoined to truth, so that the power which will be treated of in the following article, may be derived from it.

9496. *And thou shalt make staves of shittim-wood*: that this signifies power therefrom, appears from the signification of staves, as denoting the power which belongs to the truth from good, of which we shall speak presently; and from the signification of shittim-wood, as denoting the good of merit which belongs to the Lord alone, see above, nos. 9472, 9486. It shall now be told on what ground it was that by the ark and the dwelling there could be represented heaven, and further, by the rim of the ark, a bounding; by the corners, firmness; by the rings, the conjunction of good with truth, and by the staves, power. It has been shown that the whole of nature, together with each and all the things therein which are in order, is representative of the Lord's kingdom, that is, of heaven, and of the heavenly things which are therein (no. 9280). It has also been shown, that the whole heaven has reference to one man, and that on this ground heaven is called the Greatest or Grand Man (no. 9276); from which it now follows, that all those forms, by which heavenly things are represented, have reference to the human form, and are significative according to their agreement with that form. It now becomes clear why it is that if the ark signifies heaven where the Lord is, the rim of the ark signifies a bounding, the sides good with which truth is to be conjoined, the corners

firmness, the rings the conjunction itself, and the staves power. For the staves with a man have reference to the arms, wherefore also they have a like signification with the arms; the rings have reference to the ginglymoid articulations by which the arms are joined to the breast; the corners refer to the protrusions themselves, where that conjunction is effected; the sides to the part of the chest or thorax; the rim to the circumference where are the bounds. From this it may appear, that by staves is signified power, just as by the arms; that the arms and hands denote power, see nos. 878, 4931-4937, 5327, 6292, 6947, 7188, 7189, 7205, 7568, 7673, 8050, 8153, 8281, 9025, 9133; and that by the sides is signified the same as by the bodily part of the chest or thorax, namely, good, because in that part are the heart and the lungs; and that by the heart is signified celestial good, and by the lungs spiritual good, see nos. 3883-3896, 9300. From this it is plain, that the rings signify the same as the ginglymoid articulations by which the chest is joined to the shoulders, and the shoulders are joined to the arms, namely, the conjunction of good with truth; and that by the corners is signified firmness, for there the strength of the body puts itself forth; for strength and power are derived to the body by the arms. From this it may appear on what ground it is that natural forms not living represent the same as living forms, that is, the same as the forms in the human body, namely, that it is on the ground that heaven has reference to one man, and the things which are in heaven have reference to those things which are with the man, as may be seen from what has been abundantly shown concerning the correspondence of man with the Grand Man, that is, with
 3 heaven; see the citations in no. 9276. As the staves, by which the ark was carried, signified power, so also the staves (or bars) by which the gates of cities were fastened, had a like signification; as appears from the following passages: Hosea (xi. 6), "The sword falls upon his cities, *and consumes his bars*;" the sword denotes here truth combating against falsity; the cities stand for doctrinals; the staves or bars for power. And in Isaiah (xliii. 14), "For your sakes I have sent to Babel, *and will bring down all the bars*." And in Jeremiah (li. 30), "The mighty ones of Babel sit in the strongholds, *their power is given to forgetfulness, his bars are broken*." And in Amos (i. 5), "*I will break the bars of Damascus*." And in Isaiah (xlv. 2), "*I will break in pieces the gates of brass, and cut in sunder the bars of iron*;" in like manner in David (Psalm cvii. 16). And in Jeremiah (xlix. 31), "They have neither gates nor bars, they dwell alone." And in Ezekiel (xxxviii. 11), "They all dwell without a wall, *they have neither bars nor gates*." And in Jeremiah (Lam. ii. 9), "Her gates are sunk into the earth, *He hath destroyed and broken in pieces the bars*." And in David

(Psalm cxlvii. 12, 13), "Praise thy God, O Zion, *for He strengtheneth the bars of thy gates.*" The cities, in these passages, signify doctrinals (nos. 2450, 2712, 3214, 4492, 4493); the gates, firmness and protection, and the staves or bars the power which belongs to truth from good; that all power belongs to truth, but to the truth which is from good, see nos. 6344, 6413, 8200, 8304, 9133, 9327, 9410.

9497. *And thou shalt overlay them with gold:* that this signifies good on all sides, appears from the signification of overlaying, as meaning to encompass, and thus on all sides; and from the signification of gold, as denoting good, see above, no. 9490.

9498. *And thou shalt bring the staves into the rings:* that this signifies the power of the Divine sphere, appears from the signification of staves, as denoting power, see just above, no. 9496; and from the signification of rings, as denoting the Divine Truth conjoined to the Divine Good, which is on all sides round about (see also above, no. 9493); and consequently the Divine sphere which encompasses and encloses heaven in general, and the heavenly societies, and the angels themselves in particular, according to what was shown above, nos. 9490, 9493. For the Divine Truth which proceeds from the Divine Good of the Lord must not be conceived as speech and the influx of the same into the ear, but as a sphere emanating from the sun, which by degrees, in the proportion in which it retreats from the sun, decreases in warmth and brightness, and at length becomes so tempered, as to be accommodated to the reception of the angels. Within this sphere, but far removed from the sun, on account of its warmth and brightness, is the angelic heaven. This same sphere extends also outside of heaven as far as hell; yet those who are in hell do not receive it adequately, but turn it into the opposite. From this it may appear what is meant by the Divine sphere which encloses heaven and holds it together, namely, that it is the Divine Truth conjoined to the Divine Good, which is on all sides around heaven, and around those who are in heaven. The heat which proceeds from the Lord as a sun in heaven, is the Divine Good of His Divine Love, accommodated to the reception of the angels who are in heaven, and the light which proceeds from the Lord as a sun is the Divine Truth of His Divine Good; nevertheless both together are called the Divine Truth which proceeds from the Lord.

9499. *On the sides of the ark:* that this signifies in ultimates, appears from the signification of the sides of the ark, as denoting the Divine sphere which encompasses heaven in ultimate or last things; for the sides are bounds, in the present case they are the bounds of heaven. But the last things and the bounds in heaven differ from the last things and the bounds in

the world in this respect, that in the world they refer to spaces, but in heaven to the goods which are conjoined to truths. The Divine Good conjoined to the Divine Truth, which is the ultimate or last thing of heaven, by which it is bounded, enclosed and held together, is comparatively as the atmosphere in the world, which floats around man, and holds the whole surface of his body in its connexion, to prevent its dissolution; but in the world it is the natural [element] which does this, and which operates on the human body so far as it is material; while in heaven it is the Divine Celestial and the Divine Spiritual from the Lord which operates around an angel, and holds him together in his form and keeps him in his power.

9500. *To bear the ark in them*: that this signifies the existence and subsistence of heaven thereby, appears from the signification of bearing, as denoting a continuance in a state of good and truth, and thus existing and subsisting. For by the staves in the rings is signified the power of the Divine sphere, that is, the power of the Divine Truth conjoined to the Divine Good (no. 9498); hence existence and subsistence, because heaven subsists by that power. It appears also from the signification of the ark, as denoting heaven, see no. 9485.

9501. *In the rings of the ark shall be the staves*: that hereby is signified that power shall continue to exist by virtue of the Divine sphere of Good and Truth, appears from the signification of the rings of the ark, as denoting the Divine sphere of Good and Truth; and from the signification of staves as denoting power, see above, no. 9498.

9502. *They shall not be removed from it*: that this signifies for ever without any change, appears from the signification of not being removed, as denoting existence and subsistence for ever and without any change. For through the Divine sphere of good and of truth which encompasses and encloses heaven in general and in particular, heaven has come into existence and was created, and through that sphere it subsists and is preserved; for subsistence is perpetual existence, and preservation perpetual creation. Continuance without any change was represented by the non-removal of the staves from the ark; and the eternal protection of heaven through the Divine sphere of good and truth from the Lord was represented by the staves being under the wings of the cherubim, and by their being covered, as appears plainly from 1 Kings (viii. 7, 8), "*The cherubim spread forth their wings over the place of the ark, so that the cherubim covered the ark, and the staves thereof above*; the staves indeed were so long, that the ends of the staves were seen from the Holy [place] in front of the sanctuary, but they were not seen without."

9503. *And thou shalt put into the ark the Testimony*: that this signifies the Divine Truth which is the Lord in heaven,

appears from the signification of the ark, as denoting heaven, concerning which see above; and from the signification of the Testimony, as denoting the Divine Truth, and thus the Lord in heaven, of which we shall speak in what follows. The Divine Truth is the Lord in heaven on this ground, that the Lord is Good Itself and Truth Itself, for both proceed from Him, and what proceeds from Him is Himself. Thence it is that the Lord is heaven; for the Divine Truth which is from Him, and which is received by the angels, constitutes heaven. On this account it is that the more perfectly the Divine Truth which is from the Lord, and thus the Lord, is received by the angels, the more perfect human forms they are, and at length so perfect that their beauty exceeds all belief. He who will see them, as I have seen them, will be amazed; for they are heavenly loves and charities in form, which is the truly human form. The angels are human forms for this reason, that the Lord is the Divine in heaven, and that they who receive the Divine Truth from Him in good are His images. With respect ² to the signification of the Testimony, a distinction is made in the Word between laws, statutes, judgments, precepts, testimonies, words, commands, truths, covenants, as may appear from very many passages, especially from David, in Psalm exix., where all these expressions occur; but “testimonies,” in vers. 2, 14, 31, 46, 59, 88, 91, 111, 124, 138, 144, 168; and likewise in other places, as in Psalm (xix. 8-10), “*The Law of Jehovah* is perfect, restoring the soul; *the Testimony of Jehovah* is firm, making wise the simple; *the Commands of Jehovah* are right, rejoicing the heart; *the Precept of Jehovah* is pure, enlightening the eyes; *the Judgments of Jehovah* are truth, they are righteous altogether;” and also in Moses (Deut. iv. 45; vi. 17, 20); likewise in Jeremiah (xliv. 23), and in several other places. From this it may appear that the Testimony means the Divine Truth which testifies concerning the Lord; that therefore it means the Word, for the Word, in the highest sense, treats of the Lord alone, and hence, in the internal sense, testifies concerning Him, that is, teaches Him, and the truths belonging to faith and the goods belonging to love, which are from Him. In this sense the Testimony is also mentioned in the Revelation (vi. 9), “Who had been slain for the *Word of God*, and for the *testimony* which they had.” And in another place (Rev. xii. 11), “They overcame the dragon by the blood of the Lamb, and by the *Word of their testimony*;” the blood of the Lamb means the Divine Truth which proceeds from the Lord (nos. 7846, 7877, 9127, 9393); and the Word of the Testimony means the Divine Truth received by man. In like manner, Revelation (xii. 17; xix. 10). That the Divine Truth which proceeds from ³ the Lord is called the Testimony on the ground of its testifying of the Lord, is plain from the Lord’s own words in John

(iii. 31-33), "He that cometh from heaven is above all; what He hath seen and heard, *of that He beareth witness*; whosoever receiveth *His testimony*, did seal that God is true." Again, John (viii. 18), "I am *He that testifieth of Myself*, and the Father that sent Me *testifieth of Me*." Again, John (v. 39), "Search the Scriptures, for they are they *which testify of Me*." And again (John xv. 26, 27), "The Helper, the Spirit of Truth, *He shall testify of Me*." From this it is made plain, that the Divine Truth is called the Testimony on the ground of its testifying of the Lord. This truth is the Word, for the Word in its highest sense, as was said above, treats of the Lord alone; hence the Word is Divine, and hence is its holy [quality]. The ten words also, that is, the Law which was promulgated from Mount Sinai, and inscribed on the two tables, and deposited in the ark, is what is called here the *Testimony*. That this Law signifies the Word, that is, the Divine Truth which proceeds from the Lord in its whole aggregate, see no. 9416. That it is the Lord from whom comes the Divine Truth, appears from His words addressed to Pilate in John (xviii. 37), "Pilate said, Art thou a King? Jesus answered, Thou sayest [it]: I am a King; to this end have I been born, and to this end am I come into the world, *that I may bear testimony to the truth*;" by a King, in the internal sense, is signified the Divine Truth, see nos. 1672, 2015, 2069, 3009, 3670, 4581, 4966, 5044, 5068, 6148); wherefore He said, I am a King, and to this end have I been born, that I may bear testimony to the *truth*; that is, that He Himself is the Divine Truth. From this now it appears that by the Testimony in the ark is signified the Divine Truth, and thus the Lord in heaven.

9504. *Which I will give to thee*: that this signifies its representative, appears from the representation of Moses to whom it was given, by whom is meant the Lord in respect to the Divine Truth, see no. 9372.

9505. Verses 17-22. *And thou shalt make a mercy-seat of pure gold, two cubits and a half the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubim, of solid gold thou shalt make them, at the two ends of the mercy-seat. And make one cherub at the one end, and one cherub at the other end. At the mercy-seat shall ye make cherubim on its two ends. And the cherubim shall spread out their wings upwards; with their wings covering above the mercy-seat, and the faces of a man towards his brother; towards the mercy-seat shall the faces of the cherubim be. And thou shalt put the mercy-seat above upon the ark, and unto the ark thou shalt put the Testimony that I shall give thee. And there I will meet with thee, and I will speak with thee from above the mercy-seat, from between the two cherubim, which are upon the ark of the Testimony, all that I command thee unto the sons of Israel.*

And thou shalt make a mercy-seat of pure gold, signifies the hearing and the reception of all the things belonging to worship from the good of love; *two cubits and a half the length thereof*, signifies all in respect to good; *and a cubit and a half the breadth thereof*, signifies what is full in respect to truth; *and thou shalt make two cherubim*, signifies an admission and an approach to the Lord only through the good of love; *of solid gold thou shalt make them*, signifies a representative of that good; *at the two ends of the mercy-seat*, signifies celestial good and spiritual good; *and make one cherub at the one end, and one cherub at the other end*, signifies an approach for celestial good and an approach for spiritual good; *at the mercy-seat shall ye make cherubim on its two ends*, signifies the reception of all the things belonging to worship from those goods; *and the cherubim shall spread out their wings upwards*, signifies the elevation of the truth of faith; *with their wings covering above the mercy-seat*, signifies the spiritual things which cover up: *and their faces of a man towards his brother*, signifies the conjunction of truth and of good; *towards the mercy-seat shall the faces of the cherubim be*, signifies the interiors which are constantly looking towards good, and thus towards the Lord; *and thou shalt put the mercy-seat above upon the ark*, signifies the hearing thereby and the reception of all the things belonging to worship from the good of love; *and unto the ark thou shalt put the testimony*, signifies from the Lord in heaven; *that I shall give thee*, signifies the representative; *there I will meet with thee*, signifies hearing and reception; *and I will speak with thee from above the mercy-seat*, signifies conjunction; *from between the two cherubim*, signifies where celestial good and spiritual good have been conjoined; *which are upon the ark of the Testimony*, signifies with the Lord in heaven: *all that I shall command thee unto the sons of Israel*, signifies the worship of the representative Church.

9506. *And thou shalt make a mercy-seat of pure gold*: that this signifies the hearing and the reception of all the things belonging to worship from the good of love, appears from the signification of the mercy-seat (*propitiatorium*), as denoting the cleansing from evils, that is, the forgiveness of sins; consequently, the hearing and the reception of all the things which belong to worship, concerning which we shall treat in what follows; and from the signification of gold, as denoting the good of love, see nos. 113, 1551, 1552, 5658, 6914. That the mercy-seat or "propitiatory" denotes the cleansing from evils and the forgiveness of sins, is clear from the passages in the Word where propitiation, that is, expiation is treated of; that it also signifies the reception of all the things belonging to worship is on this ground, that they who have been propitiated or expiated, that is, cleansed from evils, are alone heard, and their worship is received, by the Lord; but those are not heard who are in evils,

that is, who have not been expiated or propitiated: on this account also Aaron was not allowed to approach the mercy-seat, until he had cleansed and expiated himself and the people.

² That on this ground the mercy-seat denotes the hearing and the reception of all the things belonging to worship, appears also from this consideration, that Jehovah spake with Moses on the mercy-seat between the cherubim. The fact that it is worship *from the good of love* which is received, is due to this circumstance, that no one is admitted into heaven, and thus to the Lord, unless he is in good, namely, in the good of the love to the Lord, and in the good of the charity towards the neighbour (see nos. 8516, 8539, 8722, 8772, 9139, 9227, 9230, 9274); no one else, consequently, is heard, neither is his worship received. On this account also cherubim were on the mercy-seat; for the cherubim signify a guard and a Providence lest the Lord be approached except through the good of love, consequently, lest any enter into heaven except such as are in good, and also lest they who are in heaven be approached and injured by those who are in hell. From this it may appear what was signified by the mercy-seat being upon the ark, and the cherubim upon the mercy-seat; and, further, by the mercy-seat and the cherubim being of pure gold, for gold signifies the good of love, and

³ the ark heaven where the Lord is. That by the mercy-seat is signified a cleansing from evils, and thus the forgiveness of sins, appears from the passages in the Word where propitiation or expiation is mentioned; as in David (Psalm lxxix. 9), "*Jehovah, expiate [or purge away] our sins for Thy name's sake.*" Again, Psalm (lxxviii. 38), "*He being merciful expiated the iniquity.*" Again, Psalm (li. 9), "*Expiate me with hyssop, and I shall be clean, wash me, and I shall be made whiter than snow.*" And in Isaiah (xlvii. 11), "*Evil shall come upon thee, which thou shalt not know how to supplicate away; mischief shall fall upon thee, which thou shalt not be able to expiate.*" And in Moses (Deut. xxxii. 43), "*Sing, ye nations, His people; who will revenge the blood of His servants, and will expiate His*

⁴ *land, His people.*" Expiations were effected by sacrifices, and after they had been made, we read, that "*the priest shall expiate him from his sins* [*i.e. shall make atonement for his sin*], *and he shall be forgiven*" (Levit. iv. 26, 31, 35; v. 6, 10, 13, 16, 18; ix. 7; xv. 15, 30); expiation was also made by silver (Exod. xxx. 16; Psalm xlix. 8). Hence "*the days of expiations* before the feast of Tabernacles" (Levit. xxiii. 27-32). It is to be observed, however, that those expiations were not actual cleansings from evils, nor remissions of sins, but that they represented them; for every ritual, among the Israelitish and Jewish nation, was simply representative of the Lord, of His Kingdom and the Church, and of such things as relate to heaven and the Church. In what manner such things were exhibited by repre-

sentations before the angels in heaven, may be seen in no. 9229. Since by the mercy-seat there was represented the cleansing 5 from evils, and the forgiveness of sins, therefore there was also signified by it the hearing and the reception of all the things which belong to worship; for he who is cleansed from evils is heard, and his worship is received. This was represented by Jehovah speaking with Moses on the mercy-seat, and commanding what was to be done by the sons of Israel, as is plain from ver. 22 of the present chapter, where it is said, "*I will meet with thee there, and will speak with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the Testimony, all that I shall command thee unto the sons of Israel.*" In like manner in another place, Numbers (vii. 89), "*When Moses spake with Jehovah, he heard the voice speaking from above the mercy-seat which was upon the ark of the Testimony, from between the two cherubim.*" That the man was 6 listened to, and his worship received, after he had been cleansed from evils, was represented by Aaron's not entering into the Holy [place], within the veil, before the mercy-seat, until he had first expiated himself and the people, which was done by washing, by sacrifices, by [offering] incense, and by blood; and it is said in Leviticus (xvi. 2-16), "*Thus he shall expiate the holy [place] from the uncleannesses of the sons of Israel, and from their transgressions as to all their sins;*" and in ver. 2 of the same chapter we read, that Jehovah would appear there in a cloud; in a cloud means in the Divine Truth accommodated to the reception and comprehension of men, as the Word is in the sense of the letter (nos. 4060, 4391, 5922, 6343, 6752, 8106, 8443, 8781).

9507. *Two cubits and a half the length thereof*: that this signifies all in respect to good, appears from what was shown above, no. 9487.

9508. *And a cubit and a half the breadth thereof*: that this signifies what is full in respect to truth, see also above, no. 9488.

9509. *And thou shalt make two cherubim*: that this signifies an admission and an approach to the Lord only through the good of love, appears from the signification of the cherubim as denoting a guard and a Providence, lest the Lord should be approached except through the good of love. As such was the signification of the cherubim, therefore they were placed on the mercy-seat which was upon the ark, and for this reason they were made of solid gold; for by the ark is signified the heaven where the Lord is (no. 9485), and by gold, the good of love (no. 9490). That there is no approach to the Lord except through the good of love is on this ground, that love is spiritual conjunction, and all good belongs to love; those, consequently, who are in the good of the love to the Lord, are introduced to Him in heaven,

because they are conjoined with Him. Such also is the case with those who are in the good of the love towards the neighbour, for the neighbour is the good of the fellow-citizen, the good of a man's country, the good of the Church, the good of the whole Kingdom of the Lord, and, in the highest sense, the Lord Himself, because from Him is that good with the man. While the man is being regenerated, he has two states, of which the one follows the other; the one, which is the first, has place when he is being led through the truths of faith to the good of love; the other exists when he is in the good of love, and when he is in that good, he is in heaven with the Lord. From this it appears that this good constitutes heaven itself with the man, because this good is the Lord with him, for it is from the Lord. Concerning these two successive states with the man who is being regenerated, see nos. 7923, 7992, 8505, 8506, 8510, 8512, 8516, 8643, 8648, 8658, 8685, 8690, 8701, 9224, 9227, 9230, 9274; and that a man comes into heaven, when he is in good, that is, when through good he is being led by the Lord, see nos. 8516, 8539, 8722, 8772, 9139. That the cherubim signify a guard and a Providence, lest the Lord and heaven be approached except through the good of love, that is, except by those who are in the good of love; and further, lest the good which is from the Lord in heaven and with man, be injured, appears from those passages in the Word where the cherubim are mentioned, as in Genesis (iii. 24), "And He cast out the man, and *He caused to dwell on the east at the garden of Eden cherubim*, and the flame of the sword turning itself, to *guard* the way of the tree of lives;" it is plain that the cherubim here are guards, for it is said "*to guard the way* of the tree of lives;" the tree of lives means the good of love, which is from the Lord, thus it means the Lord; and it is guarded by there not being any approach to it except through the good of love. It is thought that the Lord may be approached through the truths of faith, but He cannot be approached through them when they are separated from the good of love; nor can even heaven be approached, but as soon as truths that have been separated desire to enter, heaven is closed, and therefore the way to the Lord. And since truth cannot enter of itself, unless good be in it, and unless it has thereby acquired the character of good, so neither can the Intellectual, and still less scientifics when they are separated from the good of the will. Since by the cherubim there is signified a guard and a Providence lest the Lord, and consequently lest heaven be approached except through the good of love, therefore, in the Word, Jehovah is said to sit upon the cherubim, and also to ride and to dwell upon the cherubim, as in David (Psalm lxxx. 2), "Shepherd of Israel, give ear; *Thou who sittest upon the cherubim*, shine forth."

Again, Psalm (xcix. 1), "*Jehovah shall reign, the people shall be shaken, He sitteth on the cherubim.*" Again, Psalm (xviii. 11), "*Jehovah rode upon a cherub, and did fly.*" And in Isaiah (xxxvii. 16), "*Jehovah of Hosts that dwellest upon the cherubim.*" For this reason "*cherubim were on the curtains of the dwelling, and on the veil*" (Exod. xxvi. 1, 31; xxxvi. 35): and also "*upon the walls of the temple round about, and upon the doors there*" (1 Kings vi. 23-29, 31-35): in like manner *in the new Temple* spoken of in Ezekiel (xli. 18-20). The cherubim upon the curtains of the dwelling, upon the veil, upon the walls of the temple, and upon the doors there, signified the Lord's guard lest the Holy Divine be approached except through the good of love; and the cherubim being upon the ark, signified that the Lord Himself was not to be approached except through that good; therefore also the cherubim were made of solid gold, and in the temple at Jerusalem, of olive-wood, for by gold and by oil is signified the good of love. This same guard and Providence of the Lord is described by the four animals, each of which had four faces, under the throne on which the Lord was, in Ezekiel (i. 1 to the end; and x. 1 to the end); likewise by the four animals round about the throne where the Lord was, in the Revelation (iv. 6-10; v. 6, 8, 11, 14); the four animals signify the good which under a various appearance proceeds from the Lord, and which guards and protects lest anything except the good of the love to the Lord, and the good of the love towards the neighbour, be admitted; by the throne on which the Lord was, is signified heaven.

9510. *Of solid gold thou shalt make them*: that this signifies a representative of good, appears from the signification of gold, as denoting the good of love, see nos. 113, 1551, 1552, 5658, 6914. That gold is not the good of love, but its representative, is evident; in like manner the olive-wood, of which the cherubim in the temple at Jerusalem were made (1 Kings vi. 23); that olive-wood denotes the good of love, see no. 886; and likewise the oil itself, nos. 3728, 4582, 4638.

9511. *At the two ends of the mercy-seat*: that this signifies celestial good and spiritual good, appears from the signification of the cherub at the one end, as denoting the approach through celestial good; and from the signification of the cherub at the other end, as denoting the approach through spiritual good. The same is here signified by the two ends as by the right and the left hand of the Lord; by the right hand is signified the good of celestial love, which is the good of the love to the Lord; and by the left hand is signified the good of spiritual love, which is the good of the love towards the neighbour. Hence also all those things which are on the right side of the

man, correspond to celestial good, and those which are on the left side, to spiritual good; for all things which are with a man, correspond to heaven. They who are in these goods, are meant by sitting on the right hand and the left of the Lord, in Mark (x. 40), "*To sit on My right hand, and on My left, is not Mine to give, except to those for whom it hath been prepared;*" giving to those for whom it hath been prepared, signifies imparting out of mercy to those who are in the good of life and of faith (no. 9305); therefore to those who are in celestial good and in spiritual good.

9512. *And make one cherub at the one end, and one cherub at the other end:* that this signifies an approach for celestial good and for spiritual good, appears from the signification of a cherub, as denoting the admission and the approach to the Lord through the good of love, concerning which see above, no. 9509; and from the signification of "at the one end, and at the other end," as denoting celestial good and spiritual good, see just above, no. 9511.

9513. *At the mercy-seat shall ye make cherubim on its two ends:* that this signifies the reception of all the things belonging to worship from those goods, appears from the signification of the mercy-seat, as denoting the hearing and the reception of all the things belonging to worship from the good of love, see no. 9506; and from the signification of the cherubim, as denoting the admission and the approach to the Lord through that good, see no. 9509; and from the signification of the two ends, as denoting celestial good and spiritual good, see no. 9511. From this it is evident, that by the words, "at the mercy-seat shall ye make cherubim on its two ends," is signified the reception of all the things belonging to worship from those goods. What celestial good is, and what spiritual good, and what the difference is between them, see the citations in no. 9277.

9514. *And the cherubim shall spread out their wings upwards:* that this signifies the elevation or raising of the truth of faith, appears from the signification of wings, as denoting the truths of faith, of which we shall speak in what follows; and from the signification of spreading out the wings upwards, which means being raised; for in the spreading out of the wings upwards, there is an effort of raising one's self, the act of which is an elevation or rise. From this it is evident, that by the wings of the cherubim being spread out upwards, is signified the raising of good to the Lord through the truths of faith; for by the cherubim is signified the approach to the Lord through good. It shall now be briefly told how the case is with the raising of good through the truths of faith. There are two things to which all things in heaven, and also all things in the world, have reference, namely, good and truth. Good apart from

truth is not good, neither is truth apart from good truth; for good apart from truth has no quality, and truth apart from good has no *Esse*, since truth is the very form of good, and there must be form in order that there may be quality; and good is the very *Esse*, the *Existere* of which is truth. Good in respect to truth is altogether as the will is in respect to the understanding, for the will is destined for the reception of good, and the understanding is destined for the reception of the truth; the will receives its quality from the understanding, and the understanding its *Esse* from the will; for the will is formed in the understanding, and thereby clothes itself with a quality. Good also in respect to truth is circumstanced as the body in respect to the arms and feet, and as in the winged creatures, the body is related to the wings; a body without arms and feet, or without wings, cannot move itself, but by their aid it does move itself; the body also, in the Word, corresponds to good, and the arms and wings to truth, as well as to the powers of good [exerted] through truths. From these comparisons, which are also correspondences, it may be known how the case is with the raising of good through the truths of faith, which are generally called spiritual truths. That the wings denote the truths of faith, may be seen demonstrated in no. 8764.

9515. *With their wings covering above the mercy-seat*: that this signifies the spiritual things which cover up, appears from the signification of covering above the mercy-seat, which means covering up the good through which there is an approach to the Lord; and from the signification of the wings, as denoting the truths of faith or spiritual things, concerning which see just above, nos. 9514, 8764. Spiritual things are said to cover up, because the celestial, which is the good of love, is exhibited in heaven as naked, but it is exhibited as clothed through the spiritual things which are the truths of faith.

9516. *And their faces of a man towards his brother*: that this signifies the conjunction of truth and good, appears from the signification of the face, as denoting the interiors, in the present case a looking at and conjunction, for when two look at each other mutually, they conjoin themselves as to their interiors; by the face also are signified the interiors (nos. 1999, 2434, 3527, 3573, 4066, 4796-4805, 5102, 5585, 9306); and from the signification of a man towards his brother, as denoting mutually, concerning which see no. 4725; thus it means the conjunction of truth with good, for a man (*vir*) signifies truth (nos. 3134, 3309, 3459, 4725, 7716, 9007), and a brother signifies good (nos. 367, 2360, 3303, 3803, 3815, 4121, 4191, 5409, 5686, 5692, 6756).

9517. *Towards the mercy-seat shall the faces of the cherubim*

be : that this signifies the interiors which are constantly looking towards good, and thus towards the Lord, appears from the signification of the mercy-seat, as denoting the good of love, from which is the hearing and the reception of all the things which belong to worship, see above, no. 9506 ; thus also it denotes the Lord, because all the good of love is from the Lord, and is the Lord Himself with an angel and a man. It appears also from the signification of faces, as denoting the interiors, see just above, no. 9515 ; and from the signification of the cherubim, as denoting a guard from Providence lest the Lord be approached except through the good of love, see no. 2 9509. The case herein is this : Heaven and the Church, that is, the angels of heaven and the members of the Church, are guarded by the Lord by an elevation of their interiors to Himself, and when they are elevated, they are in the good of the love to the Lord, and in the good of the love towards the neighbour ; elevation to the Lord is attended with this effect ; the angels of heaven and the members (*homines*) of the Church, as was said, are thus guarded. They who are elevated by the Lord, constantly turn their face to the Lord, because the Lord keeps them conjoined to Himself through the good of love ; but they who are not elevated, turn their face away from the Lord. From this it may appear what is signified by the faces of the cherubim being towards the mercy-seat ; but of this turning to the Lord, by the Divine Mercy of the Lord, we shall say more from experience elsewhere.

9518. *And thou shalt put the mercy-seat above upon the ark* : that this signifies the hearing thereby and the reception of all the things of worship which are from the good of love, appears from the signification of the mercy-seat, as denoting the hearing and the reception of all the things of worship which are from the good of love, see no. 9506 ; and from the signification of the ark, as denoting the heaven where the Lord is, see above. From this it is evident, that by the conjunction of the mercy-seat with the ark, is signified the hearing and the reception of all the things belonging to worship from the good of love which comes from the Lord in heaven.

9519. *And unto the ark thou shalt put the Testimony* : that this signifies from the Lord in heaven, namely, the hearing and the reception of all the things which belong to worship from the good of love, appears from the signification of the ark, as denoting heaven ; and from the signification of the Testimony, as denoting the Lord, see no. 9503.

9520. *That I shall give thee* : that this signifies the representative, see above, no. 9504.

9521. *And there I will meet with thee* : that this signifies hearing and reception, appears from the signification of meeting, when said of Jehovah, as denoting hearing and reception.

9522. *And I will speak with thee from above the mercy-seat :* that this signifies conjunction, appears from the signification of speaking, when said of Jehovah, as denoting influx, see no. 2951, 5481, 5743, 5797, 7270 ; therefore also conjunction, for where there is influx, there is conjunction.

9523. *From between the two cherubim :* that this signifies where celestial good and spiritual good are conjoined, appears from the signification of the two cherubim, as denoting celestial good and spiritual good, through which there is an approach to the Lord, see above, no. 9511. That there is an approach where celestial good and spiritual good are conjoined, is on this ground, that celestial good flows into spiritual good, and that thus there is communication.

9524. *Which are upon the ark of the Testimony :* that this signifies with the Lord in heaven, appears from the representation of the ark, as denoting heaven ; and from the signification of the Testimony, as denoting the Divine Truth, thus the Lord in heaven, see no. 9503.

9525. *All that I command thee unto the sons of Israel :* that this signifies the worship of the representative Church, appears from the signification of commanding, when [the command comes] from Jehovah to Moses, as denoting those things which belong to worship ; for all the things which Jehovah commanded to Moses unto the sons of Israel, were such things as concerned worship ; and from the representation of the sons of Israel, as denoting the spiritual Church (see no. 9340), in the present case the spiritual Church which was represented ; for all the things which were instituted among the sons of Israel were external things which represented the internal things of the Church, but they were not the internal things themselves in their own essence ; concerning which subject see the citations in no. 9320.

9526. Verses 23-30. *And thou shalt make a table of shittim-wood, two cubits the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold, and thou shalt make for it a rim of gold round about. And thou shalt make for it a border of an hand-breadth round about ; and thou shalt make a rim of gold for the border thereof round about. And thou shalt make for it four rings of gold, and thou shalt put the rings upon the four corners, which are on the four feet thereof. Close to the border shall the rings be for houses to the staves, to bear the table. And thou shalt make the staves of shittim-wood, and shalt overlay them with gold, and the table shall be borne by them. And thou shalt make the dishes thereof, and the bowls thereof, and the little plates thereof, and the cups thereof, with which it shall be covered ; of pure gold thou shalt make them. And thou shalt put upon the table the bread of faces, to My faces continually.*

And thou shalt make a table, signifies a receptacle of the celestial things belonging to the good of love; *of shittim-wood*, signifies out of mercy; *two cubits the length thereof*, signifies all in respect to conjunction with good; *and a cubit the breadth thereof*, signifies somewhat in respect to conjunction with truth; *and a cubit and a half the height thereof*, signifies what is full in respect to degrees; *and thou shalt overlay it with pure gold*, signifies the representative of that good out of mercy; *and thou shalt make for it a crown of gold round about*, signifies the sphere of good from the Divine Good of the Lord; *and thou shalt make for it a border of an handbreadth round about*, signifies conjunction there with Truth from the Divine; *and thou shalt make a crown of gold for the border thereof round about*, signifies the bounding of the sphere of Divine Good; *and thou shalt make for it four rings of gold*, signifies the ultimate or last receptacle of the heavenly marriage, which is that of the Divine Good with the Divine Truth; *and thou shalt put the rings upon the four corners thereof*, signifies firmness from it; *which are on the four feet thereof*, signifies in the natural sphere; *close to the border shall the rings be for houses to the staves*, signifies power from thence; *to bear the table*, signifies for existence and subsistence; *and thou shalt make the staves of shittim-wood*, signifies the power of truth from good; *and thou shalt overlay them with gold*, signifies the representative of good; *and the table shall be borne by them*, signifies continuance thence; *and thou shalt make the dishes thereof, and the bowls thereof, and the small plates thereof, and the cups thereof, with which it shall be covered*, signifies the knowledges of celestial good and truth; *of pure gold thou shalt make them*, signifies what is from good; *and thou shalt set upon the table the bread of faces*, signifies the Lord there as to celestial good; *to My faces continually*, signifies the presence thereby of the Lord with peace and celestial joy out of mercy.

9527. *And thou shalt make a table*: that this signifies a receptacle of celestial things, appears from the signification of a table, as denoting heaven so far as the reception of those things is concerned which are from the Lord there, which things are the good of love and the good of faith, and the blessedness and happiness derived therefrom. These things are signified by a table, because the articles of food signify the celestial things belonging to the good of love and faith, and the wisdom and intelligence therefrom, which in common discourse also are called heavenly food, and are likewise meant by food in the Word, see nos. 56-58, 680, 681, 1480, 4459, 4792, 5293, 5340, 5342, 5576, 5579, 5915, 8562, 9003; these things also are now and then exhibited representatively in heaven by a table, upon which are articles of food of every kind. From this it is evident, that by a table is signified a receptacle of celestial

things, thus heaven so far as the reception of those things is concerned which are from the Lord. These things are also signified by a table in Luke (xxii. 29, 30), "Jesus said, I appoint unto you the kingdom, even as My Father hath appointed it unto Me, *that ye may eat and drink at My table in My kingdom.*" And in Matthew (viii. 11), "Many shall come from the east and from the west, and shall *lie down* with Abraham, and Isaac, and Jacob, in the kingdom of the heavens." Also in David (Psalm xxiii. 4-6), "I will fear no evil . . . *Thou wilt prepare before me a table, in the face of mine enemies,* Thou wilt anoint my head with oil, my cup shall run over; *good and mercy* shall follow me." In the opposite sense, however, a table signifies a receptacle of those things which are in hell, as in Isaiah (xxviii. 7, 8), "They err through strong drink, they err among those that see, they stagger in judgment, *all tables are full of vomit,* whom shall He teach science, and whom shall He make to understand what he has heard." Again, Isaiah (lxv. 11), "Ye that forsake Jehovah, *who prepare a table for Gad,* and a drink-offering for Meni." And in David (Psalm lxix. 22, 23), "They gave me gall for My meat, and in My thirst they gave Me vinegar to drink, let their *table before them become a snare.*"

9528. *Of shittim-wood*: that this signifies out of mercy, appears from the signification of shittim-wood, as denoting the good of merit which belongs to the Lord alone, concerning which see nos. 9472, 9486, and since the good of merit is mercy, therefore such also is the signification of shittim-wood; for out of pure love, and thus out of pure mercy, the Lord assumed the Human, and sustained the most grievous temptations, and at last the passion of the cross, that He might save the human race; whereby Merit and Righteousness became His; from this it is evident, that the good of merit is mercy. Mercy is the Divine Love towards those who are in a state of misery. That the Lord underwent the most grievous temptations, and thereby reduced heaven and hell into order, and that He fought from the Divine Love to save those who receive Him with love and faith, see nos. 1266, 1663, 1668, 1676, 1690, 1691, 1737, 1787, 1789, 1812, 1813, 1820, 1921, 2083, 2159, 2574, 2649, 2776, 2795, 2813, 2816, 3318, 4180, 4286, 4295, 5078.

9529. *Two cubits the length thereof*: that this signifies all in respect to conjunction with good, appears from the signification of two, as denoting conjunction, and as meaning each and all things; that two means conjunction, see nos. 1686, 5194, 8423, and hence each and all things, no. 9166; and from the signification of length as denoting good, see no. 9487; wherefore the length of two cubits signifies all in respect to conjunction with good. By conjunction with good is meant the conjunction of the receptacle signified by the table, with the good of love

signified by the loaves of the bread of faces upon the table, concerning which see below. For the receptacle must be accommodated to the things that are to be received, and the things to be received have reference to good and to truth; accommodation and conjunction thereby is described by the numbers, by which the length and breadth are marked. That things are described in the Word by numbers, see no. 9488.

9530. *And a cubit the breadth thereof*: that this signifies somewhat in respect to conjunction with truth, appears from the signification of a cubit, that is of one cubit, which means somewhat, for it is the half of the former [number], and when a double quantity signifies all, then half of it signifies somewhat, consequently somewhat for conjunction; and from the signification of breadth, as denoting truth, see nos. 9487, 9488.

9531. *And a cubit and a half the height thereof*: that this signifies what is full in respect to degrees, see above, no. 9489.

9532. *And thou shalt overlay it with [pure] gold*: that this signifies the representative of that good out of mercy, appears from the signification of overlaying with gold, as denoting the representative of good; for by gold is signified the good of love (nos. 113, 1551, 1552, 5658, 6914, 6917), wherefore that good where it was introduced, was represented by gold. That it was out of mercy is on this ground, that all the good of love is out of mercy; this also is signified by the shittim-wood, which was overlaid with gold (no. 9528).

9533. *And thou shalt make for it a rim of gold round about*: that this signifies the bounding of the sphere of good from the Divine Good of the Lord, appears from the signification of a rim of gold round about, as denoting the bounding of the sphere of good from the Lord, lest they [the good] be assailed and injured by the evil, see above, no. 9492.

9534. *And thou shalt make for it a border of an handbreadth round about*: that this signifies conjunction there with Truth from the Divine, appears from the signification of a border as denoting the last of the bound, because it was outside of the rim, thus denoting conjunction with the truth from the Divine. That this is the signification of a border cannot be known, unless it is known how the case is with the extension and the bounding of the sphere of good from the Lord, which encompasses, and thus protects heaven. That the sphere of Divine Good encompasses heaven, and all the societies which are in heaven, and that thereby it offers protection against an irruption of evils from hell, see above, nos. 9490, 9492, 9498.

² This Divine sphere extends as far as the hells, and also guards them. Hence it is that the Lord reigns also in the hells, but with this difference, that the Divine sphere, which encompasses and protects heaven, is the sphere of the Divine Truth conjoined to the Divine Good; but that sphere which guards hell,

is a sphere of the Divine Truth separate from the Divine Good. This sphere is in hell, because all who are there reject the Divine Good, thus the Lord's mercy. Such a sphere reigns in hell in the external form, but still in the internal form there reigns in it the sphere of the Divine Truth conjoined to the Divine Good; by this latter sphere they are guarded there, lest any one inflicts evil on another beyond the measure. From this it is evident, that the sphere of Divine Good in the external form ceases where heaven ceases, and that the sphere of the Divine Truth separate from the Divine Good begins where hell begins, and in the interstice between there is the conjunction, which is signified by the border of an handbreadth round about.

9535. *And thou shalt make a rim of gold for the border thereof round about*: that this signifies the bounding of the sphere of Divine Good, appears from the signification of a rim of gold, as denoting the bounding of Divine Good, as above, no. 9533; and from the signification of the border thereof, as denoting conjunction with the Truth from the Divine, according to what was shown just above, no. 9534.

9356. *And thou shalt make for it four rings of gold*: that this signifies the ultimate or last receptacle of the heavenly marriage, which is that of the Divine Good with the Divine Truth, appears from the signification of four rings of gold, as denoting the Divine Truth conjoined with the Divine Good, which are in every direction round about, see above, no. 9493; thus the ultimate or last receptacle of the heavenly marriage, which is that of the Divine Good with the Divine Truth.

9537. *And thou shalt put the rings upon the four corners thereof*: that this signifies whence there is firmness, appears from the signification of the corners, as denoting firmness (see above, no. 9494), namely, from the conjunction of the Divine Truth with the Divine Good in ultimate or last things, which is signified by the four rings of gold (no. 9536).

9538. *Which are on the four feet thereof*: that this signifies in the natural sphere, appears from the signification of four, as implying conjunction, see no. 1686, 8877; and from the signification of feet, as denoting the Natural, see nos. 2162, 3147, 3761, 3986, 4280, 4938 to 4952, 5327, 5328. That firmness is in the natural sphere is on this ground, that everything spiritual closes in that which is called natural truth, and everything celestial in that which is called natural good, and that there they subsist; on this account it is that the Natural serves to the former for a foundation, and consequently for a support or stay. That such is the case is known thus far only to a few, wherefore, by the Lord's Divine Mercy, more will be said on this subject elsewhere, from experience.

9539. *Close to the border shall the rings be for houses to the slaves*: that this signifies power from thence, appears from the

signification of the border, close to which the rings were to be, as denoting conjunction in ultimate or last things with Truth from the Divine, see no. 9534; and from the signification of rings, as denoting the receptacle thereof, see also above, no. 9536; and from the signification of staves, as denoting power, see no. 9496. It is said "for houses," because heavenly good and the power of its receptacle are the subject treated of; for that good is signified by the bread of faces, and its receptacle by the table on which that bread was placed; houses also signify that good in ultimate or last things: that house denotes good, see nos. 2233, 2234, 2559, 3652, 3720, 4982, 7848, 7929.

9540. *To bear the table*: that this signifies existence and subsistence, appears from the signification of bearing, which means holding together in a state of good, and therefore existing and subsisting, as above, no. 9500.

9541. *And thou shalt make the staves of shittim-wood*: that this signifies the power of truth from good, see above, no. 9496, where the same words occur.

9542. *And thou shalt overlay them with gold*: that this signifies the representative of good, see above, no. 9532.

9543. *And the table shall be borne by them*: that this signifies continuance thence, appears from the signification of being borne, which means existing and subsisting (see above, no. 9540), thus also continuing; and from the signification of a table, as denoting the receptacle of celestial things, see no. 9527. In this wise there is described the inmost or third heaven, so far as the reception of good from the Lord is concerned; for the loaves of the bread of faces denote the celestial good which is from the Lord, and the table on which those loaves are, is the receptacle of that good. But to explain each single thing according to the real state of things, is not allowed, because very many things, which are in the Lord's celestial Kingdom, do not enter into the idea of human thought; and scarcely into the idea of the thought of the angelic spirits who are in the ultimate heaven. For all those things which are in the Lord's celestial Kingdom are based on the good belonging to love, and not on the truth belonging to faith; they also converse with one another by the goods belonging to love, and not like those who are in the Lord's spiritual Kingdom by the truths belonging to faith, see the citations in no. 9277. The Lord's celestial Kingdom is the inmost or third heaven, in which, as is well known, there are things incomprehensible and ineffable, that is, such as have never entered into the mind of any one, and as the eye has never seen, nor the ear heard; wherefore the things which exist in that heaven are exhibited before the spirits below by representatives, from which some idea may be formed of the incomprehensible and ineffable things which are there. The very same things were represented in

the world by the ark, the mercy-seat, the cherubim, the table on which were the loaves of the bread of faces, and by the candlestick; all the things which are in that Kingdom are exhibited by these things; by the dwelling and the court of the tent, and by the curtains and veils therein, were represented those things which are in the Lord's spiritual Kingdom, which is the second or middle heaven.

9544. *And thou shalt make the dishes thereof, and the bowls thereof, and the small plates thereof, and the cups thereof, with which it shall be covered:* that this signifies the knowledges of celestial good and truth, appears from the signification of vessels in general, as denoting scientifics, or knowledges, see nos. 3068, 3079; wherefore the vessels in particular which are here enumerated, denote the knowledges of celestial good and truth. Celestial good is the good of the love to the Lord, and celestial truth is the good of mutual love; the knowledges of these goods are signified by the above vessels; and since the knowledges are signified, and knowledges belong to the memory of the natural man, and since the Natural is external, therefore it is said "with which the table shall be covered;" for since the Natural is without, that is, below, and since the Natural covers and closes that which is within or above, therefore it is called a covering (no. 6377). What the use of these vessels was, may be seen in Leviticus (xxiv. 6, 7), and in Numbers (iv. 7, 8).

9545. *And thou shalt put upon the table the bread of faces:* that this signifies the Lord there as to celestial good, appears from the signification of the table, as denoting the receptacle of celestial things; and from the signification of bread, which in the highest sense denotes the Lord, and in a respective sense the good of love which is from Him, thus the Lord as to celestial good, concerning which see nos. 2165, 2177, 3464, 3735, 3813, 4211, 4217, 4735, 4976, 5915: and that by bread in general is signified all celestial food, that is, the food which nourishes the spiritual life of man, see nos. 3478, 6118, 8410, 9323; and from the signification of faces when said concerning the Lord, as denoting everything that is derived from the Divine Love, as innocence, peace, joy, thus heaven itself with man and angels (nos. 222, 223, 5585, 9306).

9546. *To My faces continually:* that this signifies the presence thereby of the Lord with peace and celestial joy out of mercy, appears from the signification of the faces of Jehovah, that is, of the Lord, as denoting all things which belong to the Divine Love or Mercy, such as innocence, peace, joy, and thus heaven itself with those that receive it. For by faces, when they refer to man and to an angel, are signified the interiors which belong to the will and from the will to the understanding, thus which belong to love and to faith from it, see nos. 1999, 2434, 3527, 3573, 4066, 4796, 4798, 5102, 5165, 5168,

5585, 5592, 6604, 6848, 6849, 9306. From this it may appear that by faces, when they refer to Jehovah, that is, to the Lord, are signified those things which belong to Divine Love or Mercy, thus all celestial good (nos. 222, 223, 5585, 9306).

9547. Verses 31-39. *And thou shalt make a candlestick of pure gold: the candlestick shall be made solid, its shaft, and its branch, its bowls, its pomegranates, and its flowers, shall be from it. And six branches shall be going out from the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof. Three almond-shaped bowls made in one branch, a pomegranate and a flower, and three almond-shaped bowls in one branch, a pomegranate and a flower; so for the six branches going out from the candlestick. And in the candlestick four almond-shaped bowls, its pomegranates and its flowers. And a pomegranate under the two branches of the same, and a pomegranate under the two branches of the same, and a pomegranate under the two branches of the same, for the six branches which go out from the candlestick. Their pomegranates and their branches shall be from the same, all of it, one solid thing of pure gold. And thou shalt make the lamps thereof, seven; it shall cause its lamps to go up, to give light over against the faces thereof. And its tongs and its snuff-dishes shall be of pure gold; of a talent of pure gold shall it be made with all those vessels.*

And thou shalt make a candlestick, signifies the spiritual heaven; *of pure gold*, signifies that it is from celestial good; *the candlestick shall be made solid*, signifies that all is from good; *its shaft, and its branch, its bowls*, signifies things spiritual in the Natural; *its pomegranates*, signifies the scientifics of good; *and its flowers*, signifies the scientifics of truth; *shall be from it*, signifies that they shall be from the spiritual which is from celestial good; *and six branches shall be going out from the sides thereof*, signifies all things of the truth out of good in the aggregate; *three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof*, signifies what is full in respect to good and truth; *three almond-shaped bowls*, signifies what is full in respect to the scientifics derived from good; *in one branch*, signifies the power of truth from good; *a pomegranate and a flower*, signifies the scientific of good and the scientific of truth; *and three almond-shaped bowls in one branch, a pomegranate and a flower*, signifies like things; *so for the six branches going out from the candlestick*, signifies the power of truth from good with respect to all the things in the spiritual heaven; *and in the candlestick*, signifies the middle thereof through which there is conjunction, and from which are powers; *four almond-shaped bowls*, signifies the scientifics of truths from good; *its pomegranates and its flowers*, signifies the scientifics of good and of truth; *and a*

pomegranate under the two branches of the same, and a pomegranate under the two branches of the same, and a pomegranate under the two branches of the same, signifies the scientific of good for each single truth; for the six branches which go out from the candlestick, signifies the power of truth from good as to all the things in the spiritual heaven; their pomegranates and their branches shall be from the same, all of it, signifies that the scientifics of good and the powers shall be from the Divine Spiritual which is from the Lord; one solid thing of pure gold, signifies complete and perfect because from the same good; and thou shalt make the lamps thereof, seven, signifies the holy spiritual things from it; and it shall cause its lamps to go up, signifies the light of the spiritual heaven; to give light over against the faces thereof, signifies from the Divine Good of the Lord's Divine Human; and its tongs and its snuff-dishes, signifies the things for purifying and discharging in the Natural; of pure gold, signifies likewise from good; of a talent of pure gold shall it be made with all those vessels, signifies celestial good from which is spiritual good together with its scientifics.

9548. *And thou shalt make a candlestick:* that this signifies the spiritual heaven, appears from the signification of the candlestick, as denoting the Divine Spiritual in heaven and in the Church from the Lord. That the candlestick signifies the Divine Spiritual is on this ground, that the table on which were the loaves of the bread of faces signifies the Divine Celestial, as was shown in the preceding pages. The Divine Celestial is the good of love, and the Divine Spiritual is the truth of faith from it, both proceeding from the Lord. That the candlestick denotes the Divine Spiritual, is on account of the illumination, for it is the Divine Truth which proceeds from the Divine Good of the Lord, which gives light in heaven; light with the angels is from no other source. Hence it is that the Lord in the Word is called Light, and that by light is signified faith, and also the intelligence of truth and the wisdom of good, which are from the Lord alone, see nos. 1053, 1521-1533, 1619-1632, 2776, 3094, 3138, 3167, 3190, 3195, 3222, 3223, 3337, 3339, 3341, 3636, 3643, 3862, 3993, 4060, 4180, 4302, 4408, 4414, 4415, 4419, 4527, 4598, 5400, 6032, 6313, 6315, 6608, 6907, 7174, 8644, 8707, 8861, 9399, 9407. That the candlestick denotes the spiritual heaven from the Divine Truth which is from the Lord, and thus also the Church; and that a lamp denotes faith, and the intelligence of truth and the wisdom of good which are from the Lord alone, appears from those passages in the Word where mention is made of a candlestick and of a lamp, as in, the Revelation (i. 12, 13, 20), "*I saw seven golden candlesticks, and in the midst of the seven candlesticks one like the Son of Man; the seven candlesticks are the seven Churches.*" And again

(Rev. ii. 5), "*I will remove thy candlestick out of its place, except thou repent.*" The Church is here called a candlestick from the Divine Truth which is in it from the Lord, for it is said the seven candlesticks are the seven Churches; that it is from the Divine Truth is evident from its being said, I will remove thy candlestick, except thou repent; that this [namely, the Divine Truth] is from the Lord is also evident, for it is said, In the midst of the candlesticks was one like the Son of Man. That the Lord is called the Son of Man from the Divine Truth, see nos. 2803, 2813, 3704. Again (Rev. xi. 3-10), "I will give to My two witnesses that they shall prophesy a thousand two hundred and sixty days; these are the two olive trees and the *two candlesticks* standing before the God of the earth;" the two witnesses are the Word of both Testaments, so far as it testifies concerning the Lord; it is called an olive tree by virtue of the Divine Good, and a candlestick by virtue of the Divine Truth which is from the Lord. And in Zechariah (iv. 2, 3), "The angel said unto the prophet, What seest thou? And I said, I see, and behold a *candlestick all of gold*; with its *cruise* on its head, and *its seven lamps thereon*, seven pipes each to the *lamps*, *two olive trees* by it, one upon the right side of the *cruise*, and the other on the left side thereof;" Zerubbabel is here treated of, who was about to lay the foundation of the house of God, and to complete it, by whom is represented the Lord, so far as He is about to come and to restore the spiritual heaven and the Church, which are meant by the candlestick, and the holy truths therein, by the seven lamps.

5 That a lamp denotes faith, and the intelligence of truth, and the wisdom of good, which are from the Lord alone, appears from John (Revelation xxi. 23, 24), "The holy Jerusalem hath no need of the sun, neither of the moon, *to give light in it*; the glory of God shall lighten it, *and the Lamb is the lamp thereof*. The nations which are saved *shall walk in His light*." And again (Rev. xxii. 3), "There shall be no night there, neither have they need of a lamp and of the light of the sun, *because the Lord God gives them light*." In the former passage the lamp stands for the Divine Truth which is from the Lord, and light for faith, consequently also for intelligence and wisdom. Again (Rev. xviii. 23), "*The light of a lamp shall shine no more at all in thee*; and the voice of the bridegroom and of the bride shall

6 be heard no more at all in thee." And in Jeremiah (xxv. 10, 11), "I will cause to perish from them the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of millstones, and *the light of a lamp*, that the whole land shall be a desolation, a devastation;" the extinction of faith and of intelligence from it in spiritual things is here treated of; these are the lamp which shall no longer be, and the light of the lamp which shall be made to perish. In

like manner in Job (xxi. 17), "How often is *the lamp of the wicked put out?* and destruction comes upon them?" And in David (Psalm xviii. 28; 2 Sam. xxii. 29), "*Thou lightest my lamp, Jehovah my God doth lighten my darkness.*" Again, Psalm (cxix. 104, 105), "Through Thy precepts I get understanding: *Thy Word is a lamp unto my foot, and a light unto my path.*" And in Job (xxix. 3), "*When God maketh a lamp to shine upon My head, by His light I walked in darkness.*" And in Matthew (vi. 22, 23), "*The lamp of the body is the eye; 7* if thine eye be upright, thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness; if therefore the light which is in thee be darkness, how great is the darkness;" see also, Luke viii. 16; xi. 33, 36; by the eye is here meant faith and intelligence from it; that in the internal sense these things are the eye, see nos. 4403-4421, 4523-4534, 9051; from this it is clear what is signified by the whole body being full of light, if the eye be upright, and by the whole body being full of darkness, if the eye be evil. Since faith and the intelligence and wisdom from it, are signified by a lamp, therefore the kings of Judah are called *lamps for David* (1 Kings xi. 36; xv. 4; 2 Kings viii. 19): and David is called the *lamp of Israel* (2 Samuel xxi. 17); not that the kings of Judah and David were lamps, but because by a king is signified the Divine Truth which is from the Lord (no. 6148), and by David the Lord as to the Divine Truth, from which comes faith, intelligence, and wisdom (no. 1888).

9549. *Of pure gold*: that this signifies from celestial good, appears from the signification of gold, as denoting the good of love, or celestial good, see nos. 113, 1551, 1552, 5658, 6914, 6917. It shall be stated here in a few words why the candlestick was to be of pure gold. By the candlestick is signified the Divine Spiritual, that is, the Divine Truth which is from the Lord in heaven and in the Church (no. 9548); since this Truth exists from the Divine Good, therefore the candlestick was of gold, for, as was said, gold signifies good. This is further evident from the influx of the Lord into the heavens; the inmost or third heaven is celestial, and the middle or second heaven spiritual; through the celestial heaven, which is in the good of the love towards Him, the Lord flows into the spiritual heaven which is in the truths of faith in Him. From this it appears why the whole candlestick was to be of pure gold, as also the ten candlesticks in the temple built by Solomon (1 Kings vii. 49); see also below, nos. 9550, 9568.

9550. *The candlestick shall be made solid*: that hereby is signified that all is from good, appears from the signification of solid, as denoting altogether, and thus all from good, which is signified by gold; for all the Spiritual, which is signified by the candlestick, so far as it illuminates, exists from the Celestial,

and also continually subsists through the same, inasmuch as all truth is from good; for if good be withdrawn, truth is extinguished at once, since good is the soul of the truth. The case herein is the same as that of the affection which belongs to love, in regard to thought; if the affection which belongs to love be withdrawn, thought is instantly extinguished; for affection is the very life or soul of thought. Every affection belonging to love, is of good, and every thought from it is of truth. The truth which flows from good is called spiritual, and the good from which is truth is called celestial.

9551. *Its shaft and its branch, its bowls*: that this signifies spiritual things in the Natural, appears from the signification of a shaft, a branch, and a bowl, which are productions from the candlestick itself, just as the arms, the hands, and the palms of the hands are productions from the body, which denote spiritual things in the Natural; for the Natural is produced and derived from the Spiritual, like the Spiritual from the Celestial (no. 9549). From this it is evident, that in so far as the candlestick signifies the Divine Spiritual, the productions and derivations which are called the shaft, the branch, and the bowls, denote spiritual things in the Natural.

9552. *Its pomegranates*: that this signifies the scientifics of good, appears from the signification of pomegranates, as denoting the scientifics of good. There are scientifics of good and scientifics of truth, the former are signified by pomegranates, and the latter by the flowers with which the candlestick was encompassed and adorned. That the scientifics of good are signified by pomegranates, appears from other passages where they are named, as in Moses (Deut. viii. 8), "A land of wheat and barley, and the vine, and the fig-tree, and the *pomegranate*;" and in Haggai (ii. 19), "The seed is not yet in the barn, even to the vine, and the fig-tree, and the *pomegranate*;" wheat, barley, and the seed in the barn, signify things celestial, both internal and external; the vine, the fig-tree, and the pomegranate, signify things spiritual and natural in their order, the last of which are the scientifics, which belong to the natural and sensual man,² wherefore the pomegranate is named in the last place. And in Zephaniah (ii. 13, 14), "Jehovah shall destroy Asshur; flocks shall lie down in the midst of her, every wild beast of the nation, *also the pelican and the cormorant shall pass the night in her pomegranates*;" the pelican and the cormorant in the pomegranates stand for the falsities of evil in the scientifics of good. And in Amos (ix. 1), "I saw the Lord standing upon the altar, who said, *Smite the pomegranate*, that the posts may tremble; that is, break them in pieces on the head of all of them, the last of them I will slay with the sword;" smiting

the pomegranate denotes destroying the scientifics of good through the falsities of evil; the posts are then said to tremble, because the posts denote the truths of the Natural (no. 7847); slaying the last with the sword, means destroying thereby the ultimate or last things; for the sword denotes the truth which combats against falsity and destroys it, and conversely (nos. 2799, 4499, 6353, 7102, 8294).

9553. *And its flowers*: that this signifies the scientifics of the truth, appears from the signification of flowers, as denoting the scientifics of truth. Such is the signification of flowers on this ground, that they are growths which precede, and in their manner produce, fruits and seeds; for trees and plants, as is well known, blossom before they bear fruit. With man, in respect to intelligence and wisdom, the case is the same: the scientifics of the truth precede, and in their manner produce the things which with the man belong to wisdom; for they serve his Rational for objects, and thus for means of becoming wise; this is the reason why the scientifics of the truth are like flowers, and the good of life, which is the good of wisdom, like fruit. Since all the things which are in the spiritual world have reference to such things as exist with man, on the ground that heaven resembles one man and corresponds to each and all things which exist with man, therefore also all the things which are in the natural world, according to their agreement with such things as exist with man, correspond, represent, and signify (no. 9496). From this it may now appear on what ground it is that flowers or blossoms signify the scientifics of the truth, and truths generally, and that fruit and likewise seeds signify goods. That flowers denote the scientifics of truth and truths ² generally, appears from the following passages: Isaiah (v. 24), "Their root shall be as rottenness, and *their blossom as dust*, because they have rejected the law of Jehovah of Hosts, and have despised the saying of the Holy One of Israel." Again, Isaiah (xxvii. 6), "In the days to come Jacob shall cause to take root, Israel shall *blossom and flower*, so that the faces of the orb shall be filled with produce." Again, Isaiah (xxviii. 1), "Woe to the drunkards of Ephraim, and to the *flower of his fading glory* and grace;" drunkards stand for those who reason from falsities (no. 1072); Ephraim for the Intellectual of the Church, which in the present case is perverted (nos. 5354, 6222, 6234, 6238, 6267); glory means the Divine Truth (nos. 4809, 5922, 8267, 8427, 9429); from this it is evident, that a flower or blossom stands for the scientifics through which truth has its being. Again, Isaiah (xl. 6-8), "The grass is withered, *the flower faded*, the people is grass, but the Word of our God abideth for ever." And in Nahum (i. 4), "The *flower of Lebanon* languisheth;" here also the flower stands for scientifics as a means for becoming wise. And in Daniel (iv. 7, 11), ³

"Nebuchadnezzar had a vision in a dream, Behold a tree in the midst of the earth, the height thereof was great; the leaf thereof was fair, and *the blossom thereof much*; the beast of the field had shadow under it, and the birds of heaven dwelt in the branches thereof, and all flesh was fed. But the Holy One from heaven cried out and said, Hew down the tree, cut off its branches, shake off its leaf, scatter *its blossom*; let the beast of the field get away from under it, and the birds from its branches;" the tree and its height signifies the increase of the religious persuasion signified by Babel, which religious persuasion is holy in outward, but profane in inward things, see nos. 1182, 1283, 1304-1308, 1321, 1322, 1326, 1327; the leaf stands for scientific truth in general (no. 885); the blossom for the scientific of the truth, so far as it serves for a means for becoming wise; but in the present case so far as it serves for a means of becoming foolish, for it is said that it shall be scattered; the beast of the field means those who are in the affections of good, and, in the opposite sense, those who are in the affections of evil (nos. 45, 46, 142, 143, 246, 714, 715, 719, 776, 1823, 2179, 2180, 3218, 3519, 5198, 7523, 9090, 9280); but the birds of heaven denote those who are in the affections of the truth, and, in the opposite sense, who are in the affections of the false (nos. 3219, 5149, 7441); therefore it is said, that the beast of the field was under the shadow of the tree, and that in its branches dwelt the birds of heaven, and *all flesh was fed*; and afterwards that the beast of the field got away from under it, and the birds from its branches.

9554. *Shall be from it*: that hereby is signified that they shall be from the Spiritual, which is from celestial good, appears from the signification of the candlestick, from which the pomegranates and flowers were to be, as denoting the Divine Spiritual which is from the Divine Celestial, concerning which see above, no. 9548. From this it is plain that by being from it is signified, from the Spiritual which is from celestial good.

9555. *And six branches shall be going out from its sides*: that this signifies all things of the truth from good in the aggregate, appears from the signification of six, as denoting all things in the aggregate, see nos. 3960, 7973, 8148; and from the signification of branches going out from the sides, as denoting truths from good. For the branches from the candlestick signify the same things as the arms and hands of a man, since each and all things which are in nature have reference to the human form, and on this ground are significative (nos. 9496, 9553); the arms and hands in a man correspond to the truths from good, and hence to power (nos. 878, 4931-4937, 5327, 5328, 6292, 6947, 7188, 7189, 7205, 7518, 7673, 8050, 8153, 8281, 9025, 9133). From this it is evident, that the six branches

going out from the sides signify all things of the truth from good in the aggregate.

9556. *Three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof*: that this signifies what is full in respect to good and truth, appears from the signification of three, as denoting what is full, see nos. 2788, 4495, 7715, 9198; and from the signification of the branches of the candlestick, as denoting truths from good, and hence power, see above, no. 9555; and from the signification of "from one side and from the other side," as denoting from good and the truth derived from it; for by the things which are in the right side of the body are signified goods, and by those which are in the left side, the truths which are derived from it; as, for instance, the right and the left part of the face, the right and the left eye, the right and the left ear, the right and the left foot; in like manner the rest of the things in the body.

9557. *Three almond-shaped bowls*: that this signifies what is full in respect to the scientifics derived from good, appears from the signification of three, as denoting what is full, as immediately above, no. 9556; and from the signification of bowls as denoting the scientific truths which are from the good of charity, concerning which see no. 5120; and from the signification of almonds, as denoting the goods of life which correspond to the truths of interior natural good, see no. 5622. From this it is evident, that three almond-shaped bowls signify what is full in respect to the scientific truths derived from good.

9558. *In one branch*: that this signifies the power of truth from good, appears from the signification of a branch, as denoting the truth derived from good, and hence power, see above, no. 9555.

9559. *A pomegranate and a flower*: that this signifies the scientific of good and the scientific of truth, appears from the signification of a pomegranate, as denoting the scientific of good, see no. 9552; and from the signification of a flower, as denoting the scientific of truth, see no. 9553.

9560. *And three almond-shaped bowls in one branch, a pomegranate and a flower*: that this signifies the same as the things immediately above (nos. 9557-9559), appears without any further explanation.

9561. *So for the six branches going out from the candlestick*: that this signifies the power of truth from good with respect to all the things in the spiritual heaven, appears from the signification of six, as denoting all things in the aggregate, as above, no. 9555; and from the signification of the branches, as denoting truths from good, and hence power, see above, nos. 9555, 9558; and from the signification of the candlestick, as denoting the spiritual heaven, concerning which see also

above, no. 9548. From this it is evident, that the six branches going out from the candlestick signify the power of truth from good in respect to all the things in the spiritual heaven.

9562. *And in the candlestick*: that this signifies the middle thereof through which there is conjunction, and from which are powers, appears from the signification of the candlestick, as denoting the spiritual heaven (see no. 9548); but because in the present case there is meant the middle part from which the six branches went forth, by which branches are signified powers (no. 9558), therefore the middle is here signified through which there is conjunction, and from which there are powers.

9563. *Four almond-shaped bowls*: that this signifies the scientifics of truth from good, appears from the signification of four, as denoting conjunction, see no. 8877; and from the signification of almond-shaped bowls, as denoting scientifics from good, see above, no. 9557.

9564. *Its pomegranates and its flowers*: that this signifies the scientifics of good and of truth, appears from the signification of pomegranates, as denoting the scientifics of good, see no. 9552; and from the signification of flowers, as denoting the scientifics of truth, see no. 9553.

9565. *And a pomegranate under the two branches of the same, and a pomegranate under the two branches of the same, and a pomegranate under the two branches of the same*: that this signifies the scientific of good for each single truth, appears from the signification of a pomegranate, as denoting the scientific of good, see no. 9552; and from the signification of the branches, as denoting truths from good, see no. 9555; but the fact of its being three times repeated signifies each single thing, and in the internal sense plenary conjunction, for three signifies what is plenary (nos. 2788, 4495, 7715, 9198); and two, conjunction (nos. 683, 5194, 8423).

9566. *For the six branches which go out from the candlestick*: that this signifies the power of truth from good in respect to all the things in the spiritual heaven, see above, no. 9561.

9567. *Their pomegranates and their branches shall be from the same, all of it*: that hereby is signified that the scientifics of good and the powers shall be from the Divine Spiritual which is from the Lord, appears from the signification of pomegranates, as denoting the scientifics of good, see no. 9552; and from the signification of branches, as denoting truths from good, and powers thence, see also above, nos. 9555, 9558; and from the signification of the candlestick, from which they are to be, as denoting the Divine Spiritual which is in heaven and in the Church from the Lord, see no. 9548. From this it is evident, that by the pomegranates and the branches which are

to be from the candlestick, is signified that the scientifics of good and the powers shall be from the Divine Spiritual which is from the Lord. How the case herein is, may be seen in what follows.

9568. *One solid thing of pure gold* : that this signifies what is complete and perfect, because from the same good, appears from the signification of one solid thing as denoting altogether, thus all from the good which is signified by gold (no. 9550); and thus what is complete and perfect; for what is wholly from good, is complete and perfect. By what is wholly from good, and thus by what is complete and perfect, is meant when good is the all in all, not only in the truths which are signified by the branches, but also in the scientifics which are signified by the pomegranates and the flowers. It shall now be stated how the case herein is. It is from good that truths are derived, while the scientifics are from the truths which are from good; one is thus derived and produced from the other, but still good is the all in the things produced and derived because they are from good. The case is the same as with the end, the cause, ² and the effect. The end is the all of the cause, and the cause is the all of the effect; from which it follows that the end is the all of the effect, so much so, indeed, that if the end, that is, the final cause, is removed, there is neither its efficient cause nor its effect. In like manner there succeed to each other the celestial, the spiritual, and the natural; from the celestial is all the spiritual, and from the spiritual is all the natural, that is, from the celestial through the spiritual; all that with man is called the celestial which belongs to the good of love, and all that is called spiritual which belongs to the truth of faith from that good, and all that is called natural which belongs to the scientific. The scientific is natural, because the scientific is the truth which appears in the light of the world, while the truth of faith, so far as it is of faith with the man, is in the light of heaven. From this it may now appear how one thing is pro- ³ duced and derived from another, and that the first is the all in the things produced and derived, so much so, indeed, that if the first be removed, all the things that follow from it perish. Every one who possesses any faculty of perception, may know that the Divine is the first of all things; wherefore, it is the all in all of the order of things, thus in all the things pertaining to good and to truth, which constitute heaven, and the life of heaven with man. Good from the Divine, consequently, is in all the truths of faith, and unless good is the all in them, and unless the Lord's Divine is the all in good, the man has nothing of heaven, and, consequently, nothing of the Church in himself. The Lord's Divine, however, is in everything per- ⁴ taining to good, and from good in everything pertaining to the truth with a man, when from love he wills, and from the faith

thence he believes, that all good and all truth, and thus the all of love and the all of faith, is from the Lord, and nothing at all from himself; further, that as much of good as he receives from the Lord, just so much of the truth of faith he possesses; for, as already said, good is the all in all things belonging to the truth, and truth apart from good is truth apart from life. From this it may appear what is meant by that which is complete and perfect, on account of its being from the same good, which is signified by one solid thing of pure gold.

9569. *And thou shalt make the lamps thereof, seven:* that this signifies the holy spiritual things from it, appears from the signification of a lamp, as denoting faith and the intelligence of truth, which is from the Lord alone, see no. 9548; thus the Spiritual, for the Divine Truth which is from the Lord, and through which there is faith, intelligence and wisdom, is the Spiritual; also, from the signification of seven, as denoting what is holy, see nos. 395, 433, 716, 881, 5265, 5268. The lamps were seven in number for the reason that the Divine Truth, from which there is faith, intelligence, and wisdom, is called holy, on account of its proceeding from the Divine Good of the Divine Love of the Lord; and it is the Divine Good of the Divine Love that sanctifies. On this ground it was that sanctifications took place through oil; as the sanctification of the tent, and of all the things therein, of the altar, of Aaron and his sons, and of their garments, and afterwards of kings, wherefore they were called the Anointed, for oil signifies the good of love (nos. 886, 3728, 4582, 4638).

9570. *And it shall cause its lamps to go up:* that this signifies the light of the spiritual heaven, appears from the signification of causing the lamps to go up, which means kindling a light in them, that they may illuminate; and since by the candlestick there was represented the spiritual heaven (no. 9548), therefore by causing the lamps to go up, is signified the light of the spiritual heaven. The light of the spiritual heaven is the Divine Truth which proceeds from the Lord, and the faith, the intelligence of truth, and the wisdom of good which are from it, see the citations in no. 9548. It shall now briefly be told how the case is with the light of the spiritual heaven. In the Lord's celestial Kingdom, which is the inmost or third heaven, there is a light which immensely exceeds the light which is in the Lord's spiritual Kingdom, which is the middle or second heaven; the light of the celestial Kingdom, or of the inmost heaven, does not appear as light, but as a flame, on this ground, that the good of love reigns in that heaven, and that the good of love is exhibited in heaven by a flame. In the Lord's spiritual Kingdom, however, which is the middle or second heaven, there is a light, which immensely exceeds the

light of the world, but which nevertheless appears brilliantly white; and indeed on this ground, that in that heaven there prevails the truth of faith, which is derived from the good of charity; and the truth of faith which is derived from that good, is exhibited in heaven by a shining white light. For this reason also it is that by light in the Word there is signified the truth which is from good, and in the highest sense the Divine Truth which proceeds from the Divine Good of the Lord. From this it may now appear what is meant by the light of the spiritual heaven, and what by the flame of the lamp from which is that light.

9571. *To give light over against the faces thereof*: that this signifies from the Divine Good of the Lord's Divine Human, appears from the signification of giving light, as denoting the Divine Truth which proceeds from the Divine Good of the Lord; for this it is which gives light to heaven, and enlightens the very angels in it, likewise the Church, and those men in the Church who are in a faith flowing from good; the enlightenment therefrom is the enlightenment of the mind, from which comes intelligence and wisdom in the truths and goods of faith. The mind is enlightened through the Word, because the Word is the Divine Truth from the Lord. The above also appears from the signification of faces, when applied to the Lord, as denoting all that which is from the Divine Good of the Lord's Divine Love, see nos. 9545, 9546; its being from the Divine Good of the Lord's Divine Human is on this ground, that the Lord's Divine Human is the source of light in heaven, for it is the sun of heaven, from which is the light, and the light from it is the Divine Truth, see nos. 1053, 1521–1533, 1619–1632, 2776, 3094, 3138, 3167, 3190, 3195, 3222, 3223, 3337, 3339, 3341, 3636, 3643, 3862, 3993, 4060, 4180, 4302, 4408, 4414, 4415, 4419, 4527, 4598, 5400, 6032, 6313, 6315, 6608, 6907, 7174, 8644, 8707, 8861, 9399, 9407. And that the Lord is the sun of heaven, see nos. 1053, 1521, 1529, 1530, 1531, 2441, 3636, 3643, 4321, 5097, 7078, 7171, 7173, 8644, 8812. It is the Lord's Divine Human from which is the light in heaven, inasmuch as the Divine cannot be seen except under a human form, as the Lord also has taught in John (i. 18), "*No one hath seen God at any time, the only-begotten Son, who is in the bosom of the Father, He hath manifested Him.*" And again, John (v. 37), "*Ye have neither heard the voice of the Father at any time, nor seen His shape.*"

9572. *And its tongs and its snuff-dishes*: that this signifies the things for purifying and discharging in the Natural, appears from the signification of tongs and snuff-dishes, as denoting things to snuff with, thus things for cleansing and discharging. These things are in the Natural, because the Natural is the snuffing, and thus the cleansing and the discharging part [in man]: for all the things which belong to the internal or spiritual man

come down even into the Natural, and are cleansed; for in that part filthy and superfluous things are discharged, and things suitable for uses are arranged into order. That this takes place in the Natural may appear from this fact, that the internal or spiritual man, so long as it is in the body, thinks in the Natural, and sets forth, that is, utters what it thinks, in the Corporeal; and that it also wills in the Natural, and that what it wills it brings forth into action in the Corporeal; wherefore in these parts are things for discharging and for snuffing. This is signified by the washing of the feet, concerning which the Lord thus speaks in John (xiii. 10), "*He that is washed, needeth not save to wash his feet, and is wholly clean;*" washing signified the cleansing of the internal man (nos. 3147, 5954, 9088); and the feet denote the Natural (nos. 2162, 3147, 3761, 3986, 4280, 4938-4952).

9573. *Of pure gold*: that this signifies likewise from good, appears from the signification of gold, as denoting the good of love, see above, no. 9549. Why the cleansing and discharging things were also to be from good, appears from what was shown above (no. 9568).

9574. *Of a talent of pure gold shall it be made with all those vessels*: that this signifies celestial good, from which is spiritual good together with its scientifics, appears from the signification of a talent of pure gold, as denoting one good from which are all things; for a talent signifies one, and gold means good (no. 9549); and the vessels, which were also to be of the same good, denote scientifics (nos. 9557, 9559, 9560, 9563, 9564); that vessels in general denote truths and scientifics, see nos. 3068, 3079, 9394, 9544. Since good must be in all things that are produced and derived, since therefore celestial good must be in spiritual goods, and from them in scientifics (no. 9568); therefore it is said that the candlestick shall be made solid of pure gold (nos. 9549, 9550); and that the shaft, the branch, the bowls, the pomegranates and flowers shall be made of it (nos. 9551-9554); and in the present case, that he shall make it of a talent of pure gold with all those vessels.

9575. Verse 40. *And see and make them after the pattern of those things, which thou wast made to see in the mountain.*

And see and make them after the pattern of those things, signifies a representative of all things; *which thou wast made to see in the mountain*, signifies which with the eyes of the spirit were seen in heaven.

9576. *And see and make them after the form of those things*: that this signifies a representative of all things, appears from the signification of a pattern, as denoting a representative, see above, nos. 9481, 9482; in the present case a representative of heaven where the Lord is, and of all the things of heaven, that is, of all the things of the Lord in heaven; for by the things through

which is represented heaven where the Lord is, and where heavenly things are, there is meant the pattern of the ark, of the dwelling, of the table for the loaves of the bread of faces, of the candlestick, and of the vessels.

9577. *Which thou wast made to see in the mountain*: that this signifies, which with the eyes of the spirit were seen in heaven, appears from the signification of seeing, when said of representatives in heaven, as denoting to see with the eyes of the spirit, of which we shall treat in what follows; and from the signification of Mount Sinai, as denoting heaven, see nos. 8805, 9420. In respect to seeing, when said of the representatives which appear in heaven, as denoting to see with the eyes of the spirit, it is to be observed that the angelic spirits, who are in the ultimate or first heaven, continually see forms of things similar to those which are in the world, as paradises, trees in them with fruits, flowers, and plants; further, houses, palaces, and likewise animals of various kinds, besides innumerable other things which are not seen in the world. All these things are the representatives of the heavenly things which are in the higher heavens. These things are exhibited in form in the first heaven, and thus before the eyes of the spirits below, so that an angelic spirit from these representatives can become acquainted with, and perceive each of the things which exist in the higher heavens; for all things, even to the minutest singulars, are representative and significative. From this it may appear what is meant by a representative of heaven, and of the heavenly things which are signified by the ark, the cherubim, the dwelling, the tables in it, and the candlestick. Such things ² cannot be seen by the eyes of a man so long as he is in the world, for these eyes are formed for the apprehension of earthly and bodily, and thus of material things; and on this account they are so gross, that they are not even able to compass with their vision the interior things of nature, as may be sufficiently evidenced by the fact that they require to be armed with lenses in order to see only those things which belong to the interior nature nearest to them. In a word, those eyes are most dull, and since their quality is such, it is absolutely impossible that the representatives which appear to the spirits in the other life should be seen by them; but if these representatives are to appear, the light (*lumen*) of the world must be withdrawn from the eyes, in which case those things appear which are in the light of heaven. For there is the light of heaven, and there is the light of the world; the light of heaven is for the spirit of man, and the light of the world for his body. The case herein is as follows: Those things which are in the light of heaven are in thick darkness, so long as the man sees from the light of the world; and conversely, those things which are in the light of the world are in thick darkness, when a man sees from the light of

heaven. When therefore the light of the world is withdrawn from the sight of the bodily eye, the eyes of a man's spirit are opened, and those things are seen which are in the light of heaven, and thus the representative forms, as was stated above.

³ From this may be known the reason why man at the present day is in thick darkness respecting heavenly things, and why some are in darkness so great that they do not even believe in the existence of a life after death, and thus that they themselves will live for ever. For man at the present day is so sunk into the body, and thus into bodily, earthly, and worldly things; and on this ground he is in so gross a light of the world, that heavenly things are the merest thick darkness to him; wherefore the sight of his spirit cannot be enlightened. From this now it is made plain, what is meant by seeing with the eyes of the spirit, with which Moses saw the pattern of the tent in Mount Sinai.

THE EARTHS IN THE STARRY HEAVEN; THE FIRST EARTH WHICH WAS SEEN THERE.

9578. *I was led by the Lord through angels to a certain earth in the universe, where it was granted to me to gaze upon the earth itself, yet not to converse with the inhabitants of that earth, but with the spirits who came from it. For all the inhabitants, that is, the men of every earth, after terminating their life in the world, become spirits, and remain about their own earth. From them, however, information is obtained concerning an earth, and the state of its inhabitants; for the men who depart out of the body, bring with them the whole of their former life, and the whole of their memory.*

9579. *Being led to the earths in the universe, does not mean being led and translated thither as to the body, but as to the spirit; and the spirit is not led through spaces, but through variations of the state of the interior life, which appear to a spirit like progressions through spaces, see nos. 5605, 7381, 9440. According to the agreement and sameness of states also approaches are effected, for the agreement or sameness of states conjoins, and the want of agreement or dissimilarity disjoins. From this it may appear how a translation is effected as to the spirit, and how the spirit is made to approach distant regions, while the man, nevertheless, remains in his own place.*

9580. *But leading a spirit outside of his own earth through variations of the state of his interiors, and causing these variations to proceed successively, until at last a state is reached which agrees with, or coincides with, the state of those to whom he is being led, this lies in the power of the Lord alone; for a constant direction*

and foresight is required from first to last, both on the journey thither, and on the return journey, especially when this is to be effected with a man who, as to the body, is still in the world of nature, and thereby in space.

9581. That this has actually taken place, those cannot be induced to believe who are in the sensual things of the body, and think from them; and indeed for this reason, that the sensual things of the body cannot conceive of any progressions apart from spaces. Nevertheless they who think from the sensual of their spirit which has been removed or withdrawn somewhat from the sensual of the body; those, namely, who think interiorly in themselves, may be induced to believe and may conceive of it, because in the idea of their thought there is neither space nor time, but there are instead those things from which spaces and times proceed. Those things, therefore, which follow concerning the earths in the starry heaven, are written for the use of the latter, and not for the former, unless they are of such a character as to suffer themselves to be instructed.

9582. In company with some spirits from a certain earth in the universe, and while in a state of wakefulness, I was led by the Lord, as to my spirit, through angels to that earth; the progression took place towards the right, and continued for two hours. Near the end of our solar system, there appeared first a whitish shining, but dense cloud; and after it a fiery smoke which ascended from a great gulph. An immense chasm separated our solar world on that side from certain worlds of the starry heaven. The fiery smoke appeared over a considerable distance. I was being borne across this interstice, when underneath in that gulph or chasm there appeared very many men, who were spirits. (For all spirits appear in the human form, and are actually men, see nos. 322, 1881). I also heard them talking there together; but from whence they were, and of what quality, it was not granted me to know; still one of them told me, that they were guards to prevent spirits from this world without permission from passing into any other world in the universe.

9583. That this was so, was also confirmed; for when certain spirits who were in the company, and who also were not allowed to pass, came to that great interstice, they began to cry out exceedingly that they were perishing, for they were like persons struggling in the agony of death; wherefore they halted on that side of the chasm, and could not be conveyed any further; for the fiery smoke which exhaled from the chasm penetrated into them, and thus tormented them. The fiery smoke is the falsity from the evils of lusts; such is the appearance of that falsity.

9584. The subject concerning the first earth, seen in the starry heaven, will be continued at the close of the following chapter.

EXODUS.

CHAPTER THE TWENTY-SIXTH.

THE DOCTRINE OF CHARITY AND FAITH.

9585. ALL that is called FREEDOM which belongs to the will, and thus which belongs to love. On this ground it is that freedom manifests itself through the delight of willing and thinking, and hence through that of doing and speaking; for all delight belongs to love, and all love to the will, and the will is the Esse of a man's life.

9586. Doing evil from the delight of love appears like freedom, but it is bondage, because it is from hell. Doing good from the delight of love appears like freedom, and it also is freedom, because it is from the Lord. Being led by hell, therefore, is bondage, and being led by the Lord is freedom. The Lord thus teaches this in John (viii. 34-36), "*Every one that committeth sin is the bond-servant of sin; the bond-servant abideth not in the house for ever; the Son abideth for ever. If the Son shall make you free, ye shall be free indeed.*"

9587. The Lord keeps man in the freedom of thought, and so far as external bonds, such as the fear of the law and of life, and the fear of the loss of reputation, honour, and gain do not prevent, He keeps the man in the freedom of action; yet through freedom He inclines him away from evil, and through freedom He bends him towards good; leading the man withal so gently and quietly, that he does not know otherwise than that all proceeds from himself. In freedom the Lord thus inseminates and inroots good in the very life of the man, which good remains to eternity. The Lord thus teaches this in Mark (iv. 26-28), "*So is the kingdom of God as if a man should cast seed upon the earth, which springs up and grows whilst he knoweth not how; the earth beareth fruit of her own accord.*" The kingdom of God is heaven with the man, thus the good of love and the truth of faith.

9588. What is inseminated in freedom, this remains because it is inrooted in the very will of the man, which is the Esse of his life. But what is inseminated under compulsion, this does not remain, because that which is compulsory does not proceed from the will of the man, but from the will of him who compels. Hence it is that worship from freedom is well pleasing to the Lord, but not worship from compulsion; for worship from freedom is worship from love, since all freedom belongs to love.

9589. There is heavenly freedom and there is infernal freedom; heavenly freedom consists in being led by the Lord, and this freedom is the love of good and of truth. But infernal freedom consists in being led by the devil, and this freedom is the love of evil and falsity, which essentially is lust.

9590. They who are in infernal freedom think that bondage and compulsion consist in not being allowed to do evil and to think what is false at one's good pleasure. But they who are in heavenly freedom dread to do evil and to think what is false, and if they are compelled to do so, they are tormented.

9591. From this it may appear what is meant by Freedom of Choice, namely, that it consists in doing good from choice, that is, from the will; and that those are in that freedom who are led by the Lord.

CHAPTER XXVI.

1. AND thou shalt make the dwelling of ten curtains, of twined byssus linen, and bluish purple, and crimson, and scarlet double-dyed, with cherubim; the work of a cunning workman thou shalt make them.

2. The length of one curtain shall be eight and twenty cubits, and the breadth four cubits for one curtain; one measure for all the curtains.

3. Five curtains shall be coupled together, one to another, and five curtains shall be coupled together, one to another.

4. And thou shalt make loops of bluish purple upon the edge of one curtain at the end in the coupling, and so shalt thou do in the edge of the outermost curtain in the second coupling.

5. Fifty loops thou shalt make in the one curtain, and fifty loops thou shalt make in the end of the curtain, which is in the second coupling; the loops shall be taken up, each at the other [curtain].

6. And thou shalt make fifty hooks of gold, and thou shalt couple together the curtains the one to the other by the hooks; and it shall be one dwelling.

7. And thou shalt make curtains of goats for a tent over the dwelling, eleven curtains thou shalt make them.

8. The length of one curtain shall be thirty cubits, and the breadth four cubits, for one curtain; one measure for the eleven curtains.

9. And thou shalt couple the five curtains by themselves, and the six curtains by themselves, and thou shalt double the sixth curtain in the fore-front of the tent.

10. And thou shalt make fifty loops upon the edge of the one outermost curtain at the coupling, and fifty loops upon the edge of the curtain at the second coupling.

EXODUS.

11. And thou shalt make fifty hooks of brass, and thou shalt bring the hooks into the loops, and shalt couple the tent together, that it may be one.

12. And the redundancy that remaineth in the curtains of the tent, the half curtain that is redundant thou shalt let hang over the hinder parts of the dwelling.

13. And the cubit on this side and the cubit on the other side, that is redundant in the length of the curtains of the tent, shall hang over the sides of the dwelling, on this side and on that side, to cover it.

14. And thou shalt make for the tent a covering of the skins of red rams, and a covering above of badgers' skins.

15. And thou shalt make the boards for the dwelling of shittim-wood, standing up.

16. Ten cubits shall be the length of a board, and a cubit and half the breadth of one board.

17. Two tenons (hands) on one board, one fitted to another; so shalt thou do to all the boards of the dwelling.

18. And thou shalt make twenty boards for the dwelling; boards for the south side (the angle of noon) southward.

19. Forty bases of silver shalt thou make under the twenty boards, two bases under one board for its two tenons (hands); and two bases under one board for its two tenons (hands).

20. And for the other side of the dwelling towards the north side, twenty boards.

21. And their forty bases of silver, two bases under one board, and two bases under one board.

22. And for the two hinder parts (the thighs) of the dwelling towards the sea thou shalt make six boards.

23. And two boards thou shalt make for the corners of the dwelling at the hinder side (at the two thighs).

24. And they shall be pairs below, and they shall be pairs at the same time even to its head, at the one ring; thus shall it be for them both, they shall be at the two corners.

25. And there shall be eight boards and their bases of silver, sixteen bases, two bases under one board, and two bases under one board.

26. And thou shalt make staves of shittim-wood, for the five boards of one side of the dwelling.

27. And five staves for the boards of the other side of the dwelling, and five staves for the boards of the side of the dwelling at the hinder side (at the two thighs) towards the sea.

28. And a middle stave shall pass in the middle of the boards from end to end.

29. And thou shalt overlay the boards with gold, and make their rings of gold, houses for the staves, and thou shalt overlay the staves with gold.

30. And thou shalt raise up the dwelling according to the fashion which hath been shewn thee in the mount.

31. And thou shalt make a veil of bluish purple and crimson, and scarlet double-dyed and twined byssus linen, with the work of a cunning workman, he shall make it, with cherubim.

32. And thou shalt hang it upon four pillars of shittim overlaid with gold, and their hooks of gold, upon four bases of silver.

33. And thou shalt hang up the veil under the hooks, and thou shalt bring in thither, within the veil, the ark of the Testimony; and let the veil make a distinction for you between the Holy and the Holy of Holies.

34. And thou shalt put the mercy-seat upon the ark of the Testimony in the Holy of Holies.

35. And thou shalt set the table outside the veil, and the candlestick opposite the table on the side of the dwelling towards the south, and thou shalt set the table on the north side.

36. And thou shalt make a covering for the door of the tent, of bluish purple, and crimson, and scarlet double-dyed, and twined byssus linen, the work of the embroiderer.

37. And thou shalt make for the covering five pillars of shittim, and shalt overlay them with gold, and their hooks of gold; and thou shalt cast for them five bases of brass.

THE CONTENTS.

9592. IN this chapter the second or middle heaven is represented by the dwelling and the tent; and the celestial and spiritual things therein are represented by those things of which the dwelling and the tent were constructed. And afterwards, by the veil between the dwelling and the ark of the Testimony, there is represented the medium which unites this heaven and the inmost heaven.

THE INTERNAL SENSE.

9593. Verse 1. *AND thou shalt make the dwelling of ten curtains, of twined byssus linen, and bluish purple, and crimson, and scarlet double-dyed, with cherubim; the work of a cunning workman thou shalt make them.*

And thou shalt make the dwelling, signifies the second or middle heaven; *of ten curtains*, signifies all the truths from which or wherefrom; *of twined byssus linen, and bluish purple, and crimson, and scarlet double-dyed*, signifies the spiritual and celestial things from which are those truths; *with cherubim*, signifies the Lord's guard, lest it be approached and injured by the hells; *the work of a cunning workman thou shalt make them*, signifies the Intellectual.

9594. *And thou shalt make the dwelling*: that this signifies the second or middle heaven, appears from the signification of the dwelling, when said of the Divine, as denoting heaven, in reality the middle or second heaven. It is well known that there are three heavens, the inmost, middle, and outermost, or the third, the second, and the first. All these heavens were represented by the tabernacle; the inmost or third heaven by the ark where the Testimony was; the middle or second heaven by the dwelling where were the table for the loaves of the bread of faces and the candlestick; and the outermost or last heaven by the court. The cause of there being three heavens is, that there are with man three degrees of life; for the man who becomes an angel after death, constitutes heaven; nor is there any other origin either for the angels or for the heavens. The inmost degree of the man's life is for the inmost heaven; the middle degree of life for the middle heaven; and the outermost degree for the outermost heaven; and it is on account of the man being such, that is, so formed, and on account of heaven being from the human race, that there are ² three heavens. These degrees of life with the man are opened successively; the first degree by a life according to what is just and fair; the second degree by a life according to the truths of faith from the Word, and according to the goods of charity towards the neighbour therefrom; and the third degree by a life according to the good of mutual love, and the good of the love to the Lord. These are the means through which these three degrees of life with the man, and thus the three heavens with him, are successively opened. Yet it is to be borne in mind, that these degrees with the man, that is, that the heavens with him are closed, so far as he retreats from the good of life, and draws near to the evil of life; for even as these degrees are opened by the good of life, so they are closed by the evil of life; hence it is that all who are in evil are outside of heaven, and thus in hell. And again, since the heavens with the man are successively opened according to the good of his life, as has been stated above, it is to be observed that for this reason with some the first heaven is opened, and not the second, and with some the second heaven, and not the third; and that the third heaven is opened only with those who are in the good of life from the love to the Lord. That man is a heaven in the least form; and

that he was created into the image both of heaven and of the world, see the references in no. 9279. The inmost heaven, ³ therefore, is what is represented by the ark of the Testimony, which was treated of in the foregoing chapter; the middle heaven is what is represented by the dwelling treated of in the present chapter; and the outermost heaven is what is represented by the court treated of in the following chapter. Heaven is called the habitation of God on this ground, that the Divine of the Lord dwells there, for it is the Divine Truth which proceeds from the Divine Good of the Lord which constitutes heaven, since it imparts life to the angels who are in it; and because the Lord dwells with the angels in that which is from Himself (no. 9338), therefore heaven is called the habitation of God, and the Divine truths themselves from the Divine Good, of which the angels, that is, the angelic societies, are the receptions, are called habitations; as in David (Psalm xliii. 3, 4), “Send *Thy light and Thy truth*; let them lead me: let them bring me unto the mountain of holiness, and to *Thy habitations*, that I may go in to the altar of God, unto God.” Again, Psalm (xli. 5), “A river, the streams whereof shall make glad the city of God, the *Holy of the habitations of the Most High*.” Again, Psalm (lxxiv. 7), “*They have profaned to the earth the habitation of Thy name*.” Again, Psalm (lxxxiv. 2), “*How lovely are Thy habitations, Jehovah*.” That the Divine ⁴ things which proceed from the Divine Human of the Lord are properly called habitations, and that therefore heaven itself is called a habitation, appears also from David (Psalm cxxxii. 2, 4-7), “He hath sworn to Jehovah, he hath vowed to the Mighty One of Jacob, I will not give sleep to mine eyes until I have found a place for Jehovah, *habitations for the Mighty One of Jacob*: lo! we have heard of Him in Ephrata, we have found Him in the fields of the forest, *we will enter into His habitations*;” the Mighty One of Jacob denotes the Lord as to the Divine Human (no. 6425); Ephrata, where He was to be found, is Bethlehem, where He was born (Gen. xxxv. 19; xlviii. 7; Micah v. 1; Matt. ii. 4 and 6); the fields of the forest signify the goods of the Church among the nations. And in ⁵ Ezekiel (xxxvii. 25-27), “*They shall dwell on the land which I have given to My servant Jacob; they shall dwell upon it, they, and their sons’ sons for ever; and David My servant shall be a prince to them for ever: I will make with them a covenant of peace; it shall be a covenant of eternity with them, and I will place My sanctuary in the midst of them for ever; thus shall My habitation be with them*;” David, who was to be a prince to them, denotes the Lord (no. 1888); a sanctuary means the Lord’s Divine Human, since every [element of] holiness is from Him (nos. 3210, 9229); the habitation thus stands for heaven and for the Church where the Lord is. And in Jeremiah (xxx. 18), “Thus ⁶

saith Jehovah, Behold I bring back the captivity of *the tents of Jacob*, and I will have mercy upon *his habitations*, that the city may be built upon her own heap ;” bringing back the captivity of the tents of Jacob, denotes restoring the goods and truths of the external Church which were destroyed ; having mercy upon his habitations, denotes restoring the truths of the internal Church ; the city which is to be built upon its own heap, stands for the
 7 doctrine of truth (nos. 2457, 2943, 3216, 4492, 4493). How the Lord dwells in the heavens, may appear from what has been shown above concerning the Lord, namely, that the Lord as to the Divine Human is the Sun from which there is heat and light in the heavens ; heat from the Lord as a Sun is love, and light is faith ; hence the Lord dwells with those who receive from Him the good of love and the truth of faith, consequently, the heat and light of life ; His presence is according to the degrees of reception.

9595. *Of ten curtains* : that this signifies all the truths from which, appears from the signification of ten, as denoting all, see no. 4638 ; hence a tenth part, which is one curtain, denotes a sufficient quantity (nos. 8468, 8540) ; and from the signification of curtains, as denoting the interior truths of faith which belong to the new Intellectual ; for by the dwelling is signified the middle or second heaven, which is a heaven by virtue of the reception of the Divine Truth which is from the Divine Good of the Lord, as was shown above, no. 9594 ; hence the curtains of which it was constructed, and with which it was covered, denote the truths of faith which belong to the new Intellectual ; interior truths are denoted thereby on this ground, that exterior truths are signified by the curtains from the goats for the tent which was round about, which are treated of in this chapter.
 2 That the curtains denote the truths of faith which belong to those who are in the Lord’s spiritual Kingdom, appears from the passages in the Word where they are named, as in Isaiah (liv. 1–3), “ Sing, O barren, thou that didst not bear ; for more are the sons of the desolate than the sons of her that is married ; *enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations*. Lengthen the cords ; for thou shalt spread abroad on the right hand and on the left, and thy seed shall inherit the nations ;” the Church about to be established among the nations is here treated of, which is called the barren that did not bear, on the ground of its being without truths from the Word (no. 9325) ; it is said to have more sons than the sons of her that is married, because its truths are more numerous than the truths of the former Church now laid waste ; for the sons denote truths (nos. 489, 491, 533, 1147, 3373, 3604) ; enlarging the place of a tent stands for the holy [element] of worship from the good of love (nos. 3312, 3391, 4599) ; stretching forth the curtains of habitations denotes the holy [element] of worship from

the truths of faith. And in Jeremiah (iv. 20), "The whole land ³ is laid waste, suddenly are *My tents* laid waste, *My curtains* in a moment;" the land which is laid waste stands for the Church (no. 9325); tents laid waste, for the holy [element] of worship from the good of love; curtains laid waste, for the holy worship from the truths of faith. Again, Jeremiah (x. ⁴ 20, 21), "*My tent* is laid waste, and all *My cords* pulled out; *My sons* are gone forth from Me and they are not; *there is none to stretch forth My tent any more, and to set up My curtains*;" for the pastors have become foolish;" where the meaning is the same. Again (Jer. xlix. 28, 29), "Arise ye, and go up against Arabia, and lay waste the sons of the east. Their *tents*, and their flocks let them take; their *curtains*, and all their vessels, and their camels, let them carry away for themselves;" Arabia and the sons of the east stand for those who are in the knowledges of good and truth (no. 3249); taking the tents and flocks, for taking the interior goods of the Church (no. 8937); taking the curtains, for taking the interior truths of the Church; their vessels stand for the exterior truths of the Church (nos. 3068, 3079); camels for general scientifics (nos. 3048, 3071, 3143, 3145). And in Habakkuk (iii. 7), "Under Aven I saw the tents of Cushan, *the curtains of Midian tremble*;" the curtains of Midian denote truths with those who are in simple good (nos. 3242, 4756, 4788, 6773, 6775). From this it is made evident what is ⁵ meant in David (Psalm civ. 1, 2), "Jehovah, Thou hast clothed Thyself with glory and honour; who covereth Himself with light as with a garment, *He stretcheth out the heavens like a curtain*;" covering Himself with light as with a garment, denotes Divine truths; that light denotes the truth, see no. 9548; that a garment also means the truth, see nos. 4545, 4763, 5319, 5954, 9093, 9212, 9216; wherefore stretching out the heavens like a curtain, denotes enlarging the heavens through the influx of Truth Divine, from which comes intelligence and wisdom. That stretching out and expanding the heavens is predicated of the new, *i.e.* the regenerate Intellectual, see the following paragraph (no. 9596), at the end.

9596. *Of twined byssus linen, and bluish purple, and crimson, and scarlet double-dyed*: that this signifies the spiritual and celestial things from which are those truths, appears from the signification of twined byssus linen, as denoting truth from a celestial origin, see no. 9469; and from the signification of bluish purple, as denoting the celestial love of truth, concerning which see no. 9466; and from the signification of crimson, as denoting the celestial love of good, concerning which see no. 9467; and from the signification of scarlet double-dyed, as denoting spiritual good or the good of truth, see no. 9468. Such is the order in which spiritual and celestial things, that

is, goods and truths, follow with the man, and with the angel who is in the middle or second heaven. For first comes the truth from a celestial origin, which is signified by byssus linen; next comes the love, that is, the affection of the truth, denoted by bluish purple; afterwards comes the love, that is, the affection of good from it, denoted by crimson; and lastly comes spiritual good, which is meant by scarlet double-dyed.

² Since the spiritual and celestial things follow in this order, therefore twined byssus linen is mentioned here in the first place; but in the veil, which was between the dwelling and the ark, or between the Holy and the Holy of Holies, treated of in verse 31 of the present chapter, it is mentioned in the last place. Twined byssus linen is mentioned in the veil in the last place on this ground, that the veil signifies the medium which unites the inmost heaven with the middle; wherefore in that medium or intermediate it must be last, so that, for the sake of conjunction, it may be first in what

³ follows. By twined byssus linen, however, there is properly signified the Intellectual, of the kind that belongs to the spiritual man, that is, to an angel who is in the Lord's spiritual Kingdom. The Intellectual is signified by twined byssus linen on this ground, that with the spiritual man a new Voluntary is implanted by the Lord in his Intellectual, see nos. 863, 875, 895, 927, 1023, 1043, 1044, 1555, 2256, 4328, 4493, 5413; and since the Intellectual of the spiritual man is signified by twined byssus linen, therefore also spiritual truth is signified thereby, for all truth belongs to the Intellectual, and all good to the Voluntary (nos. 3623, 9300); for the Intellectual is the subject, that is, the container, and the truth belongs to it, and those two make one. From this it may also appear, that with those who are of the Lord's spiritual kingdom, the Intellectual itself is the dwelling, in the strict sense (nos. 9296, 9297), and that it is described by the expansion or

⁴ spreading forth of the curtains. From this it may be known what is meant by the spreading abroad and the stretching out of the heavens in the following passages: as in Isaiah (xlii. 5), "*Jehovah that stretcheth forth the heavens, that spreadeth abroad the earth*; He that giveth breath to the people upon it, and a spirit to them that walk therein." Again (Isa. xlv. 24), "*I, Jehovah, that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth, from Myself.*" Again (Isa. xlv. 12), "*I have made the earth, and created man upon it; I, even My hands have stretched out the heavens.*" And in Jeremiah (li. 15), "*He who maketh the earth by His power, establisheth the orb by His wisdom, and by His intelligence stretcheth out the heavens.*" And in Zechariah (xii. 1), "*Jehovah that stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man in the*

midst of him." That by the stretching forth of the heavens, 5 and the spreading abroad of the earth, the same is signified here as by the stretching out and the spreading abroad of the dwelling by curtains, is evident; likewise, that this means regenerating the man, and thereby creating, that is, forming a new Intellectual, and in it a new Voluntary, which is the very heaven of the spiritual man, in which the Lord dwells with that man. That the regeneration, that is, the formation of a new Intellectual, and in it of a new Voluntary, and thus the formation of a new man, is signified by stretching out the heavens and spreading abroad the earth, is evident from the explanation itself given in the above passage; for it is said, *who giveth breath to the people upon it, and spirit to them that walk therein*; also, *forming the spirit of man in the midst of him*. That the heaven and the earth denote the internal and external Church, see nos. 1733, 1850, 2117, 2118, 3355, 4535; and that the earth in general denotes the Lord's kingdom and the Church, see no. 9334; this also appears evidently in the above passages, for unless the earth had this signification, what could be meant by spreading abroad the earth, and laying the foundation of the earth, and forming the spirit of man therein? That by the stretching out of the heavens and 6 the spreading forth of the earth there is signified here the same thing as by the stretching out and the spreading forth of the dwelling by curtains, appears from other passages where it is stated more expressly; as in Isaiah (xl. 22), "*Jehovah who stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.*" Again (Isa. liv. 2), "*Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations.*" And in David (Psalm civ. 2), "*Jehovah covereth Himself with light as with a garment, He stretcheth out the heavens like a curtain.*" From this it is also evident what is signified by an expanse in the first chapter of Genesis (vers. 6-8), "God said, Let there be an *expanse in the midst of the waters*, and let it distinguish between the waters to the waters; and God made that *expanse*, and distinguished between the waters which were *under the expanse*, and between the waters which were *above the expanse*, and God called the *expanse* heaven;" in that first chapter there is described the regeneration of the man of the celestial Church, and his new Voluntary and Intellectual are described by the expanse; the waters under the expanse and above the expanse denote the truths of the external and the internal man. That waters denote truths, see nos. 2702, 3058, 3424, 4976, 8568, 9323.

9597. *With cherubim*: that this signifies the Lord's guard lest heaven be approached and injured by the hells, appears from the signification of cherubim, as denoting a guard and providence lest the Lord be approached, except by good, and lest the

good which is from the Lord in heaven, and with man be injured, see no. 9509; consequently lest heaven be approached and injured by the hells.

9598. *The work of a cunning workman thou shalt make them:* that this signifies the Intellectual, appears from the signification of a cunning workman, as denoting the Intellectual; because this thinks and acts according to what it has thought. That it is the Intellectual, which possesses wisdom, intelligence, and science, appears from what follows, Exodus (xxxi. 2-5; xxvi. 30-33), where it is said of Bezaleel, "I have called by name Bezaleel, and have filled him with the spirit of God in wisdom, in intelligence, and in science, and in all work, to devise thoughts, to work in gold, in silver, and in brass, and in the cutting of stone for filling, and in the carving of wood to work in all manner of workmanship." That the Intellectual is signified, appears also from what was shown immediately above (no. 9596).

9599. Verses 2-6. *The length of one curtain shall be eight and twenty cubits, and the breadth four cubits for one curtain; one measure for all the curtains. Five curtains shall be coupled together, one to another, and five curtains shall be coupled together, one to another. And thou shalt make loops of bluish purple, upon the edge of one curtain at the end of the coupling, and so shalt thou do in the edge of the outermost curtain in the second coupling. Fifty loops thou shalt make in the one curtain, and fifty loops thou shalt make in the end of the curtain, which is in the second coupling. The loops shall be taken up each at the other [curtain]. And thou shalt make fifty hooks of gold, and thou shalt couple together the curtains, the one to the other by the hooks, and it shall be one dwelling.*

The length of one curtain shall be eight and twenty cubits, signifies the [element of] holiness of the truth from good; *and the breadth four cubits,* signifies the marriage of truth with good; *for one curtain,* signifies thus for each of the truths; *one measure for all the curtains,* signifies a similar condition of the thing; *five curtains shall be coupled together, one to another, and five curtains shall be coupled together, one to another,* signifies a lasting communication of truth with good, and of good with truth; *and thou shalt make loops of bluish purple,* signifies conjunction through the celestial love of truth; *upon the edge of one curtain at the end of the coupling,* signifies of one sphere with the other; *and so shalt thou do in the edge of the outermost curtain, at the second coupling,* signifies thus reciprocally; *fifty loops shalt thou make in the one curtain,* signifies plenary conjunction in the outermost [parts] of the spheres; *and fifty loops thou shalt make in the end of the curtain, which is in the second coupling,* signifies in like manner reciprocally; *the loops shall be taken up each at the other [curtain],* signifies complete

conjunction on both sides; *and thou shalt make fifty hooks of gold*, signifies the plenary faculty of conjunction from good; *and thou shalt couple together the curtains, the one to the other, by the hooks*, signifies the mode of conjunction everywhere; *and it shall be one dwelling*, signifies the whole heaven thus altogether one.

9600. *The length of one curtain shall be eight and twenty cubits*: that this signifies the [element of] holiness of the truth from good, appears from the signification of length, as denoting good, see nos. 1613, 8898, 9487; and from the signification of a curtain, as denoting the interior truth of faith, which belongs to the new Intellectual, see above, no. 9595; and from the signification of eight and twenty, as denoting the holy [element] of conjunction. That twenty-eight has this signification is on this ground, that this number exists from the multiplication of seven by four, and by seven is signified what is holy (nos. 433, 716, 881, 5265, 5268), and by four conjunction (nos. 1686, 8877). For numbers when multiplied have the same signification as the simple numbers from which they have originated (nos. 5291, 5335, 5708, 7973). From this it is evident, that by the length of one curtain being eight and twenty cubits, is signified the [element of] holiness of the truth from good.

9601. *And the breadth four cubits*: that this signifies the marriage of truth with good, appears from the signification of breadth, as denoting truth, see nos. 1613, 3433, 3434, 4482, 9487; and from the signification of four, as denoting conjunction, thus marriage, for the conjunction of truth and of good is called the heavenly marriage (nos. 2173, 2618, 2728, 2729, 2803). Four denotes conjunction, that is marriage, on this ground, that this number arises from two multiplied by itself, and two denotes conjunction (nos. 5194, 8423); and the multiplied numbers have the same signification as the simple numbers from which they are formed, as was said immediately above (no. 9600). That all numbers in the Word signify things, see the references in no. 9488.

9602. *For one curtain*: that this signifies thus for each of the truths, appears from the signification of a curtain, as denoting truths, see above, no. 9595; wherefore by one curtain, that is, by each is signified each single truth.

9603. *One measure for all the curtains*: that this signifies a similar condition of the thing, appears from the signification of a measure, as denoting the condition or state of a thing in respect to truth, see no. 3104; wherefore one measure for all the curtains means the same state of the thing for all the truths. By a similar condition of the thing, when said of the truths of faith in the spiritual Kingdom, is meant that they all have respect to good, and that through good they have respect to the Lord, from whom they are; for the truths which

do not tend in this direction are not truths of faith, consequently not truths of the Church or of heaven. Those truths which tend in another direction in their external form may indeed appear as truths, but still they are not truths, since they are without life; for the life of a truth is good, and good is from the Lord, who alone is life. Truths which tend in another direction are like the members of a body without a soul, which are not the members of any body, because they

² are inanimate, and thus of no use. That a measure signifies the state of a thing as to truth, and also the state of a thing as to good, is evident from those passages in the Word where the measurements of the New Jerusalem, and also of the new Temple, are treated of. By the New or the Holy Jerusalem is signified the Lord's New Church, in like manner by the temple; wherefore by their measurements are signified states as to truth and as to good; as in the Revelation (xxi. 15-17), "The angel had a golden reed, *to measure the Holy Jerusalem*, and the gates thereof, and the wall thereof, *and he measured the city with the reed* twelve thousand furlongs; *he measured the wall thereof*, a hundred and forty-four cubits, *which is the measure of a man*, that is of an angel." That the measurements in this passage signify states as to good and truth, is very evident, for the Holy Jerusalem is the Lord's New Church, and the gates and the wall are the protecting truths of faith; twelve thousand denote all the truths and goods in the aggregate; in like manner a hundred and forty-four (no. 7973), for this number signifies the same as the number twelve, because it arises from twelve multiplied by twelve; that twelve denotes all the truths and goods in the aggregate, see nos. 577, 2089, 2129, 2130, 3272, 3858, 3913. The measure of a man, that is of an angel, signifies that such was the state of the Church and of heaven in respect to the goods of love and the truths of faith, for a man means the Church, and an angel heaven; unless it were known what is meant by the Holy Jerusalem, what by its gates and wall, what by the number twelve thousand furlongs, and by the measure of the wall a hundred and forty-four; further, what by a measure, and what by a man and an angel, who would ever know in what way the measure of the city being twelve thousand furlongs, and the measure of the wall a hundred and forty-four cubits, did mean the *measure of a man*,

³ that is, *of an angel*? The same is signified by measurement in Zechariah (ii. 1, 2), "I lifted up mine eyes and saw, and behold a man, *in whose hand was a measuring line*; I said, Whither goest thou? he said, *To measure Jerusalem*, to see what is the breadth thereof, and what is the length thereof." Also in Ezekiel, where a man *who had a measuring reed* measured the houses of the New City, and also the *Temple*, as to the walls, the gates, the understructures, the thresholds, the windows, the

steps; concerning which see chapters xl.-xlii. Unless the measurements in those chapters signified the states of a thing with respect to truth and good, such things would never have been mentioned. By measuring in general is signified a state of truth and good, as in Jeremiah (xxxi. 37, 38), "Thus saith Jehovah, *When the heavens above shall be measured*, and the foundations of the earth shall be searched out beneath, then will I also cast off the seed of Israel for all that they have done. Behold the days come in which the city of Jehovah shall be built, and *the measuring line* shall yet go out straight forward over the hill Gareb, and shall turn about unto Goah." Also in Isaiah (xl. 12), "Who *hath measured* the waters with His fist, and meted the heavens with a span, and *weghed the mountains in the scales, and the hills in the balance.*"

9604. *Five curtains shall be coupled together one to another, and five curtains shall be coupled together one to another:* that this signifies a lasting communication of truth with good, and of good with truth, appears from the signification of five, as denoting all things of one part; for by ten are signified all things of the whole (no. 9595); and from the signification of the curtains, as denoting the interior truths of faith which belong to the new Intellectual, see also above, no. 9595. Since five and five each of the ten curtains were coupled together, therefore there is signified by them the reciprocal communication of truth and good, and of good and of truth; for communications must be reciprocal in order that there may be a conjugal conjunction of truth and of good. The same things are signified by these curtains, as by those things which in man belong to the left side and those which belong to the right side; those things which in a man belong to the right side, have reference to the good from which is truth, but those which belong to the left side have reference to the truth which is from good; and in the middle of them there is the communication of good with truth, and of truth with good, from which there results a perpetual and constant conjunction. These are the things which are signified by the words, "Five curtains shall be coupled together one to another, and five curtains shall be coupled together one to another."

9605. *And thou shalt make loops of bluish purple:* that this signifies conjunction through the celestial love of truth, appears from the signification of loops, as denoting conjunction. Loops have this signification, because conjunction is effected through them; it follows also from the signification of bluish purple, as denoting the celestial love of truth, concerning which see no. 9466.

9606. *Upon the edge of one curtain at the end of the coupling:* that this signifies of one sphere with the other, namely, con-

junction, appears from the signification of the edge of a curtain at the end of the coupling, as denoting where one ends and the other begins, thus the boundary where the two are coupled together. The sphere is signified, because spheres conjoin in heaven; for there are spheres which proceed from every angelic society in heaven, and from every angel in a society. These spheres, with everyone, exhale from the life of the affections of truth and of good, and from him are diffused to a distance. Hence it is that spirits and angels are known at a distance as to their quality. Angels and angelic societies are conjoined, and they are also disjoined in accordance with these spheres; for similar spheres, that is, similar affections of truth and of good conjoin, and those that are dissimilar disjoin. But see what has been previously said concerning these spheres in nos. 1048, 1053, 1316, 1504-1520, 1695, 2041, 2489, 4464, 5179, 6206, 7454, 6598-6613, 8630, 8794, 8797, 9490-9492, 9498, 9534. Whether we say angels and angelic societies, from whom the spheres proceed, or whether we say truth and good, it is the same thing; for spheres proceed from the affections of truth and good, by virtue of which the angels are angels from the Lord. It is to be borne in mind that so far as those spheres originate from the Lord, so far they conjoin; but so far as they originate from the self (*proprium*) of an angel, so far they disjoin. From this it is evident that the Lord alone conjoins.

9607. *And so shalt thou do in the edge of the outermost curtain at the second coupling:* that this signifies thus reciprocally, namely, that the conjunction of the one sphere with the other is effected through the celestial love of truth, appears without any further explanation.

9608. *Fifty loops shalt thou make in the one curtain:* that this signifies plenary conjunction in the outermost [parts] of the spheres, appears from the signification of fifty, as denoting that which is full, see no. 2252; and from the signification of loops, as denoting conjunction, as immediately above (no. 9605); and from the signification of the edge of the curtain where the loops were, as denoting the sphere of the truth where it ends, see no. 9606; and thus in the outermost parts.

9609. *And fifty loops thou shalt make in the end of the curtain, which is in the second coupling:* that this signifies in like manner reciprocally, appears without explanation.

9610. *The loops shall be taken up each at the other [curtain]:* that this signifies complete conjunction on both sides, appears from the signification of loops, as denoting conjunction, concerning which see above, no. 9605; and that on either side this conjunction shall be complete, is signified by the one being taken up by the other, mutually and in turns, for when the act

of taking up is mutual, and takes place in turns, the conjunction is complete.

9611. *And thou shalt make fifty hooks of gold*: that this signifies the plenary faculty of conjunction from good, appears from the signification of fifty, as denoting what is plenary, as above, no. 9608; and from the signification of hooks, as denoting the faculty of conjunction, for the faculty of conjunction is inherent in them from their form, which is that of something inclining backwards or being bent back; and from the signification of gold, as denoting good, see nos. 113, 1551, 1552, 5658, 6914, 6917, 9490, 9510.

9612. *And thou shalt couple together the curtains, the one to the other [by the hooks]*: that this signifies the mode of conjunction everywhere, appears from the signification of coupling the curtains by little hooks, as denoting the mode of conjunction; for when by the fifty hooks is signified the plenary faculty of conjunction, then by coupling the curtains the one to the other by the hooks, is signified the mode [or manner].

9613. *And it shall be one dwelling*: that this signifies the whole heaven thus altogether one, appears from the signification of the dwelling, as denoting heaven, see no. 9594. That heaven is one when thus conjoined, is evident; for heaven consists of myriads of angelic societies, and still they are led by the Lord as one angel, or as one man. The reason of this is, that mutual love from the love of the Lord prevails among them all. When this love is among all and in all, they are all capable of being arranged into a heavenly form, which is of such a nature that many are one, and the more numerous they are the more forcibly are they one. The case herein is the same with the innumerable things in the human body, which, although they are distinct and various, still form a one. The reason of this is that they are in a form similar to that in which heaven is, for they correspond, as has been shown at the close of several chapters; and on the ground of correspondence they are in mutual love, and thus conjoined. From this it is that the man, who is in the good of love and of faith, is a heaven in the least form (no. 9279); and that the whole of heaven before the Lord is as one man (no. 9276). Every con-

2

these things concerning the dwelling are being read ; for each and all things in this description have an internal sense, which when manifested by the Lord before the angels, exhibits the state of conjunction of all things in the whole of heaven with one another through the love which is from the Lord. The conjunction of the angelic societies into one heaven has reference to these laws : 1. Every unit in the form of the heavens exists from many that are consociated according to the heavenly harmony. 2. Love is spiritual conjunction, from which there results heavenly harmony. 3. There must be a universal bond, in order that singulars may be held in conjunction among one another. 4. The universal bond must flow into the singular bonds, and cause them. 5. The universal bond is the Lord, therefore love from Him, and hence love to Him. 6. The singular bonds are derived from this, and they are those of mutual love or charity towards the neighbour. These are the laws by virtue of which heaven, which consists of innumerable angelic societies, is nevertheless as one man.

9614. Verses 7-14. *And thou shalt make curtains of goats for a tent over the dwelling, eleven curtains thou shalt make them. The length of one curtain shall be thirty cubits, and the breadth four cubits for one curtain ; one measure for the eleven curtains. And thou shalt couple the five curtains by themselves, and the six curtains by themselves ; and thou shalt double the sixth curtain in the fore-front of the tent. And thou shalt make fifty loops upon the edge of the one outermost curtain at the coupling, and fifty loops upon the edge of the curtain at the second coupling. And thou shalt make fifty hooks of brass, and thou shalt bring the hooks into the loops and shalt couple the tent together, that it may be one. And the redundancy that remaineth in the curtains of the tent, the half curtain that is redundant thou shalt let hang over the hinder parts of the dwelling. And the cubit on this side, and the cubit on the other side, that is redundant in the length of the curtains of the tent, shall hang over the sides of the dwelling, on this side and on that side, to cover it. And thou shalt make for the tent a covering of the skins of red rams, and a covering above of badgers' skins.*

And thou shalt make curtains of goats for a tent over the dwelling, signifies the external of heaven which is from external celestial good : *eleven curtains thou shalt make them,* signifies all the truths from which it is : *the length of one curtain shall be thirty cubits,* signifies the fulness of truth from good ; *and the breadth four cubits,* signifies the marriage of truth with good ; *for one curtain,* signifies thus in each of the truths ; *one measure for the eleven curtains,* signifies a similar condition of the thing ; *and thou shalt couple the five curtains by themselves, and the six curtains by themselves,* signifies a constant communication of truth with good, and of good with truth ; *and thou shalt double*

the sixth curtain in the fore-front of the tent, signifies the communication of all things of that heaven with the outermost things there, and influx from thence into the ultimate heaven; *and thou shalt make fifty loops upon the edge of the outermost curtain at the coupling*, signifies the plenary conjunction of the one sphere with the other; *and fifty loops upon the edge of the curtain of the second coupling*, signifies in like manner reciprocally; *and thou shalt make fifty hooks of brass*, signifies the plenary faculty of conjunction by external good; *and thou shalt bring the hooks into the loops*, signifies the mode of conjunction; *and thou shalt couple the tent together that it may be one*, signifies the external of heaven is thus altogether one; *and the redundancy that remaineth in the curtains of the tent*, signifies what proceeds; *the half curtain that is redundant thou shalt let hang over the hinder parts of the dwelling*, signifies to the ultimate of that heaven; *and the cubit on this side, and the cubit on the other side, that is redundant in the length of the curtains of the tent, shall hang over the sides of the dwelling, on this side and on that side, to cover it*, signifies the mode by which that ultimate or last proceeds from good, that the heaven may be rendered safe; *and thou shalt make a covering for the tent*, signifies the circumference or envelope of that heaven; *of the skins of red rams*, signifies external truths from good; *and a covering above of badgers' skins*, signifies outside that [other] from external good.

9615. *And thou shalt make curtains of goats for a tent over the dwelling*: that this signifies the external of heaven which is from the truths which are from external celestial good, appears from the signification of the curtains, as denoting the interior truths of faith, see no. 9595; in the present case the exterior truths of faith, because they were for the tent which was over the dwelling: and from the signification of the wool of she-goats, of which those curtains were made, as denoting external celestial good, see no. 9470; and from the signification of the tent over the dwelling, as denoting the external of heaven, for by the dwelling is signified heaven (no. 9594), and by the tent which covered it from above the external of the same. From this it is evident, that by the curtains of wool of she-goats for the tent over the dwelling, there are signified the truths which are from external celestial good, of which the external of heaven consists. But how the case herein is cannot be known, unless the external and internal of each heaven, and the influx of one heaven into the other be known; for the Lord flows into all the heavens both immediately and mediately (no. 9223); mediately through the inmost heaven into the middle heaven, and through the internal of the same into its external.

9616. *Eleven curtains thou shalt make them*: that this

signifies all the truths of which it is, appears from the signification of eleven, as denoting all, of which we shall treat presently; and from the signification of the curtains of goats, as denoting truths from external celestial good, see immediately above, no. 9615. Eleven denotes all on this ground, that ten curtains constituted the curtain itself, and the eleventh, as redundant, hung over the hinder parts of the dwelling, as may be manifest from verses 9, 12, 13, which follow; that ten denote all, see nos. 4638, 9595.

9617. *The length of one curtain shall be thirty cubits*: that this signifies the fulness of truth from good, appears from the signification of length, as denoting good, see no. 9487; and from the signification of a curtain, as denoting truth from external celestial good, see immediately above, no. 9615; and from the signification of thirty, as denoting what is full, see no. 9082.

9618. *And the breadth four cubits*: that this signifies the marriage of truth with good, see above, no. 9601.

9619. *For one curtain*: that this signifies thus in each of the truths, see above, no. 9602, where the same words occur.

9620. *One measure for the eleven curtains*: that this signifies a similar condition of the thing, appears from what was shown above, no. 9603.

9621. *And thou shalt couple the five curtains by themselves, and the six curtains by themselves*: that this signifies the constant communication of truth with good, and of good with truth, see above, no. 9604.

9622. *And thou shalt double the sixth curtain in the forefront of the tent*: that this signifies the communication of all things of that heaven with the outermost things there, and influx from thence into the ultimate heaven, appears from the fact that the doubling of that curtain was an extension over the farthest end of the dwelling, for by the curtains and their extension was represented heaven in respect to communication and influx. Wherefore, by the doubling of the sixth curtain and its extension over the farthest end of the dwelling was represented the communication of all the things of that heaven with the outermost things there, and influx from thence into the ultimate heaven.

9623. *And thou shalt make fifty loops upon the edge of the one outermost curtain at the coupling*: that this signifies the plenary conjunction of the one sphere with the other; and that *fifty loops upon the edge of the curtain at the second coupling*, signifies in like manner reciprocally, appears from what was shown above, nos. 9605-9609.

9624. *And thou shalt make fifty hooks of brass*: that this signifies the plenary faculty of conjunction by external good, appears from the signification of fifty hooks as denoting the

plenary faculty of conjunction, concerning which see above, no. 9611; and from the signification of brass, as denoting natural or external good, see no. 425, 1551.

9625. *And thou shalt bring the hooks into the loops*: that this signifies the mode of conjunction, appears from this consideration, that when by the hooks is signified the faculty of conjunction (see just above, no. 9624), by the act of bringing them into the loops, and thereby coupling together the curtains, is signified the mode of conjunction; just as by the coupling together of the curtains one to the other by hooks, see above, no. 9612.

9626. *And thou shalt couple the tent together that it may be one*: that hereby is signified that the external of heaven is thus altogether one, appears from the signification of the tent, as denoting the external of heaven, see no. 9615; that thus it is altogether one, see no. 9613, where the dwelling is treated of, by which is signified the internal of heaven.

9627. *And the redundancy that remaineth in the curtains of the tent*: that this signifies what proceeds, appears from the signification of the redundancy that remaineth, as denoting that which proceeds, of which we shall speak presently; and from the signification of the curtains of the tent, as denoting the truths from external celestial good, which constitute the external of the heaven signified by the tent (no. 9615). That the redundancy which remaineth from the curtains denotes what proceeds, is on this ground, that it proceeds by continuity from the expansion itself.

9628. *The half curtain that is redundant, thou shalt let hang over the hinder parts of the dwelling*: that this signifies the ultimate of heaven, namely, that which proceeds, appears from the signification of the redundancy that remaineth, as denoting what proceeds, see immediately above, no. 9627; and from the signification of the hinder parts of the habitation, as denoting the ultimate of heaven, for the habitation denotes heaven, which is here treated of.

9629. *And the cubit on this side, and the cubit on the other side, that is redundant in the length of the curtains of the tent, shall hang over the sides of the dwelling, on this side and on that side, to cover it*: that this signifies the mode by which that ultimate or last proceeds from good, [so] that the heaven may be rendered safe, appears from the signification of that which hangs over the sides of the dwelling, which is a cubit on this side and a cubit on the other side, as denoting the ultimate or last which proceeds, see above, no. 9627; and from the signification of the length of the curtains of the tent, as denoting the truths from good, concerning which see above, no. 9617; and from the signification of covering, as denoting to protect; for that which covers protects from the irruption of evil which

would cause injury. From these significations collected into one, there results this meaning, that the ultimate or last which proceeds from good is for the purpose that heaven may be rendered safe.

9630. *And thou shalt make a covering for the tent*: that this signifies the circumference or envelope, appears without explanation, for the covering made of the skins of red rams formed an envelope above and around the tent.

9631. *Of the skins of red rams*: that this signifies external truths from good, appears from what was said and shown concerning the skins of red rams, no. 9471.

9632. *And a covering above of badgers' skins*: that this signifies outside of it, namely, outside of the envelope consisting of the truths which are from external good, appears from the signification of a covering, as denoting an envelope, as immediately above, no. 9630; and from the signification of skins, as denoting external truths, see no. 9471; and from the signification of badgers, as denoting goods, concerning which see also no. 9471. It is needless to explain further the things that have hitherto been said concerning the dwelling, its tent, and the two coverings of the latter, since they are such that on account of the [prevalent] ignorance these things would enter only with difficulty into the idea of thought; for where there is ignorance, there is blindness, thus a non-reception of light, and consequently the want of an idea on a subject. Few, indeed, if any, know that heaven is represented, and therefore described by the dwelling, and the external of heaven by the tent with its two coverings. The cause of this ignorance is, that scarcely any one knows that by all the things contained in the Word there are signified heavenly things; that therefore in each single thing therein there is an internal sense, which is spiritual; and that this internal sense does not appear in the letter, but that out of the letter it appears only to those who are instructed in correspondences, and who, while reading the

² Word, are in enlightenment from the Lord. Scarcely any one, indeed, knows that the man who is in the good of love and of faith, is a heaven in the least form, and that such a man, both as to his interior and his exterior things, corresponds to heaven (no. 9276). If these things had been known, the learned in the Christian world, who have acquired some knowledge of the forms of the human body, might have been in some intellectual light, and consequently might have possessed some idea concerning heaven; in such a case also they might have understood what things in heaven are represented by the ark, its mercy-seat, and by the cherubim above it; what by the table upon which were the loaves of the bread of faces, and what by the candlestick and the golden altar of incense; also what things are represented by the dwelling, its curtains, boards and

bases ; and further by the tent, and its two coverings. For similar things are met with in man in his internal and external parts, and they are also exhibited in a material form in his body, to which these internal things accurately correspond ; for unless the external things which are corporeal, corresponded accurately to the internal things which are intellectual and voluntary, there would not be any life in the body, and consequently there would not be any correspondent acts. It is³ said that in the tabernacle similar things are met with as in man, since the representatives in nature have reference to the human form, and are significative according to their relation to it (no. 9496). In the external parts which belong to man there are four coverings, which envelop and enclose together all the interior parts ; these coverings are called coatings and skins ; to what internal parts they correspond, see from experience, nos. 5552-5559, 8980. Similar things were represented by the coverings which formed the expansion of the tabernacle. The understanding may borrow from this some light concerning the forms of heaven ; nevertheless this light will be extinguished in the case of all those who do not possess a distinct knowledge of the things which exist in the human body, and who have not at the same time a distinct knowledge of the spiritual things which belong to faith, and of the celestial things which belong to love, to which the former things correspond. Since both the latter and the former things, not only on account of a want of knowledge, but also on account of a want of faith, are with most in a state of shade, yea, of thick darkness ; therefore we consider it needless to give any further explanation of these things ; for, as said above, because of the want of intellectual light on such subjects, these things would not enter into any idea.

9633. Verses 15-30. *And thou shalt make the boards for the dwelling, of shittim-wood, standing up. Ten cubits shall be the length of a board, and a cubit and a half the breadth of one board. Two tenons (hands) shall be on one board, one fitted to another ; so shalt thou do to all the boards of the dwelling. And thou shalt make twenty boards for the dwelling ; boards for the south side (the angle of noon) southwards. Forty bases of silver thou shalt make under the twenty boards, two bases under one board for its two tenons (hands), and two bases under one board for the two tenons (hands) thereof. And for the other side of the dwelling towards the north side twenty boards. And their forty bases of silver, two bases under one board, and two bases under one board. And for the two hinder parts (the thighs) of the dwelling towards the sea thou shalt make six boards. And two boards thou shalt make for the corners of the dwelling at the hinder side (at the two thighs). And they shall be pairs below, and they shall be pairs at the same time even to its head, at the*

one ring; thus shall it be for them both, they shall be at the two corners. And there shall be eight boards and their bases of silver, sixteen bases, two bases under one board, and two bases under one board. And thou shalt make staves of shittim-wood, for the five boards of one side of the dwelling, and five staves for the boards of the other side of the dwelling, and five staves for the boards of the side of the dwelling at the hinder side (at the two thighs), towards the sea. And the middle stave shall pass in the middle of the boards from end to end. And thou shalt overlay the boards with gold, and make their rings of gold, houses for the staves; and thou shalt overlay the staves with gold. And thou shalt raise up the dwelling according to the fashion which hath been shown thee in the mount.

And thou shalt make the boards for the dwelling, signifies the good which supports that heaven; of shittim-wood, signifies that it is the good of merit from the Lord's Divine Human; ten cubits shall be the length of a board, signifies that good shall be the all in all; and a cubit and a half the breadth of one board, signifies the truth from it which conjoins, as much as is sufficient; two tenons (hands) shall be on one board, signifies power from it; one fitted to another, signifies thence the conjunction of the Lord with those who are in that heaven; so shalt thou do to all the boards of the dwelling, signifies thus everywhere; and thou shalt make twenty boards for the dwelling, signifies good which supports heaven in every way and completely; boards for the south side southwards, signifies even into its interior and inmost parts where truth is in light; and forty bases of silver, signifies a plenary support through truth; under the twenty boards, signifies that it proceeds from the good which is from the Lord's Divine Human; two bases under one board, signifies its conjunction with good; for its two tenons (hands), signifies power from it; and two bases under one board for the two tenons (hands) thereof, signifies thus in each and all things; and for the other side of the dwelling towards the north side, signifies towards the exterior parts of that heaven, where truth is in obscurity; twenty boards, signifies good which supports in every way and completely; and their forty bases of silver, signifies there also plenary support through truth; two bases under one board, signifies through conjunction with good; and two bases under one board, signifies everywhere; and for the hinder part (the two thighs) of the dwelling towards the sea (westwards), signifies conjunction with heaven where good is in obscurity; thou shalt make six boards, signifies where good from the Lord's Divine Human is complete; and two boards thou shalt make for the corners of the dwelling at the hinder side (at the two thighs), signifies the quality of the conjunction there with good; and they shall be pairs from below, and they shall be pairs at the same time even to its head, signifies con-

junction from the exterior and from the interior; *at the one ring*, signifies continuance thereby; *thus shall it be for them both, they shall be at the two corners*, signifies a like conjunction everywhere; *and there shall be eight boards, and their bases of silver*, signifies a complete support by good through truth which comes from good; *sixteen bases*, signifies entire support; *two bases under one board, and two bases under one board*, signifies through the conjunction of truth with good everywhere; *and thou shalt make staves of shittim-wood*, signifies the power of truth from good; *for the five boards of the one side of the dwelling*, signifies whereby it looks towards the interiors of heaven where truth is in light; *and five staves for the boards of the other side of the dwelling*, signifies the power of truth from good whereby it looks towards the exteriors where truth is in obscurity; *and five staves for the boards of the side of the dwelling at the hinder side (at the two thighs), towards the sea*, signifies the power of truth from good, whereby it looks upon that heaven where there is conjunction with the good which is in obscurity; *and the middle stave shall pass in the middle of the boards from end to end*, signifies the power in chief from which are continued powers in every direction; *and thou shalt overlay the boards with gold, and make their rings of gold, houses for the staves; and thou shalt overlay the staves with gold*, signifies a representative of the good from which and through which are all things; *and thou shalt raise up the dwelling according to the fashion which hath been shown thee in the mount*, signifies towards the quarters, according to the states of good and of truth from it, in the heaven which is being represented.

9634. *And thou shalt make the boards for the dwelling*: that this signifies the good which supports that heaven, appears from the signification of a board, as denoting the good which supports, of which we shall speak in what follows; and from the signification of the dwelling, as denoting the middle or second heaven, concerning which see no. 9594. The boards denote the good which supports, on the ground of their being of wood, and supporting the curtains both of the dwelling and of the tent, and also the two coverings over them; wherefore by the boards are signified supports, and on account of their being of wood there are signified by them the supports which are from good; for everything which is of wood signifies good, even to the very houses which were built of wood (no. 3720); the quality of the good is signified by shittim-wood, of which the boards were made. Since all the representatives which are in nature, have reference to the human form, and are significative in accordance with that relation (no. 9496), so also the boards of the dwelling have such a reference; they correspond to the muscular or fleshy part in man, which

supports the enveloping coats and skins; flesh also signifies good (nos. 7850, 9127). On this ground it is that the boards were of shittim-wood, which signifies the good whereby heaven is supported (nos. 9472, 9486); also, that they were overlaid with gold, which likewise signifies good.

9635. *Of shittim-wood*: that this signifies the good of merit from the Lord's Divine Human, appears from the signification of shittim-wood, as denoting the good of merit from the Lord's Divine Human, see nos. 9472, 9486. That this good is the only good which reigns in heaven, and supports it, may be seen in no. 9486.

9636. *Ten cubits shall be the length of a board*: that hereby is signified that this good is the all in all, appears from the signification of ten, as denoting all, concerning which see nos. 4638, 9595; and from the signification of length, as denoting good (see nos. 1613, 8898, 9487, 9600), in the present case supporting good, which is the good of merit; for this is signified by the boards of the dwelling being made of shittim-wood (no. 9635). This good is the all in all in heaven, on the ground of its being the Very Divine Good which makes the heavens and supports them (no. 9486); for the good which is with the angels is this very good, because all good is from the Lord; good from any other source is not good.

9637. *And a cubit and a half the breadth of one board*: that this signifies the truth from it which conjoins, as much as is sufficient, appears from the signification of one and a half, as denoting what is full, see nos. 9487-9489; consequently also as much as is sufficient, for this means what is full. That this truth is from it, namely, from the good signified by the boards of shittim-wood (nos. 9634, 9635), is on this ground, that every good has its own truth, and every truth its own good. Good apart from truth does not appear [outwardly], and truth apart from good does not exist, for truth is the form of good, and good is the Esse of truth; it is by virtue of form that good appears, and by virtue of Esse that truth exists. The case herein is like that of flame and light; flame without light does not appear, wherefore in order to appear it sends forth light from itself; and light without a flame does not exist. The case is the same with the man's Voluntary and his Intellectual; the Voluntary does not appear apart from the Intellectual, and the Intellectual does not exist apart from the Voluntary. As the case is with good and truth, or with the flame and light, or, again, with the Voluntary and the Intellectual, so also it is with love and faith, for all good belongs to love, and all truth to faith from love; and the man's Voluntary is intended for the reception of the good which belongs to love, and the Intellectual for the reception of the truth which belongs to faith. Love also is the flame or the fire of life, and faith the light of life.

9638. *Two tenons (hands) shall be on one board*: that this signifies the power from it, namely, through truth from good, appears from the signification of the hands as denoting power, see nos. 878, 3387, 4931-4937, 5327, 5328, 6292, 6947, 7011, 7188, 7189, 7518, 7673, 8050, 8153, 8281, 9133; and from this that all power is through truth from good (nos. 6344, 6413, 9327, 9410).

9639. *One fitted to another*: that hereby is signified from thence the conjunction of the Lord with those who are in that heaven, appears from the signification of being fitted to, when said of the power signified by the hands, as denoting conjunction through the truth from good; for all, who are in heaven, are called powers, and they are also powers, by virtue of their being receptions of the Divine Truth which is from the Lord; therefore also by angels in the Word are signified truths Divine (no. 8192). It is the Divine Good which proceeds from the Lord that conjoins all in heaven; for it is the Divine Good that reigns universally in the Divine truths, and what reigns universally, this conjoins. This conjunction it is which is signified by the fitting of the tenons or hands of each board into another.

9640. *So shalt thou do to all the boards of the dwelling*: that this signifies thus everywhere, appears from the signification of all, when said of heaven, as denoting everywhere; for what is done there to all, is done everywhere; and from the signification of the boards of the dwelling, as denoting the good which supports heaven, see no. 9634.

9641. *And thou shalt make twenty boards for the dwelling*: that this signifies the good which supports heaven in every way and completely, appears from the signification of the boards of the dwelling, as denoting the good which supports heaven, see no. 9634; and from the signification of twenty, as denoting what is full, thus in every way and completely. Twenty has this signification, because numbers when multiplied signify the same as the simple numbers from which they are multiplied (nos. 5291, 5335, 5708, 7973); the number twenty thus signifies the same as ten and two, from which it arises by multiplication; that ten denotes what is full, and all, see nos. 3107, 4638; in like manner two, see nos. 9103, 9166.

9642. *Boards for the south side (the angle of noon) southwards*: that this signifies even to its interior and inmost parts, where truth is in light, appears from the signification of the boards of the dwelling, as denoting the good which supports heaven, see no. 9634; and from the signification of an angle or corner when said of the quarters of the world, as denoting the whereabouts of that state which is described and signified by the quarter, of which we shall treat in what follows; and from the signification of the south or noon southward, as denoting the interior

and inmost parts, where truth is in its light; for noon signifies a state of light, which is a state of intelligence from truths, and therefore also an interior state; because, in the heavens, light, and together with light intelligence and wisdom, increase towards the interior; and at a distance therefrom, truth is in the shade, which state of the truth is signified by the north. This, then, is the reason why the angle of noon southward, signifies even to the interior and inmost parts where truth is in light. The same is signified by noon or the south in Isaiah (xliii. 6), "I will say *to the north*, Give up, and *to the south*, Keep not back; bring My sons from far, and My daughters from the end of the earth;" the New Church is treated of here; saying to the north, means saying to those who are in darkness, that is, in ignorance, such as are the nations outside of the Church, concerning the truths of faith; saying to the south, means to those who are in light from the knowledges of good and truth, such as are they who are within the Church; wherefore the latter are told not to keep back, but the former to give up. And in Ezekiel (xxi. 2, 7), "Set thy face *the way of the south*, and drop towards the south, and prophesy against *the forest of the field to the south*, and say *to the forest of the south*, Behold I kindle a fire in thee which shall devour in thee every green tree; and all faces *from the south to the north* shall be burned. Set thy face towards Jerusalem, and drop against the sanctuaries, and prophesy against the land of Israel;" the south stands here for those who are in the light of the truth from the Word; therefore, for those who belong to the Church, but who are in falsities which they confirm from the literal sense of the Word wrongly explained; wherefore it is said the forest of the field to the south, and the forest of the south: the forest means the ruling scientific, but a garden the ruling truth. From this it is clear what is meant by setting the face the way of the south, and by dropping towards the south, and prophesying against the field to the south; and afterwards by setting the face towards Jerusalem, and dropping against the sanctuaries, and prophesying against the land of Israel; for Jerusalem and the land of Israel denote the Church, and the sanctuaries therein the things which belong to the Church. Again, in Isaiah (lviii. 10), "If thou dost bring out thy soul to the hungry, and satisfy the afflicted soul, then *shall thy light arise in the darkness*, and thy thick darkness shall be *as the south*;" darkness and thick darkness stand here for ignorance of the truth and of good, and light and the south for an understanding of the same. Again (Isa. xvi. 3), "Give counsel, execute judgment, make thy shade in the midst of the *south* as the night, hide the outcasts, the wanderer reveal not;" in the midst of the south denotes here in the midst of the light of the truth. And in Jeremiah (vi. 4), "Sauctify the battle against the daughter of Zion; arise and let

us go up against the south, for the day declineth, for the shadows of the evening are stretching out ;” going up against the south denotes against the Church, where the truth is in light from the Word. And in Amos (viii. 9), “*I will cause the sun to go down at noon, and I will darken the earth in the day of light ;*” this means the extinction of all the light of the truth which is from the Word. And in David (Psalm xci. 5, 6), “*Thou shalt not be afraid for the terror of the night, for the arrow that flieth in the day, for the pestilence in the thick darkness, for the death that layeth waste at noonday ;*” the terror of the night stands for the falsities of evil which are from hell ; the arrow which flies in the day, for the falsity which is openly taught ; the death which lays waste at noonday, for the evil in which men live openly, by which the truth is destroyed where it might be in its light from the Word. And in Isaiah (xxi. 1), “*The prophecy of the desert of the sea ; as whirlwinds from the south, for passing through ; it cometh from the desert, from the terrible land.*” And in Daniel (viii. 8–10), “*The he-goat* 6 *of the she-goats magnified himself exceedingly, and his horn grew towards the south, and towards the east, and towards grace ; and it grew even to the host of the heavens, and some of the host and of the stars it cast down to the earth, and trampled upon them ;*” the state of a future Church is here treated of, and it is foretold that the Church would perish by the doctrine of faith separated from the good of charity ; the he-goat of the she-goats denotes such a faith (nos. 4169, 4769) ; the horn growing towards the south, means the power of the falsity from it against truths ; towards the east, means against goods ; towards grace, means against the Church ; to the host of the heavens, denotes against all the goods and truths of heaven ; casting some of the host and of the stars down to the earth, means destroying them, and the very knowledges of good and truth (no. 4697). In the same prophet is described the war 7 between *the king of the south*, and the king of the north (chap. xi. 1 to the end), and by the king of the south is signified the light of the truth from the Word, and by the king of the north is meant ratiocination concerning truths from scientifics ; the changes which the Church will have to undergo until it is about to perish, are described by the various eventualities of that war. Since the south signified the truth in light, therefore it 8 was ordered that the tribes of Reuben, Simeon, and Gad, *should encamp towards the south* (Numb. ii. 10–15). The encampments represented an orderly arrangement of all the things which are in the heavens, in accordance with the truths and goods of faith and love (nos. 4236, 8103, 8193, 8196) ; and the twelve tribes, which encamped, signified all the truths and goods in the aggregate (nos. 3858, 3862, 3926, 3939, 4060, 6335, 6337, 6397, 6640, 7836, 7891, 7996, 7997) ; by the tribe of Reuben was

signified the truth of faith by doctrine (nos. 3861, 3866, 5542); by the tribe of Simeon, the truth of faith by life therefrom (nos. 3869-3872, 4497, 4502, 4503, 5482); and by the tribe of Gad were signified the works wrought from those truths (nos. 6404, 6405). From this it is made clear why those tribes encamped towards the south; for all the things belonging to truth, that is, to faith, are of the south, because of light. From all this it is now made evident what is signified by the angle of the south or of noon, namely, that it means where the state of truth is in light. For all the states of the good of love and of the truth of faith are signified by the four angles or corners of the earth; states of the good of love, by the angle of the east and the angle of the west, and states of the truth of faith, by the angle of the south and the angle of the north. In like manner by the four winds in the Revelation (vii. 1), "*The angel standing at the four corners or angles of the earth, holding the four winds of the earth, that the wind should not blow upon the earth.*" And in another place (Rev. xx. 7, 8), "*Satan shall come forth to seduce the nations which are in the four corners of the earth.*" And in Matthew (xxiv. 31), "*He shall send His angels, and shall gather together the elect from the four winds, from the ends of the heavens to the ends thereof.*" And in Ezekiel (xxxvii. 9), "*Come, O breath, from the four winds, and*"
 10 breathe upon these slain that they may live." Since those winds, that is, those quarters, signify all the things of good and truth, and thus all the things of heaven and the Church, and since by the temple there was signified heaven or the Church; therefore it was customary from ancient times to place temples in the direction of the east and west, because the east signified the good of love in its rise, and the west the good of love in its decline. The origin of this was due to the representatives in which were the Ancients, who belonged to the Church.

9643. *Forty bases of silver*: that this signifies a plenary support through truth, appears from the signification of forty, as denoting what is plenary, see no. 9437; and from the signification of bases, as denoting support, for bases support; and from the signification of silver, as denoting truth, see nos. 1551, 2954, 5658, 6112, 6914, 6917, 7999. That the bases were of silver, and the boards overlaid with gold, was on account of the boards signifying good, and the bases truth, and because good through truth has power, and therefore support; that good has power through truth, see nos. 6344, 6413, 9327, 9410; and that gold denotes good, and silver truth, see nos. 113, 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9510. Good has power through truth because truth is the form of good, and good thereby has quality for where there is quality there is form; good hereby obtains that through which it is able to operate upon some other thing either in this or in that manner. On this ground it is that

good has faculty, but this faculty is determined only through truth. Faculty that has been determined is real power, consequently it is power which supports. Bases also correspond to ² the feet and the soles of the feet in man; in general they correspond to the bones, whereby all the fleshy part in the body is supported. By the feet and the bones there is signified in like manner truth supporting, and by the fleshy part in the body the good which supports itself through the truth. That all things in nature have reference to the human form, and are significative according to their relation thereto, see no. 9496; that flesh denotes good, see nos. 3813, 6968, 7850, 9127; that by the feet is meant the Natural, thus the truth which is in power from good, see nos. 5327, 5328; that the body denotes good, see no. 6135; that bones denote the truth which supports, see nos. 3842, 8005. From this also it is that the ³ foundation, which is a general base, denotes the truth of faith, and [also] faith itself, as may appear from those passages in the Word, where mention is made of a foundation, as in Isaiah (xl. 21), “Do ye not know, do ye not hear, do ye not understand *the foundations of the earth?*” He who does not know what is signified by a foundation, and what by the earth, has no other idea than that by the foundations of the earth there are meant here the foundations of the globe, although by taking notice he may perceive that something else is meant; for what would be the meaning of knowing, hearing, and understanding the foundations of the earth? From this it may appear that by the foundations of the earth are signified the things which belong to the Church. That the earth in the Word denotes the Church, is clear from those passages in the Word where the earth is mentioned; see those that are cited in no. 9325; and [from this] that by the foundations of the earth are meant the truths of faith, for these truths serve the Church for foundations; as may also appear still further from the following passages: Psalm (lxxxii. 5), “They do not acknowledge, neither do they understand, they walk in darkness, *all the foundations of the earth are shaking;*” it is plain that not the foundations of the earth, but the truths of the Church, shake with those who do not acknowledge, do not understand, and walk in darkness. Again, Psalm (xviii. 8), “The earth shook and trembled, and *the foundations of the mountains moved*, and were shaken;” the mountains here denote the goods of love, see nos. 795, 4210, 6435, 8327; their foundations, the truths of faith. And in Isaiah (xxiv. 13), “The flood-gates from on high are opened, and *the foundations of the earth do shake.*” Since a foundation denotes the truth of faith, and a city its doctrine, therefore also when in the Word the truth of doctrine is meant, mention is made of the foundation of the city, as in David (Psalm xviii. 16), “The channels of the waters appeared, and *the foundations of the city were discovered*, at

the chiding of Jehovah;" that a city denotes the doctrine of truth, see nos. 402, 2450, 2943, 3216, 4492, 4493. From this it may appear what is signified by the foundations of the city of the Holy Jerusalem in the Revelation (xxi. 14-20), "The wall of the city of the Holy Jerusalem *had twelve foundations*, and in them the names of the twelve apostles of the Lamb; *the foundations of the wall* were adorned with all manner of precious stone." Whoever does not know what is signified by the Holy Jerusalem, what by a city, what by a wall, what by a foundation, and what by the twelve apostles, can see nothing of the arcanum which lies concealed in the above passage, when yet by the Holy Jerusalem is meant the Lord's New Church, which will succeed to our present Church; by the city is meant doctrine; by the wall, the truth which protects and defends; by the foundations are meant the truths of faith; by the twelve apostles, all things belonging to the goods of love and to the truths of faith in the aggregate. From this it may appear why it is said that there shall be twelve foundations, and that they shall be adorned with every precious stone; for a precious stone means the truth of faith from the good of love (nos. 114, 3858, 6640, 9476); and the twelve apostles denote all things of love and of faith in the aggregate
5 (nos. 3488, 3858, 6397). From this it is clear what is signified by foundations in the above passage, and also in Isaiah (liv. 11), "Behold I set thy stones with stibium, and will lay *thy foundations in sapphires*;" the sapphires denote here interior truths (no. 9407). Again (Is. xxx. 31, 32), "Jehovah shall smite Asshur with a staff; then shall every passage *of the staff be of the foundation*, upon which Jehovah shall cause him to rest;" the staff of the foundation denotes the power of truth; that a staff means power, see nos. 4013, 4015, 4876, 4936, 6947, 7011, 7026. And in Jeremiah (li. 26), "They shall not take of thee a corner stone, nor *a stone of foundations*;" a stone of
6 foundations stands for the truths of faith. And in Job (xxxviii. 4-7), "Where wast thou *when I laid the foundations of the earth*, declare if thou knowest intelligence; who set *the measure thereto*, if thou knowest? whereupon *are its bases*? or who hath laid *the corner stone thereof*? When the morning-stars sang together, and all the sons of God shouted." If any one does not know what is signified in the internal sense by the earth, by its measurements, and by its bases; further, by a corner-stone, by morning-stars, and by the sons of God, he does not see anything of a hidden nature in these words, but believes that it is the earth which is meant here, together with its foundation, its measurements, its bases, and its corner stone; and he is altogether ignorant of what is signified by the morning-stars singing, and by the sons of God shouting. But out of darkness he comes into light, as soon as he knows that

by the earth is meant the Church; by its foundations, the truth of faith; by its measurements, states of good and truth; by its bases, the very truths which support; by the corner stone, the power of truth; by the morning-stars, the knowledges of good and truth derived from good; and by the sons of God, Divine truths; these truths are said to shout when they come into existence; and the former (the morning-stars) are said to sing when they have their origin.

9644. *Under the twenty boards*: that hereby is signified, that it proceeds from the good which is from the Lord's Divine Human, appears from the signification of twenty, as denoting what is full, thus in every way and completely, see above, no. 9641; and from the signification of the boards of the dwelling as denoting the good which supports heaven, see no. 9634. That this good is the good of merit, and consequently the good of the Lord's Divine Human, see nos. 7850, 9127; and that this is the only good which prevails in heaven, see no. 9486. That the truth signified by the bases, is what proceeds from that good, is signified by the bases being under the boards.

9645. *Two bases under one board*: that this signifies the conjunction of that truth with good, appears from the signification of two, as denoting conjunction, concerning which, see nos. 5194, 8423; and from the signification of bases, as denoting the truth, through which there is support, see no. 9643; and from the signification of a board, as denoting the good which supports, see immediately above, no. 9644.

9646. *For its two tenons (hands)*: that this signifies power from it, appears from the signification of hands, as denoting power, see no. 9638.

9647. *And two bases under one board, for the two tenons (hands) thereof*: that hereby is signified thus in each and all things, appears from the fact that such bases and tenons or hands were to be applied to every board; and since the repetition involves this, therefore there is signified thereby that so it should be in each and all things. It is to be borne in mind that good with [its] truths, with man and angel, is like unto itself in every particular, even as it is in general (nos. 920, 1040, 1316, 4345), and therefore in each and all things.

9648. *And for the other side of the dwelling towards the north side*: that this signifies towards the exterior parts of that heaven where truths are in obscurity, appears from the signification of the dwelling, as denoting heaven, see no. 9594; and from the signification of the north, as denoting the exterior parts, where truth is in obscurity, see no. 3708. From this it is evident, that by the side of the dwelling towards the north side, there is signified towards the exterior parts of heaven,

where truth is in obscurity. There are four states, to which the four quarters of the sky, namely, the east, the west, the south, and the north, correspond; the east corresponds to the state of good at its rise, the west to the state of good in its decline; the south corresponds to the state of the truth in its light, but the north to a state of the truth in the shade (no. 3708). The state of good to which corresponds the east, and the state of the truth to which corresponds the south, are interior states; and the state of good to which corresponds the west, and the state of the truth to which corresponds the north, are exterior states; for the more interior a state, the more perfect it is, and the more exterior a state, the more imperfect, and thus the more obscure it is. On this ground it is that the higher a man can be elevated towards interior things, the more he comes into the perception of good, and into the light of the truth. When therefore a man on putting off bodily things which are the very external things, as is the case when he departs out of the world, if then he has lived a life of truth and good, he comes into intelligence and wisdom, and thus into the perception of all felicities; and into a perception which becomes the greater, the more by a life of good from the doctrine of truth, he has suffered himself to be elevated towards the interior things of heaven.

9649. *Twenty boards*: that this signifies good which supports in every way and completely, appears from the signification of twenty, as denoting in every way and completely, see above, no. 9641; and from the signification of the boards of the dwelling, as denoting the good which supports heaven, see no. 9634.

9650. *And their forty bases of silver*: this signifies plenary support through truth also here, as above, no. 9643.

9651. *Two bases under one board*: this signifies through conjunction with good, as also above, no. 9645.

9652. *And two bases under one board*: this signifies everywhere, because in each and all things (no. 9647); for what belongs to each and all things, is everywhere.

9653. *And for the two hinder parts (the thighs) of the dwelling towards the sea (westwards)*: that this signifies conjunction with heaven where good is in obscurity, appears from the signification of two, as denoting conjunction, as above, no. 9645; and from the signification of thighs, as denoting the boundaries where good verges towards obscurity, see no. 7859; and from the signification of the dwelling, as denoting heaven, see no. 9594; and from the signification of the west or of the sea, as denoting a state of good in obscurity, see nos. 3708, 8615. This state is signified by the west on this ground, that the sun signifies the Lord in respect to the good of love, see nos. 3636, 3643, 4060, 4321, 7078, 7083, 7171, 8644, 8812; wherefore by

the rising of the sun is signified the good of love from the Lord in a clear perception, and by the setting of the sun good from the Lord in an obscure perception. And whereas a man or an angel has a clear perception, when he is raised towards interior things, that is, into the light of heaven, and an obscure perception, when he is in exterior things (no. 9648), and thus when he is in the light of the world, therefore the west is also called the sea, because the sea signifies the scientific in general (nos. 28, 2850), and the scientific is in the external or natural man, where good is in obscurity. Everything scientific on account of its belonging to the natural man, is in the light of the world.

9654. *Thou shalt make six boards*: that this signifies where good from the Lord's Divine Human is complete, appears from the signification of six, as denoting all things in the aggregate, see no. 7973; therefore also what is complete; and from the signification of the boards of the dwelling, as denoting good from the Lord's Divine Human, which supports heaven, see no. 9644.

9655. *And two boards thou shalt make for the corners of the dwelling at the two thighs [at the hinder side]*: that this signifies the quality of the conjunction there with good, appears from what follows, where it is stated that the boards there shall be pairs below, and that they shall be pairs at the same time even to its head at the one corner; which words denote the quality of the conjunction there with good, because by two is signified conjunction (no. 9645); by boards the good which supports (no. 9634); by the corners of the dwelling at the two thighs [that is, at the two hinder corners], the boundaries where that good is (no. 9653).

9656. *And they shall be pairs from below, and they shall be pairs at the same time even to its head*: that this signifies conjunction from the exterior and from the interior, appears from the signification of their being paired, as denoting to be acted upon conjointly; and from the signification of from below, as denoting from the exterior, for that which is outside is expressed in the Word by what is below, and that which is within by what is above, see nos 3084, 4599, 5146, 8325; deep [or low] things therefore denote exterior, and high things interior things (nos. 2148, 4210, 4599). Further, from the signification of the head, in the expression "from below [upwards] even to its head," as denoting from the interior. This signification of the head is due to the fact that the head is above the body, and that by higher things, as has just been stated, are signified interior things. Moreover, the interior things of the man are in his head; because in the head are the beginnings of the senses and of motions, and the beginnings are inmost things, because from them the rest are derived; for the

beginnings are like the water-veins of springs, from which arise
 2 brooks. On this ground also it is that in the Word interior things are expressed by the head; as in Isaiah (ix. 13), "Jehovah will cut off from Israel *head and tail*, the branch and the rush, in one day." Again (Isa. xix. 15), "Neither shall there be for Egypt any work, which *the head and the tail*, the branch and the rush may do." The Church is here treated of, the interior things of which are signified by the head, and the
 3 exterior by the tail. Again (Isa. xv. 2), "*On all heads* is baldness, every beard is shaved;" baldness on the heads means that there is no good and no truth in the interiors; a shaven beard means that there is no good and no truth in the exteriors. And in Jeremiah (ii. 36, 37), "Thou shalt be ashamed of Egypt as thou wast ashamed of Ashur; and *thy hands shall be upon thy head*; for Jehovah hath abhorred thy confidences;" thus is described the shame on account of the loss of the goods and truths of the Church through scientifics, and reasonings from them: Egypt denotes the scientific; Ashur, reasoning from scientifics; the hands upon the head denote covering the interiors by reason of shame. In like manner in another passage (Jer. xiv. 3, 4), "They were ashamed, and disgraced, and *covered their head*;" see also 2 Sam. xiii. 19.

9657. *At the one ring*: that this signifies continuance thereby, appears from the signification of a ring, as denoting conjunction, see nos. 9493, 9495; in the present case there is meant continuance through conjunction, because it is said that the boards shall be paired [that is, double] at the one ring.

9658. *Thus shall it be for them both, they shall be at the two corners*: that this signifies a like conjunction everywhere, appears from the signification of both, or two, as denoting conjunction, see above, no. 9655; since this is on both sides, therefore there is signified a like conjunction everywhere, for the boards which were paired at the two corners faced towards every quarter [of the sky]; in this way they constructed the two thighs [the two hinder sides] at the two corners, and facing towards every quarter means looking everywhere; and as it was on both sides alike, there is signified a like conjunction everywhere.

9659. *And there shall be eight boards, and their bases of silver*: that this signifies a complete support by good, and through the truth which comes from good, appears from the signification of eight, as denoting what is complete, of which we shall speak presently; and from the signification of boards, as denoting the good which supports, see no. 9634; and from the signification of bases of silver, as denoting support through
 2 the truth which comes from good, see no. 9643. Eight means complete on this ground, that this number signifies the same as two and four, because it arises from those numbers by multipli-

cation, and two and four signify conjunction even to fulness (see nos. 5194, 8423, 8877); therefore also what is full (no. 9103), and consequently what is complete, for that which is in fulness, is also complete. Eight signifies what is full and complete also on this ground that by a week [or seven days] is signified an entire period from beginning to end (nos. 2044, 3845); wherefore by the eighth day is signified a full state, from which afterwards a new beginning is made. On this account it was that male children were circumcised when eight days old (Gen. xvii. 12; xxi. 4); for by the circumcision was signified purification from filthy loves through the truth of faith (nos. 2039, 2046, 2799, 3412, 3413, 4462); the foreskin corresponded to the defilement of good through those loves (nos. 4462, 7045, 7225); and the knife of stone, with which the circumcision was performed, signified the truth of faith through which purification is effected (nos. 2039, 2046, 2799, 7044). Eight after seven also signifies what is full and complete, in Micah (v. 4, 5), "When Ashur shall come into our land, and shall tread in our palaces, then shall we appoint over him *seven shepherds* and *eight princes of men*; and they shall feed the land of Ashur with the sword; and he shall deliver from Ashur;" Ashur stands for the ratiocination concerning the goods and truths of the Church from self-intelligence; total or complete deliverance from the falsity which arises hence is signified by the eight princes of men who will destroy; the princes of men denote the chief truths of good. That eight denotes what is full and complete, appears also from the experience respecting the admission and reception of societies into heaven, see no. 2130. The societies that were first received appeared to be as many as twelve, and afterwards as many as eight; for those who are admitted and received into heaven, are those who have been purified of earthly things, and hence of the loves of these things, and who have afterwards been instructed; by the number eight there was then signified what is full. The same is signified by eight in other parts of the Word, as by the porch of the gate from the house being eight ells, and by there being eight steps to the house (Ezek. xl. 9, 31, 41); the new House is there treated of, by which is signified the Lord's new Church; the truths which lead to good and from good to truths are signified by the porch and the steps. He who does not know that in the Word things are involved in numbers, cannot conceive otherwise than that where the Tabernacle, the Temple of Solomon, and afterwards the new House, and the new Temple, and the new Earth are treated of in Ezekiel, the measurements and numbers signified nothing actual, and thus nothing holy, when yet not even the least expression in the Word is purposeless [and thus void of meaning]. Let him who is endowed with intelligence consider

the measurements and numbers in Ezekiel, from chap. xl. to chap. xlviii.; also the measurements and numbers in the Revelation, chap. xxi.; where it is also said (ver. 17), "*That the angel measured the wall of the New Jerusalem, a hundred forty-four cubits, and that this measure is the measure of a man, that is, of an angel.*" Also in another place (Rev. xiii. 18), "*He that hath intelligence, let him count the number of the beast; for it is the number of a man; and his number is six hundred sixty-six;*" besides, in a number of passages elsewhere. That all numbers in the Word signify things, see nos. 482, 487, 575, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 4670, 5265, 5291, 5335, 5708, 6175, 7973; and those places where it was shown what some numbers specially signify.

9660. *Sixteen bases*: that this signifies entire support, appears from the signification of sixteen, as denoting entirety; for sixteen signifies the same as eight, because when numbers are multiplied they have the same signification as the simple numbers from which they have arisen, see nos. 5291, 5335, 5708, 7973. That eight denotes what is full and complete was shown immediately above (no. 9659), wherefore it also denotes entirety; and from the signification of bases, as denoting support, concerning which see no. 9643.

9661. *Two bases under one board, and two bases under one board*: that this signifies through the conjunction of truth with good everywhere, appears from the signification of two, as denoting conjunction, see nos. 1686, 3519, 5194, 8423; and from the signification of bases, as denoting the truth which supports, see no. 9645; and from the signification of a board, as denoting the good which supports, see no. 9634; the repetition here, as in other places before, implies each and all things, consequently everywhere.

9662. *And thou shalt make staves of shittim-wood*: that this signifies the power of truth from good, appears from the signification of staves, as denoting the power which belongs to truth from good, see no. 9496; and from the signification of shittim-wood, as denoting the good of merit which belongs to the Lord alone, see nos. 9472, 9486. That this good is the only good which prevails in heaven, see no. 9486; from which, consequently, truths have power.

9663. *For the five boards of the one side of the dwelling*: that this signifies whereby it looks towards the interiors of heaven, where truth is in light, appears from the signification of five, as denoting all things of that part, see no. 9604; and from the signification of boards, as denoting goods which support, see no. 9634; and from the signification of the side of the dwelling, as denoting the quarter of heaven, whither the looks are directed, for the dwelling means heaven (no. 9596); and the side is the quarter whither the looks are directed; that the meaning here

is towards the interiors where truth is in light, and thus towards the south, is on this ground, that the same thing is three times repeated, and the third or last time it is said "at the two thighs [the hinder parts] towards the sea [westwards];" and three sides are mentioned; the first southwards (verse 18), the second northwards (verse 20), and the third towards the sea (verse 22). That southwards denotes to the interior parts, where truth is in the light, see no. 9642; that towards the north denotes towards the exterior parts, where truth is in obscurity, see no. 9648; and that towards the sea means where good is in obscurity, see no. 9653.

9664. *And five staves for the boards of the other side of the dwelling:* that this signifies the power of truth from good, whereby it looks towards the exterior parts, where truth is in obscurity, appears from what was explained immediately above (nos. 9662, 9663).

9665. *And five staves for the boards of the side of the dwelling at the two thighs [at the hinder side] towards the sea:* that this signifies the power of truth from good, whereby it looks upon that heaven where there is conjunction with the good which is in obscurity, appears also from what was explained above (nos. 9653, 9662, 9663).

9666. *And the middle stave shall pass in the middle of the boards, from end to end:* that this signifies the power in chief from which are continued powers in every direction, appears from the signification of a stave, as denoting power, see no. 9496; and from the signification of the middle, as denoting what is inmost and chief, see nos. 1074, 2940, 2973, 5897, 6084, 6103; and from the signification of passing from end to end, when said of a stave by which is signified power, as denoting the powers derived from thence, and continued in every direction. How the case herein is, cannot be known, unless it is ² known how interior and exterior things are circumstanced in the spiritual world. Those things which are best and purest, and consequently those which are more perfect than the rest, are in the inmost; the things which proceed from thence towards the exteriors, according to the degrees of their removal from the inmost things, are less perfect; and at length those things which are in the outermost parts, are the least perfect of all (no. 9648). Things are said to be less perfect, which can more easily be wrested from their form and beauty, and thus from their order. The case herein is the same as with fruits: in their inmost part they contain the seeds, on the outside around them is the pulp; the seeds are in a more perfect state than the pulp which is outside of them, as may appear from this circumstance, that when the pulp becomes rotten, the seeds nevertheless remain entire. The case with the seeds is similar; inmostly there is contained in them the germ, which is in a more perfect state than the parts which in the seed are outside

the same, for the germ remains entire, and produces a new tree or plant when the outward things become disintegrated. The case in heaven is the same: inmost things there, because they are nearer to the Lord, are in a more perfect state than exterior things; on which ground it is that the inmost heaven excels in wisdom and intelligence, and therefore in happiness, the heavens which are below. In each heaven the case is still the same: the inmost part in them is more perfect than are the parts by which it is surrounded. Likewise in the case of the man who is in the good of love and the truths of faith: his Internal is in a more perfect state than his External, for the internal man is in the heat and light of heaven, but the external man in the heat and light of the world. In like manner every perfect form is similarly circumstanced: its inmost part is the
 3 best; by the inmost part is meant the middle. Passing from end to end, when said of a stave, signifies the power derived from thence, and continued in every direction, on this ground, that from end to end signifies the first and the last end, thus from beginning to end; because the first end is the beginning. On this account it is that the outer ends signify all things and in every direction; as in Jeremiah (xii. 12), "The sword of Jehovah devoureth *from one end of the land to the other end thereof*;" the sword stands for the truth which combats against falsity, and destroys it; and in the opposite sense for the falsity which combats against the truth, and destroys it (nos. 2799, 4499, 6353, 7102, 8294); devouring from one end of the land to the other end thereof, denotes all the things of the Church; for the land means the Church (no. 9334). And in David (Psalm xix. 7), "His going forth *is from the end of the heavens*, and his circuit *to the ends thereof*;" where also from the end of the heavens to the ends
 4 thereof, stands for all things and in every direction. And in Mark (xiii. 27), "He shall send His angels, and shall gather together His elect from the four winds, *from the end of the earth even to the end of the heaven*;" the end of the earth and the end of heaven stand for all the external and internal things of the Church; that the earth denotes the external of the Church, and heaven its internal, see nos. 1733, 1850, 2117, 2118, 3355, 4535; where it is explained what is meant by the new earth and the new heaven. The meaning of ends in the plural number is the same, as in Isaiah (xlv. 22), "Look unto Me that ye may be saved, *all the ends of the earth*." And in David (Psalm lxxv. 6), "The God of our salvation, of the trust *of all the ends of the earth*, and of the sea of those that are afar off." In the singular number also, when the expression is used "even to the end," as in Isaiah (xlix. 6), "Let My salvation be *even to the end of the earth*." Again (Isa. lxii. 11), "Jehovah shall cause it to be heard *even to the end of the earth*: Say ye to the daughter of Zion, Behold thy salvation

cometh" (lxii. 11). And in Jeremiah (xxv. 31), "A tumult cometh *even to the end of the earth.*" In these passages, "even to the end" implies from one end to the other end. When, ⁵ however, by end is meant only what is outermost or last, then there is signified by it that which is the last of heaven or of the Church; as in Isaiah (xlii. 10), "Sing ye to Jehovah a new song, His praise, *the end of the earth*; ye that go down to the sea, and the fulness thereof, the isles and they that dwell therein;" the end of the earth and they that go down to the sea denote the last or ultimate of the Church where good and truth are in obscurity; that the sea has this signification, see no. 9653; the isles stand for those who are more remote from truths, and therefore from worship (no. 1158). Again (Isa. ⁶ xliii. 6), "Bring My sons *from afar*, and My daughters *from the end of the earth*:" sons from afar denote those who are in obscurity in respect to truths; daughters from the end of the earth denote those who are in obscurity in respect to goods, as was the case with the Gentiles; that sons denote those who are in truths, and in the abstract sense truths, see nos. 264, 489, 491, 1147, 2623, 2803, 2813, 3373, 3704; and that daughters denote those who are in goods, and in the abstract sense goods, see nos. 489-491, 2362, 3963, 8994. From this it also appears that the end is predicated of good, and from afar of truth; as also in Psalm lxv. 5, and Isaiah xlii. 5. But it is to be borne in mind that by the end of heaven is not meant the end of space, but a state of good and truth; for in heaven there is no space, but only an appearance of the same according to the states of good and truth.

9667. *And thou shalt overlay the boards with gold, and make their rings of gold, houses for the staves; and thou shalt overlay the staves with gold:* that this signifies a representative of the good from which and through which are all things, appears from the signification of overlaying with gold and of making of gold, as denoting that which is representative of good, concerning which see no. 9510; by the boards also is signified the good which supports (no. 9634); by the rings the conjunction of good and truth (nos. 9493, 9495); and by the staves the power of truth from good (no. 9496). All things are from good and through good on this ground, that all the things which are in the universe have reference to good and to truth, and that it is good from which is truth; from which thus is everything. Good derives its origin from the very Divine; the Lord's Divine Love is Divine Good, for all good belongs to love. The Very Divine Love, and thus the Divine Good, is the Very Esse which is called Jehovah, and also the Lord; the Existere from it is the Truth. From this it may appear that all things are from Good.

9668. *And thou shalt raise up the dwelling according to the*

fashion which hath been shown thee in the mount: that this signifies towards the quarters, according to the states of good and the truth from it, in heaven which is being represented, appears from the signification of the dwelling, which is a representative of heaven, see no. 9594; and from the signification of according to the fashion which hath been shown thee in the mount, as denoting towards the quarters, according to the states of good and of the truth from it in heaven; for this is meant by the fashion according to which the dwelling was to be raised up. That Mount Sinai, where it was shown, denotes heaven, see no. 9420. From the description it appears that the dwelling as to length was raised up from east to west, and that the entrance was towards the east, and the ark towards the west; wherefore the sides were towards the south and the north. The eastern quarter of the dwelling represented the state of good in its rise; the western quarter the state of good in its decline; the southern quarter the state of truth in its light; and the northern quarter the state of truth in its shade.

² The entrance was in the direction of the eastern quarter on this ground, that the Lord enters into heaven through the good of love; which may appear also from Ezekiel (xliii. 1), where the new temple is treated of, and where these words occur, "*He led me to the gate that looketh towards the east; and, behold, the glory of the God of Israel came from the way of the east; and the glory of Jehovah came into the house by the way of the gate, whose face was towards the east, and the glory of Jehovah filled the house;*" and afterwards (Ez. xlv. 1, 2), "*Jehovah said to me, The gate looking towards the east shall be shut, it shall not be opened, neither shall any man [vir] enter in through it, but Jehovah the God of Israel shall enter through it.*" From this it appears clearly, that the Lord alone enters into heaven through the Good of love, and that the Good of love from the Lord fills the heaven and makes it; the east signifies the Lord in respect to the good of love, because the Lord is the sun of heaven (nos. 3636, 3643, 7078, 7083, 7271). In heaven, however, the case is as follows: the east is where the Lord appears as a sun, which is in front, opposite to the right eye (nos. 4321, 7078, 7171); westwards from this, and thus in a right line from the east towards the west, are they who are in the good of love; but in the direction of the south are they who are in the light of the truth, and towards the north they who are in the shade of the truth. All who are in heaven look towards the Lord, for looking forwards means there looking to the Lord; no one in heaven can look backwards, away from Him, howsoever he may turn himself, see no. 4321. But this is an arcanum which the natural man cannot comprehend. These are the things which were represented by the fashion which was shown to Moses in the mount, according to which the dwelling was to be raised up.

9669. Verses 31-33. *And thou shalt make a veil of bluish purple and crimson, and scarlet double-dyed, and twined byssus linen, with the work of a cunning workman he shall make it, with cherubim. And thou shalt hang it upon the four pillars of shittim overlaid with gold, and their hooks of gold upon four bases of silver. And thou shalt hang up the veil under the hooks, and thou shalt bring in thither, within the veil, the ark of the Testimony, and let the veil make a distinction for you between the Holy and the Holy of Holies.*

And thou shalt make a veil, signifies the medium which unites this heaven and the inmost heaven, thus spiritual good with celestial good; *of bluish purple, and crimson, and scarlet double-dyed, and twined byssus linen*, signifies the goods of love and of faith joined together; *with the work of a cunning workman he shall make it*, signifies the Intellectual; *with cherubim*, signifies a guard, lest they be commingled; *and thou shalt hang it upon the four pillars of shittim*, signifies the good of merit, which belongs to the Lord alone, and which conjoins and supports; *overlaid with gold*, signifies the representative there; *and their hooks of gold*, signifies the modes of conjunction through good; *upon four bases of silver*, signifies the power of conjunction through truth; *and thou shalt hang up the veil under the hooks*, signifies the faculty, and hence the reality of conjunction; *and thou shalt bring in thither, within the veil, the ark of the Testimony*, signifies the existence of the inmost heaven within that uniting medium; *and let the veil make for you a distinction between the Holy and the Holy of Holies*, signifies between spiritual good which is the good of charity towards the neighbour and the good of faith in the Lord, and between celestial good which is the good of the love to the Lord and the good of mutual love.

9670. *And thou shalt make a veil*: that this signifies the medium which unites this heaven and the inmost heaven, thus spiritual good with celestial good, appears from the signification of the veil, which served for a distinction between the dwelling where the ark of the Testimony was, and that where the candlestick was, and the table on which were the loaves of the bread of faces, as denoting the medium which unites the middle heaven and the inmost heaven; for by the ark, in which was the Testimony, was represented the inmost heaven where the Lord is (nos. 9457, 9481, 9485); and by the dwelling outside of the veil was represented the middle heaven (no. 9594); and since the good of the love to the Lord constitutes the inmost heaven, and the good of charity towards the neighbour the middle heaven, therefore the veil also signifies the medium which unites spiritual good and celestial good. Spiritual good is the good of charity towards the neighbour, and celestial good the good of the love to the Lord; that the heavens are distinguished

according to those goods, see the quotations in no. 9277. From this now it is evident, what is the signification of the veil, both² in the tabernacle and in the temple. Those two heavens, namely, the inmost and the middle, are so distinct, that there is no entrance from the one into the other; nevertheless they constitute one heaven through intermediate angelic societies, which are of such a genius, that they are able to approach the good of either heaven; these societies are what constitute the uniting medium represented by the veil. It has also been granted to me occasionally to converse with angels out of those societies. The quality of the angels of the inmost heaven, and the respective quality of the angels of the middle heaven, may appear from correspondence. To the angels of the inmost heaven correspond those things with man, which belong to the province of the heart and to that of the cerebellum; but to the angels of the middle heaven correspond those things with man, which belong to the province of the lungs and to that of the cerebrum. Those things which belong to the heart and the cerebellum, are called involuntary and spontaneous, because their appearance is such, but those things which belong to the lungs and the cerebrum, are called voluntary. From this may appear somewhat how far the perfection of the one heaven exceeds that of the other heaven, and what is the character of the difference [between them]. To the intermediate angels, however, who approach to either heaven, and who conjoin, correspond the cardiac and pulmonary plexuses, through which the conjunction of the heart with the lungs is effected; and likewise the medulla oblongata, in which the fibre of the cerebellum is³ conjoined with that of the cerebrum. That the angels who are of the Lord's celestial kingdom, that is, who are in the inmost heaven, constitute the province of the heart in the Grand Man, and that the angels who are of the Lord's spiritual kingdom, that is, who are in the middle heaven, constitute in it the province of the lungs, see nos. 3635, 3886-3890; and that the correspondence of the heart and lungs results from this, see nos. 3883-3896. The case with the correspondence of the cerebrum and of the cerebellum is similar. The quality of the celestial, that is, of those who are in the inmost heaven, and the quality of the spiritual, that is, of those who are in the middle heaven, and the difference between them, may be seen in nos. 2046, 2227, 2669, 2708, 2715, 2718, 2935, 2937, 2954, 3166, 3235, 3236, 3240, 3246, 3374, 3833, 3887, 3969, 4138, 4286, 4493, 4585, 4938, 5113, 5150, 5922, 6296, 6289, 6366, 6427, 6435, 6500, 6647, 6648, 7091, 7233, 7470, 7978, 7992, 8042, 8152, 8234, 8521. From this may appear the quality of the intermediate angels, who constitute the uniting medium,⁴ which was represented by the veil. The veil of the temple being rent in twain, when the Lord suffered on the cross

(Matt. xxvii. 51; Mark xv. 38; Luke xxiii. 45), signified the Lord's glorification: for when the Lord was in the world, He made His Human Divine Truth; but when He departed out of the world, He made His Human Divine Good, from which there proceeded afterwards the Divine Truth, see the quotations in nos. 9199, 9315. The Divine Good is the Holy of Holies. The glorification of the Lord's Human even to the 5 Divine Good which is Jehovah, is also described in the internal sense by the process of expiation, when Aaron entered into the Holy of Holies inside the veil (see Levit. xvi. 1 to the end); and in the respective sense there is described by the same process the regeneration of man as far as celestial good, which is the good of the inmost heaven. This process was as follows: Aaron was to take a young bullock for a sacrifice, and a ram for a burnt-offering, for himself and his house; and he was to put on the garments of holiness, which consisted of a coat of linen, breeches of linen, a belt of linen, and a head-dress of linen, and he was to wash his flesh in waters; further, he was to take two he-goats, upon which he would have to cast the lot; one of these was to be offered to Jehovah, and the other to be sent forth into the desert; the latter for the assembly of the sons of Israel. When he sacrificed the young bullock, he had to bring incense inside the veil, and to sprinkle of the blood of the bullock and of the he-goat seven times upon the mercy-seat eastward, and also to put blood upon the horns of the altar. Afterwards he was to confess the sins of the sons of Israel, which he would have to put upon the he-goat that was to be sent forth into the desert; lastly, he was to put off the linen garments, and to put on his own, and to make a burnt-offering for himself and for the people. Thus it was to be done yearly, when Aaron would go into the Holy of Holies within the veil. The priesthood, which Aaron administered, represented the Lord in respect to the Divine Good: even as the regal office which afterward was with the kings, represented the Lord in respect to the Divine Truth (no. 6148). The process of the glorification of the Lord's Human even to the Divine Good, is described hereby in the internal sense; this process was exhibited to the angels, when Aaron performed those things, and entered within the veil, and even now it is exhibited to them when this part is read in the Word. By the young bullock for the sacrifice of sin, and by 6 the ram for a burnt-offering, is signified the purification of good from evils in the external and in the internal man; by the coat of linen, the breeches of linen, the belt of linen, and the head-dress of linen, which he was to put on when he entered in, and by the washing of his flesh, is signified that that purification was effected through truths from good; by the two he-goats of the she-goats for a sacrifice of sin, and by the ram for a

burnt-offering, and by the he-goat which was offered, and by the other which was sent forth, is signified the purification of the truth from falsities in the external man; by the incense, which he was to bring in within the veil is signified adaptation; by the blood of the bullock, and the blood of the he-goat, which was to be sprinkled seven times upon the mercy-seat eastwards, and afterwards upon the horns of the altar, is signified the Divine Truth from the Divine Good; by the confession of sins upon the living goat which was to be sent forth into the desert, is signified a complete separation and ejection of evil, away from good; by his putting off the garments of linen, and putting on his own garments, when he was to offer burnt-offerings, also by the removal of the flesh, the skin, and the dung of the sacrifices outside the camp, and by burning them, is signified the putting on of celestial good with a regenerate person, and the glorification in the Lord of the Human as far as the Divine Good, after all those things had been rejected, which belonged to the Human from the mother, even to such a degree that He was no longer her son, see the quotations in no. 9315. These are the things which are signified by that process of purification, when Aaron entered into the Holy of Holies within the veil; for after these things had been performed, Aaron represented the Lord in respect to Divine Good. From this it may appear that by the veil between the Holy and the Holy of Holies there is also signified the medium which unites the Divine Truth and the Divine Good in the Lord.

9671. *Of bluish purple, and crimson, and scarlet double-dyed, and twined byssus linen*: that this signifies the goods of love and of faith which are there conjoined, appears from the signification of bluish purple, as denoting the celestial love of truth, concerning which see no. 9466; and from the signification of crimson, as denoting the celestial love of good, see no. 9467; and from the signification of scarlet double-dyed, as denoting spiritual good, see nos. 4922, 9468; and from the signification of twined byssus linen, as denoting truth from a celestial origin, see no. 9469. From this it is evident, that by those four things are signified the goods of love and of faith joined together in the uniting medium. The case herein is as follows: those in heaven, who have reference to the uniting medium, represented by the veil, have conjoined in themselves the goods of love and the goods of faith; for through the goods of love they are conjoined with the celestial who are in the inmost heaven, and through the goods of faith with the spiritual who are in the middle heaven; for the good of love to the Lord is called celestial good, and the good of faith in Him is called² spiritual good. Those in heaven who have reference to the uniting medium, are called celestial-spiritual and spiritual-

celestial ; the former are represented in the Word by Joseph, and the latter by Benjamin. That Joseph, in the representative sense, denotes the Celestial-spiritual, see nos. 4286, 4592, 4963, 5249, 5307, 5331, 5332, 5417, 5869, 5877, 6224, 6526 ; and that Benjamin denotes the Spiritual-celestial, see nos. 3969, 4592 ; that Joseph consequently denotes the internal uniting medium, and Benjamin the external uniting medium, see nos. 4585, 4592, 4594, 5411, 5413, 5443, 5639, 5686, 5688, 5689, 5822. What the Celestial-spiritual is, and what the Spiritual-celestial, see nos. 1577, 1824, 2184, 4585, 4592, 4594. The 3 kind of distinction which exists between the celestial and the spiritual in the heavens, is seen also from those who are opposite, in the hells. They who in the hells are opposite to the celestial, are called genii, and they who in the hells are opposite to the spiritual, are called spirits. The genii, who are opposite to the celestial, are at the back, but the spirits, who are opposite to the spiritual, are in front, and the intermediate ones are at the sides ; the genii, because opposite to the celestial, are in a more interior evil than the spirits. Concerning the latter and the former, see what has been reported from experience, in nos. 5977, 8593, 8622, 8625. The hell of the genii is altogether separated from the hell of the spirits, even to such a degree that they who are in the one cannot pass into the other ; for intermediates are there who conjoin, and who are opposite to the intermediates in the heavens.

9672. *With the work of a skilful workman he shall make it*, signifies the Intellectual, as above, no. 9598.

9673. *With cherubim* : that this signifies a guard, lest they be commingled, namely, spiritual good and celestial good, and thus the middle and the inmost heavens, appears from the signification of the cherubim, as denoting a guard and Providence lest the Lord be approached except through good, and lest the good which is from the Lord in heaven and with man should be injured, see no. 9509. That this also denotes lest spiritual good and celestial good, and thus lest those two heavens, should be commingled, is on this ground, that if they were commingled, either good would be injured, even to such a degree that the heavens themselves would perish. This may appear from the difference between the two kinds of good, and thus between the two heavens in the places quoted above, no. 9670. On this account there are intermediate angelic societies, which are in celestial-spiritual good, and in spiritual-celestial good, through which conjunction is effected (no. 9671). Among these societies also those goods are not conjoined, but they are distinct from each other. From this it is evident, that those societies are guards to prevent the commingling of the two kinds of goods ; and therefore also that by the cherubim is signified this guard and Providence of the Lord.

9674. *And thou shalt hang it upon the four pillars of shittim*: that this signifies the good of merit which belongs to the Lord alone, and which conjoins and supports, appears from the signification of four, as denoting conjunction, see nos. 1686, 8877. That four denotes conjunction is on this ground, that this number arises by two being multiplied with two, and that multiplied numbers signify the same thing as the simple numbers from which they arise by multiplication, see nos. 5291, 5335, 5708, 7973; that two denote conjunction, see nos. 5194, 8423. It appears further from the signification of pillars, as denoting support, of which we shall speak presently; and from the signification of shittim-wood, as denoting the good of merit which belongs to the Lord alone, see nos. 9472, 9486. That this good is the only good which prevails in heaven, see no. 9486; consequently also the only good which supports heaven. The pillars signify support, because they supported the veil, just as the boards, likewise of shittim-wood, supported the² curtains of the dwelling, see no. 9634. Pillars, in the spiritual sense, signify those things which support heaven and the Church, namely, the goods of love and the goods of faith from the Lord. These things are signified by pillars in David (Psalm lxxv. 3, 4), "I will judge in righteousnesses, the earth is melting and all the inhabitants thereof, *I will make firm its pillars.*" And in Job (ix. 6), "God who maketh the earth to shake out of its place, *so that the pillars thereof tremble*;" the pillars of the earth stand for the goods and truths which support the Church; for the earth, in the Word, means the Church (no. 9325). It is clear that the pillars of the earth are not the things that tremble. And in the Revelation (iii. 12), "*Him that overcometh I will make a pillar in the temple of my God, and he shall go out thence no more; and I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem which cometh down out of heaven from my God, and my new name;*" a pillar in the temple stands here for the goods and truths of the Church, which are also meant by the name of God, and the name of the city New Jerusalem. That by the name of God is meant every good and truth of the Church, that is, all things in the aggregate by which the Lord is worshipped, see nos. 2724, 3006, 6674, 9310.

9675. *Overlaid with gold*: that this signifies a representative there of good, namely, of that good which is signified by the pillars of shittim, appears from the signification of overlaying with gold, and of making from gold, as denoting a representative of good, see no. 9510.

9676. *And their hooks of gold*: that this signifies the modes of conjunction through good, appears from the signification of hooks, as denoting modes of conjunction—hooks have this signification from their form; and from the signification of

gold, as denoting good, see nos. 113, 1551, 1552, 5658, 6914, 6917, 9490.

9677. *Upon four bases of silver*: that this signifies the power of conjunction through truth, appears from the signification of four, as denoting conjunction, see immediately above, no. 9674; and from the signification of bases, as denoting power, see no. 9643; and from the signification of silver, as denoting truth, see nos. 1551, 2954, 5658, 6112, 6914, 6917, 7999.

9678. *And thou shalt hang up the veil under the hooks*: that this signifies the faculty, and hence the reality of conjunction, appears from the signification of hooks, as denoting the faculty of conjunction, see no. 9611; the reality from this is signified by hanging the veil under them.

9679. *And thou shalt bring in thither, within the veil, the ark of the Testimony*: that this signifies the existence of the inmost heaven within that uniting medium, appears from the signification of the veil, as denoting the medium which unites the two heavens, see nos. 9670, 9671; and from the signification of the ark of the Testimony, as denoting the inmost heaven, see no. 9485; the existence of this heaven is signified by bringing in thither the ark.

9680. *And let the veil make for you a distinction between the Holy and the Holy of Holies*: that this signifies between spiritual good which is the good of charity towards the neighbour and the good of faith in the Lord, and between celestial good which is the good of the love to the Lord, and the good of mutual love, appears from the signification of the Holy, as denoting the good which prevails in the middle heaven, and from the signification of the Holy of Holies, as denoting the good which prevails in the inmost heaven. That the latter good is the good of the love to the Lord and the good of mutual love, and that the former, namely, the good which prevails in the middle heaven, is the good of charity towards the neighbour and the good of faith in the Lord, appears from all those things which have been shown concerning each good, the celestial and the spiritual, in the passages quoted in no. 9670. The good of the love to the Lord in the inmost heaven is the internal good there, while the good of mutual love is the external good there; but the good of charity towards the neighbour is the internal good in the middle heaven, and the good of faith in the Lord the external good there. In each heaven there is an internal and an external, as in the Church; that the Church is internal and external, see nos. 409, 1083, 1098, 1238, 1242, 4899, 6380, 6587, 7840, 8762, 9375. All good is holy, and all truth in so far as good is in it. Good is called holy from the Lord, because the Lord alone is holy, and because from Him is all good and all truth, see nos. 9229, 9479. From this it is evident why the dwelling is called the Holy, and the ark in

which was the Testimony, the Holy of Holies; for the Testimony signifies the Lord Himself in respect to the Divine Truth (no. 9503); and the ark denotes the inmost heaven where the Lord is (no. 9485). The Lord is also in the middle heaven, but He is more present in the inmost heaven; for those who are conjoined with the Lord through the good of love, are with Him; but those who are conjoined with Him through the good of faith, are indeed with Him, yet more remotely. In the middle heaven there is a conjunction with the Lord through the faith implanted in the good of charity towards the neighbour. From this it is plain why the dwelling which was outside of the veil, is called the Holy, and the dwelling
 3 which was within the veil, the Holy of Holies. That it is the Lord from whom is all holiness, and that He is the very Holy of Holies, appears from Daniel (ix. 24), "Seventy weeks are decreed upon my people to anoint the *Holy of Holies*." And in the Revelation (xv. 4), "Who shall not fear Thee, O Lord, and glorify Thy name? *For Thou only art holy*;" therefore also the Lord is called *the Holy One of Israel* (Isaiah i. 4; v. 19, 24; x. 20; xii. 6; xvii. 7; xxix. 19; xxx. 11, 12, 15; xxxi. 1; xxxvii. 23; xli. 14, 16, 20; xliii. 3, 14; xlv. 11; lx. 9, 14; Jer. i. 29; li. 5; Ezek. xxxix. 7; Psalm lxxi. 22; lxxviii. 41; lxxxix. 18; 2 Kings xix. 22, and elsewhere). Whatever therefore, among the sons of Israel, represented the Lord, or the good and truth which proceed from Him, after inauguration was called holy, on the ground that the Lord alone is holy. The Holy Spirit in the Word is also the Holy which proceeds from the Lord.

9681. Verses 34-37. *And thou shalt put the mercy-seat upon the ark of the Testimony in the Holy of Holies. And thou shalt set the table outside the veil, and the candlestick opposite the table, on the side of the dwelling towards the south, and thou shalt set the table on the north side. And thou shalt make a covering for the door of the tent, of bluish purple, and crimson, and scarlet double-dyed, and twined byssus linen, the work of the embroiderer. And thou shalt make for the covering five pillars of shittim, and thou shalt overlay them with gold, and their hooks of gold; and thou shalt cast for them five bases of brass.*

And thou shalt put the mercy-seat upon the ark of the Testimony in the Holy of Holies, signifies the hearing and the reception of all the things which in the inmost heaven belong to the worship out of the good of the love from the Lord; *and thou shalt set the table outside of the veil*, signifies the influx through the celestial things belonging to love; *and the candlestick opposite the table on the side of the dwelling towards the south*, signifies the enlightenment of the spiritual kingdom through the Divine Truth proceeding from the Lord's Divine Human with those who are in good; *and thou shalt set the table on the*

north side, signifies good in obscurity; *and thou shalt make a covering for the door of the tent*, signifies the medium which unites the second or middle heaven with the first or ultimate; *of bluish purple and crimson, and scarlet double-dyed, and twined byssus linen*, signifies out of the good of charity and of faith; *the work of the embroiderer*, signifies the things belonging to the Scientific; *and thou shalt make for the covering five pillars of shittim*, signifies the support of the uniting medium, as much as is required, through the good of merit belonging to the Lord's Divine Human; *and thou shalt overlay them with gold*, signifies the representative of good; *and their hooks of gold*, signifies the modes of conjunction through good; *and thou shalt cast for them five bases of brass*, signifies the power from external good.

9682. *And thou shalt put the mercy-seat upon the ark of the Testimony in the Holy of Holies*: that this signifies the hearing and the reception of all the things which in the inmost heaven belong to worship out of the good of the love from the Lord, appears from the signification of the mercy-seat, as denoting the hearing and the reception of all the things which belong to worship out of the good of love, see no. 9506; and from the signification of the ark of the Testimony, as denoting the inmost heaven where the Lord is (no. 9485); and that the Testimony in it denotes the Lord, see no. 9503; and from the signification of the Holy of Holies, as denoting where there is the good of the love from the Lord, see above, no. 9680. From this it is evident, that by putting the mercy-seat upon the ark of the Testimony in the Holy of Holies there is signified the hearing and the reception of all the things which in the inmost heaven belong to worship out of the good of the love from the Lord. ² How the case is with the presence of the Lord in the inmost heaven, and how with His presence in the middle, and also in the ultimate heavens, may appear from what has been shown in many places concerning the influx of good and truth from the Lord. The Lord's presence is effected through influx, and the influx is according to the life of good and of truth. Those who are in the good of the love to the Lord, are they who receive the influx most immediately; those, however, who are in the good of charity towards the neighbour receive the influx indeed, but more remotely, because the good of charity towards the neighbour is more distant than the very good of the love to the Lord; but they who are in the good of faith, indeed, receive the influx also, yet only in proportion to the good which is contained in the faith; wherefore, they who are in the good of life from the truths of faith do receive it; for the Lord is in good, because all good is from Him, and nothing at all from man, nor from the angels in heaven. With regard to the further presence of ³ the Lord in heaven, and through heaven with man, it is to be

borne in mind that the Lord is above the heavens, because He is the very sun of heaven; yet, that through the light and the heat of that sun He is nevertheless present. The light from it is the Divine Truth which belongs to faith, and the heat from it the Divine Good which belongs to love. That which proceeds from the Lord is He Himself; from which it appears that the Lord is present wherever the good which is from Him is received. All these things, however, may be comprehended better from what has been shown concerning influx; namely, that the all of life flows in from the Lord, consequently all good and truth, because the life of man consists of them, and the things that flow in with every one are according to reception (nos. 2535, 2706, 2886-2889, 2893, 3001, 3318, 3484, 3742, 3743, 4151, 5846, 5850, 5986, 6053-6058, 6189-6215, 6307-6327, 6466-6495, 6598-6626, 6982, 6985, 6996, 7004, 7055, 7056, 7058, 7147, 7270, 7343, 8321, 8685, 8701, 8717, 8728, 9110, 9111, 9216); and, that the influx from the Lord is immediate, and likewise mediate through the heavens (nos. 5147, 6058, 6063, 6466, 6472, 6473, 6982, 6985, 6996, 7004, 7007, 7055, 7056, 7058, 7270, 8685, 8701, 8717, 8728, 9216).

9683. *And thou shalt set the table outside the veil*: that this signifies the influx through the celestial things belonging to love, appears from the signification of the table, on which were the loaves of the bread of faces, as denoting the receptacle of celestial things, see nos. 9527, 9545; and from the signification of outside the veil, as denoting outside the uniting medium, through which there is mediate influx, for by the veil is signified the uniting medium (no. 9670); and since that table was immediately by the veil, therefore there was signified by it the influx through the celestial things which belong to the inmost heaven, which are the goods of love. That through the inmost heaven there is a mediate, and also an immediate influx from the Lord, may be manifest from the passages quoted above, in no. 9682, at the end. With all good, which with man and angel constitutes heavenly, and thus eternal life, the case is as follows: the inmost [essence] of good is the Lord Himself, consequently the good of love which is immediately from Him; the good that succeeds next is the good of mutual love; afterwards follows the good of charity towards the neighbour; and lastly comes the good of faith. This is the successive order of goods from the inmost. From this it may appear how the case is with immediate and mediate influx; in general, in so far as the good which follows in order, that is, exterior good, has in it interior good, so far it is good, for so far it is nearer to the Lord Himself, who, as said above, is the inmost good; but the successive position and arrangement of interior in exterior goods differs in each and all subjects according to reception, and the reception differs according to the spiritual and moral life of everyone in

the world, for everyone's life in the world remains with him to eternity. The Lord's influx with everyone is also immediate,² for apart from immediate influx the mediate influx effects nothing; the immediate influx is received according to the order in which a man or an angel is, thus according to the Divine Truth which is from the Divine, for this is order, see nos. 1728, 1919, 2447, 4839, 5703, 7995, 8512, 8513, 8700, 8989. Order itself, therefore, with a man is that he shall live in the good which is from the Lord, that is, that he shall live from the Lord. This influx is constant, and is adjoined to each and all things of the man's will, directing them as much as possible into order; for the man's own will continually leads him away from order. The case herein is as with the voluntary and involuntary things with the man; his voluntary things continually lead away from order, but the involuntary continually bring back to order. On this ground it is that the motion of the heart which is involuntary, is altogether independent of the man's will; likewise, the action of the cerebellum; and that by the motion of the heart and the powers of the cerebellum are governed the voluntary things, lest they should transgress their bounds, and use up the life of the body before its time. On this account it is that principles acting from both, namely from things involuntary and things voluntary, proceed conjointly throughout the whole body. These remarks are made in order to illustrate in some measure the idea of the immediate and the mediate influx of the celestial things of love and the spiritual things of faith from the Lord.

9684. *And the candlestick opposite the table on the side of the dwelling towards the south:* that this signifies the illumination of the spiritual Kingdom through the Divine Truth which proceeds from the Lord's Divine Human with those who are in good, appears from the signification of a candlestick, as denoting the Lord in respect to the Divine Truth, and thus the Divine Truth which proceeds from His Divine Human, and the illumination from it of His spiritual kingdom, of which we shall speak presently; and from the signification of the table on which were the loaves of the bread of faces, opposite to which was the candlestick, as denoting the Lord in respect to celestial good, and thus that good itself, from which and through which the Lord flows into the spiritual Kingdom, that is, into the middle heaven, concerning which we shall also speak presently; and from the signification of on the side of the dwelling towards the south, as denoting in heaven where the Divine Truth which proceeds from the Lord's Divine Human is in the greatest light; for the dwelling outside the veil, where the candlestick was, denotes the middle heaven (no. 9594); and the south denotes where Divine Truth is in its light (no. 9642). The candlestick being in the dwelling near

the veil, and likewise the table on which were the loaves of the bread of faces, and the candlestick being at the side towards the south, and the table at the side towards the north, these are arcana of heaven, that cannot be disclosed unless it is known that the dwelling represented heaven, and that what was in the dwelling represented the celestial and spiritual things which are in heaven. What the candlestick represented has been shown above (no. 9548), and what the table on which were the loaves of the bread of faces (nos. 9527, 9545); and what the south signifies (no. 9642); and what the north (no. 3708). From this it may appear that by the candlestick being on the side of the dwelling towards the south is signified the illumination of the spiritual Kingdom by the Divine Truth² which proceeds from the Lord's Divine Human. But in order that the arcana themselves may appear more openly, it will be stated how the case herein is in the heavens. To those who are of the celestial Kingdom the Lord appears as a sun, but to those who are of the spiritual Kingdom as a moon. The Lord as a sun appears at a middle altitude opposite the right eye, and as a moon He appears also at a middle altitude opposite the left eye. From the Lord as a sun is derived the light for those who are in His celestial Kingdom, and from the Lord as a moon is derived the light for those who are in the spiritual Kingdom. Concerning those two Kingdoms, see the passages quoted in no. 9277. The light in the heavens is the Divine Truth which proceeds from the Lord's Divine Human, and on being received by the angels, who are of the spiritual Kingdom, it is called the truth of faith from the good of charity towards the neighbour; of this good and truth consists the middle heaven, which is called the spiritual heaven. The candlestick in the dwelling represented the moon, from which light is derived to those who belong to the spiritual Kingdom, and thus it represented the Lord in respect to the Divine Truth in that Kingdom; for, as already said, to those who are of that Kingdom the Lord appears as a moon. From this now it may appear, why the candlestick was set towards the south, for the south or noon means where the Divine Truth is in light (no. 9642); and why the table, on which were the loaves of the bread of faces, was towards the north, for the north denotes where the Divine Truth is in obscurity (no. 3708). The case is the same with the Divine Good, which is signified by the loaves of the bread of faces upon that table; this good by the reception of the Divine Truth, as of the light from the moon, becomes spiritual good. These are the arcana which are signified by the candlestick and its position towards the south, and by the table on which were the loaves of the bread of faces, and its position³ towards the north. That the candlestick denotes the Divine Truth which proceeds from the Lord's Divine Human, appears

from the Revelation (i. 12-14), "*I saw seven golden candlesticks, and in the midst of the seven candlesticks [one] like to the Son of Man, clothed with a garment down to the foot, and girded about at the breasts with a golden girdle;*" the Son of Man is the Lord in respect to the Divine Truth from His Divine Human (nos. 2803, 2813, 3704). And again (Rev. xxi. 23), "*The glory of God shall enlighten the holy city Jerusalem, and the Lamb is the lamp thereof;*" the glory of God is the Divine Truth which proceeds from the Lord (no. 9429); the lamp, which is the Lamb, that is the Lord, denotes faith, and through it the intelligence of the truth and the wisdom of good, which are from the Lord alone (no. 9548); the new Jerusalem means the Lord's New Church (no. 2117). That 4 the Lord is a Sun for those who are in the celestial Kingdom, and that He appears as a Moon to those who are in the spiritual Kingdom, see nos. 1053, 1521, 1529-1531, 3636, 3643, 5097, 7083, 7173, 7270, 8644, 8812; that therefore, in the Word, by the sun is signified the Lord in respect to celestial good, and by the moon the Lord in respect to spiritual good, see nos. 1529, 1530, 2441, 2495, 4060, 4696, 7083, 8644; and that the Lord, as a Sun, appears at a middle altitude opposite the right eye, and as a Moon also at a middle altitude opposite the left eye, see nos. 1531, 4321, 7078, 7171. On this ground it is that the east in heaven is where the Lord appears as a Sun, and the south where the Lord appears as a Moon. That the light from the Lord as a Sun and as a Moon is the Divine Truth which proceeds from His Divine Human, see nos. 1053, 1521-1533, 1619-1632, 2776, 3094, 3138, 3167, 3190, 3195, 3222, 3223, 3337, 3339, 3341, 3636, 3643, 3862, 3993, 4060, 4180, 4302, 4408, 4414, 4415, 4419, 4527, 4598, 5400, 6032, 6313, 6315, 6608, 6907, 7174, 8644, 8707, 8861, 9399, 9407; and since the light from the Lord as a Sun and as a Moon, is the Divine Truth which proceeds from Him, therefore the heat from the Lord as a sun in heaven is the Divine Good of His Divine Love (nos. 3338, 3339, 3643, 5215, 6032). From this may appear the difference which exists 5 between the Lord's celestial Kingdom and His spiritual Kingdom, so far as the reception of the Divine Truth is concerned, namely, that it is as the difference between the light from the sun and the light from the moon. That they who are in the spiritual Kingdom on this account are comparatively in obscurity in respect to the truth of faith and the good of love, see nos. 2708, 2715, 2718, 2831, 2849, 2935, 2937, 3241, 3833, 6289, 6500, 6945, 7233; that they chiefly have been saved by the Lord's coming into the world, see nos. 2661, 2716, 3969, 6373, 6854, 6914, 7035, 7091, 7826, 7932, 8018, 8054, 8159, 8321, 9596; and that they have enlightenment by virtue of the Lord's Divine Human, see nos. 2716, 2833, 2834;

but that those of the spiritual Church are saved, who through the truths of faith are in the good of life, see nos. 2954, 6435, 6647, 6648, 7977, 7992, 8643, 8648, 8658, 8685, 8690, 8701.

9685. *And thou shalt set the table on the north side*: that this signifies good in obscurity, appears from the signification of the table on which were the loaves of the bread of faces, as denoting the receptacle of celestial things, concerning which see no. 9527; for the loaves of bread denote the celestial good which is from the Lord (no. 9545); and from the signification of the north, as denoting obscurity in respect to the truths of faith, see no. 3708; and when the truth is in obscurity, good also is in obscurity. For in the Lord's spiritual Kingdom good appears through the truth, and when the truth passes from the understanding into the will, it is perceived as good; this good is the good of charity, and is called spiritual good. It is otherwise in the Lord's celestial Kingdom, good there does not appear as good through truth, but it is perceived from good itself. From this may appear the reason why the table was set on the north side, and the candlestick on the south side. But see what has been said and shown on this subject immediately above (no. 9684).

9686. *And thou shalt make a covering for the door of the tent*: that this signifies the medium which unites the second or middle heaven with the first or ultimate, appears from the signification of a covering, as denoting the medium which unites the heaven represented by the tent of meeting with the heaven represented by the court, which is treated of in the following chapter. For as the veil between the Holy and the Holy of Holies signified the uniting medium between the inmost or third heaven and the middle or second heaven, so this covering signifies a similar [uniting medium] between the middle or second heaven and the first or ultimate heaven. That there are three heavens, and that two of them were represented, the one by the dwelling which was inside the veil, and the other by the dwelling which was outside the veil, has been shown above; and that the first or ultimate heaven is represented by the court, by the Lord's Divine Mercy will be shown in the following chapter. The entrance from the one heaven into the other is signified by the door where the covering was. That the door denotes entrance, see nos. 2145, 2152, 2356, 2385; and therefore communication, see no. 8989. Wherefore, the covering at the entrance, which was in the place of a door, denotes the medium which communicates and unites.

9687. *Of bluish purple and crimson, and scarlet double-dyed, and twined byssus linen*: that this signifies out of the good of charity and of faith, appears from the signification of bluish purple, of crimson, of scarlet double-dyed, and of twined byssus

linen, where the veil is treated of (whereby is signified the uniting medium between the inmost and middle heavens), which denote the good of love and of faith, see no. 9671; but in the present case they signify the goods of charity and of faith, because the covering is treated of, by which is signified the uniting medium between the second and the ultimate heaven (no. 9686); for in the inmost heaven prevails the good of the love to the Lord, but in the middle heaven the good of the charity towards the neighbour, and in the ultimate heaven the good of faith. On this ground it is, that by the bluish purple, the crimson, the scarlet double-dyed, and the twined byssus linen, there are signified the goods which prevail in these heavens.

9688. *The work of the embroiderer*: that this signifies the things belonging to the scientific [element], appears from the signification of the work of the embroiderer, that is, of embroidery, as denoting the scientific [element]. Things embroidered and embroidery are mentioned in several passages in the Word, and everywhere they signify the scientific [element]. The cause of this is due to the representatives in the other life, where garments appear embroidered in various ways, by which are signified scientific truths. Scientific truths² differ from intellectual truths, as external things differ from internal things, that is, as the Natural with man differs from the Spiritual; for scientific things serve the intellect for objects from which it may conclude truths. For the Intellectual is the organ of sight of the internal man, and scientifics are the objects of the same, in the external or natural man; the latter are signified by the work of the embroiderer, but the former by the work of the cunning workman (*excogitatoris*), (no. 9598); for excogitating belongs to the intellect, and embroidering is the work of one who knows and executes from the intellect or understanding. On this ground it is that those things in the dwelling which signified internal things were *the work of a cunning workman* (*excogitatoris*), e.g. the very curtains there (verse 1), and the veil between the Holy and the Holy of Holies (verse 31); but that those things which signified external things were *the work of the embroiderer*, e.g. the covering for the door of the tent, and for the gate of the court (Exod. xxxviii. 13); likewise the belt (Exod. xxxix. 29). For the belt denotes the external which conjoins all the internal things; but the court denotes the last or ultimate of heaven, and the meaning of the door of the tent is, where there is an outlet from the middle into the lowest heaven. That embroidery and the thing³ embroidered denotes the scientific [element], which belongs to the external or natural man, appears from the following passages in the Word: Ezekiel (xxvii. 7, 16, 24), "*Byssus linen in brodered work from Egypt* was thine expansion: bluish purple

and crimson from the isles of Elishah was thy covering: Syria was thy merchant by reason of the multitude of thy works, with chrysoprases, crimson and *broidered work*, and byssus linen. The traffickers of Sheba with bales of bluish purple and *broidered work*;" Tyre is here treated of, by which are signified they who are in the knowledges of the truth and of good, and in the abstract sense, those knowledges themselves (no. 1201); by byssus linen in broidered work is signified scientific truth, for byssus linen denotes truth from a celestial origin (nos. 5319, 9469); and broidered work means the scientific [element]; wherefore also it is said to come from Egypt, because Egypt signifies the Scientific (nos. 1164, 1186, 1462, 2588, 4749, 4964, 4966, 5700, 5702, 6004, 6015, 6125, 6651, 6679, 6683, 6692, 6750, 7779, 9391; and likewise from Syria and Sheba, because by Syria are signified the knowledges of the truth and of good (nos. 1232, 1234, 3051, 3249, 3664, 3680, 4112); in like manner by Sheba (nos. 1171, 3240); but the knowledges of truth and of good are the scientifics of the Church. Every one who enjoys the faculty of thinking intellectually and of weighing things rationally, can see that in the above passage there is not meant broidered work, nor byssus linen, nor bluish purple, nor crimson, but that these things signify things worthy of the Word, and thus the spiritual

4 things which belong to heaven and the Church. Again (Ezek. xxvi. 16), "All the princes of the sea shall come down from their thrones, and lay aside their robes, and *put off their garments of broidered work*; they shall clothe themselves with terrors;" Tyre also is treated of here; the princes of the sea denote the chief scientifics, which are called dogmas; that the princes denote the chief things, see nos. 1482, 2089, 5044; and the sea the scientific [element] in general, see nos. 28, 2850; robes denote external truths, and broidered work, scientific truths which are also external; that garments denote truths, see nos. 2576, 4545, 4763, 5248, 5319, 5954, 6914, 6917, 6918,

5 9093, 9158, 9212, 9216. Again (Ezek. xvi. 10, 13), "*I clothed thee with broidered work*, and shod thee with tachash (badger's skin), I girded thee about with byssus linen, and covered thee with silk: thus wast thou decked with gold and silver, and thy garments were byssus linen, silk, and *broidered work*: but thou didst take *the garments of thy broidered work*, and didst cover images, with which thou didst commit whoredom;" Jerusalem is here treated of, by which is signified the Church; garments of broidered work stand for scientific truths; covering images with which she committed whoredom, denotes confirming falsities, for committing whoredom means perverting truths by applying them to falsities or evils. Who does not see that by byssus linen, by silk, and by broidered work, there are not meant here byssus linen, silk, and broidered work? for the

subject treated of is Jerusalem. But what is meant thereby, Christianity [now-a-days] does not enquire, because it places the celestial and spiritual things of the Word in its literal sense, and calls its interior things mystical, for which it does not care. Again (Ezek. xvii. 13), "A great eagle, with great wings, with long pinions full of feathers, *which had broidered work*;" the house of Israel is here treated of, by which is signified the spiritual Church which is called an eagle from perception (nos. 3901, 8764); which had broidered work, denotes which had the scientific [element]. And in David (Psalm xlv. 14, 15), "The king's daughter is wholly glorious within, her garment is of the weavings of gold, *in broidered work she is led unto the king*;" the king's daughter stands for the affection of the truth; broidered work, for the scientific [element] of the truth. In the Book of Judges (v. 30), "Do they not divide the spoil? a spoil of the many-coloured to Sisera, *a spoil of the many-coloured of broidered work, the many-coloured of embroiderers,—on the necks of the spoil*;" the song of Deborah and Barak, where the broidered work denotes the scientific [element] belonging to the natural man.

9689. *And thou shalt make for the covering five pillars of shittim*: that this signifies the support of the uniting medium, as much as is required, through the good of merit belonging to the Lord's Divine Human, appears from the signification of the covering for the door of the tent, as denoting the medium which unites the middle or second heaven with the first or ultimate heaven, concerning which see above, no. 9686; and from the signification of five, as denoting some portion or somewhat, see no. 4638, and also as much as is required; and from the signification of the pillars, as denoting support, see no. 9674; and from the signification of shittim-wood, as denoting the good of merit, which belongs to the Lord alone, see nos. 9472, 9486; consequently which belongs to His Divine Human, because this has merit (no. 9486).

9690. *And thou shalt overlay them with gold*: that this signifies the representative, namely, of good, appears from the signification of overlaying with gold, and of making out of gold, as denoting the representative of good, see no. 9510.

9691. *And their hooks of gold*: that this signifies the modes of conjunction through good, see above, no. 9676.

9692. *And thou shalt cast for them five bases of brass*: that this signifies the power from external good, appears from the signification of bases, as denoting the power which supports, concerning which see no. 9643; and from the signification of brass, as denoting natural good, that is, external good, see nos. 425, 1551.

CONTINUATION CONCERNING THE FIRST EARTH IN THE
STARRY HEAVEN.

9693. *AFTER I had been taken across that great chasm, I at length reached the place where I stopped. Spirits then appeared to me above, and it was granted to me to converse with them. From their speech, and the peculiar way in which they noticed things, and expounded them, I discerned clearly that they belonged to another earth, for they differed altogether from the spirits of our solar system; they also conversely, from my speech, perceived that I had come from a great distance.*

9694. *After we had conversed for a while on various subjects, I asked them what God they worshipped; they said, some angel, who appeared to them as a Divine Man, for he was resplendent from light; that he instructed them, and enabled them to perceive what they ought to do. They said further, that the Highest God was in the sun of the angelic heaven, and that He appeared to their angel, but not to themselves; and that He was so great, that they did not dare to worship Him.*

9695. *The angel whom they worshipped was an angelic society, to whom the Lord permitted to preside over them, and to teach them the way of what is just and right; on this ground they have light from a certain flame, which appears like a torch, considerably fiery and yellow. The reason is, that they do not worship the Lord; wherefore their light does not come to them from the sun of the angelic heaven, but from an angelic society. For when it is permitted by the Lord, an angelic society is able to give forth such a light to spirits, who are in a lower sphere.*

9696. *As to the rest, they were modest, somewhat simple, but their thought still was tolerably correct. The quality of their Intellectual could be inferred from the light which prevailed among them; for the Intellectual is according to the reception of the light which is in the heavens; since it is the Divine Truth which proceeds from the Lord as a Sun which shines in heaven, and enables the angels not only to see, but also to understand.*

9697. *When asked concerning the sun of their world, by which their earth was illuminated, they said that the sun appeared to them flaming; and when I exhibited to them the size of the sun of our earth, they said that their sun was smaller, for before our eyes their sun appears as a star; I was also told by the angels, that it was among the lesser stars. They also said that the starry heaven likewise appeared from their earth.*

9698. *I was informed that the inhabitants and spirits of that earth, in the Grand Man, referred to some part in the Spleen. This was also confirmed by an influx into the Spleen while they conversed with me.*

9699. *My sight was afterwards opened, so that I could in some*

measure look into their very earth. Many meadows and woods with trees covered with leaves appeared, likewise fleecy sheep.

9700. *The subject of the First Earth seen in the Starry Heaven will be continued at the close of the following chapter.*

EXODUS.

CHAPTER THE TWENTY-SEVENTH.

THE DOCTRINE OF CHARITY AND FAITH.

9701. THE subject on which we shall enter next is the internal and the external man.

9702. They who have a merely general idea of the internal and the external man, suppose that it is the internal man that thinks and wills, and the external man that speaks and acts; because thinking and willing is internal, and speaking and acting therefrom, external.

9703. Yet it is to be borne in mind, that not only the internal man thinks and wills, but also the external; that they do so differently, however, when they are conjoined, from what is the case when they are separated.

9704. When a man thinks intelligently and wills wisely, he thinks and wills from the Internal; but when he does not think intelligently and does not will wisely, he does not think and will from the Internal. When a man, consequently, thinks correctly concerning the Lord, and concerning the things which belong to the Lord, and when he thinks correctly concerning the neighbour, and the things belonging to the neighbour, and when he wills well to them, he thinks and wills from the Internal. But when a man thinks wrongly concerning them, and wills ill to them, he does not think and will from the Internal. Thinking correctly means thinking from the faith of the truth, and willing well means willing from the love of good; but thinking wrongly means thinking from the faith of what is false, and willing ill means willing from the love of evil.

9705. In a word, in so far as a man is in the love to the Lord, and in the love towards the neighbour, in so far he is in the internal man, and thinks and wills from it; and he also speaks from it, and acts from it; but in so far as a man is in the love of self, and in the love of the world, in so far he is in the external man, and, in so far as he dares, he speaks and acts from it.

9706. The cause of this is, that the man was created according to the image of heaven, and according to the image of the world; the internal man according to the image of heaven, and the external man according to the image of the world. Wherefore thinking and willing from the Internal means thinking and willing from heaven, that is, through heaven from the Lord; but thinking and willing from the External means thinking and willing from the world, that is, through the world from self.

9707. The Lord provided and ordained it so, that in so far as a man thinks and wills from heaven, that is, through heaven from the Lord, in so far his internal man is opened; it is opened as far as heaven even to the Lord Himself. For the same reason also, in so far as a man conversely thinks and wills from the world, that is, through the world from self, in so far his internal man is closed, and the external man is opened; the opening is in the direction of the world, and in the direction of self.

9708. To the intent that the external man may be reduced into order, it must be subordinated to the internal man, and it is then subordinated to it when it obeys; in the proportion in which this is done, in the same proportion also the external becomes wise. This is what is meant by the old man with its lusts dying, so that the man may become a new creature.

9709. They with whom the internal man is closed, are not aware that there is an internal man, neither do they believe that there is a heaven and eternal life; and what is strange, they nevertheless suppose that they think more wisely than others; for they love their own self, and the things belonging to themselves, and even worship these things. It is otherwise with those with whom the internal man is opened towards heaven, even to the Lord, for they are in the light of heaven, and consequently, in enlightenment from the Lord; whereas the former are not in the light of heaven, but in the light of the world, and thus in enlightenment from self. They who are enlightened from self, and not from the Lord, look upon falsity as true, and upon evil as good.

CHAPTER XXVII.

1. AND thou shalt make an altar of shittim-wood, five cubits the length, and five cubits the breadth; the altar shall be four-square; and three cubits the height thereof.

2. And thou shalt make horns of it upon the four corners thereof, out of it shall be its horns; and thou shalt overlay it with brass.

CHAPTER XXVII.

3. And thou shalt make its pans to take away its ashes, and its shovels, and its basins, and its flesh-hooks, and its tongs ; for all the vessels thereof thou shalt make of brass.

4. And thou shalt make for it a grating, a network of brass ; and upon the net thou shalt make four rings of brass, upon its four ends.

5. And thou shalt put it under the ledge of the altar beneath ; and the net shall reach even to the middle of the altar.

6. And thou shalt make staves for the altar, staves of shittim-wood ; and thou shalt overlay them with brass.

7. And the staves thereof shall be put into the rings, and the staves shall be upon the two sides of the altar in bearing it.

8. A hollow table of boards thou shalt make it, as it hath been shown unto thee in the mount, so shall they make it.

9. And thou shalt make the court of the dwelling at the south side southwards ; the hangings [for the court] of twined byssus linen, an hundred cubits the length, at one side.

10. And the twenty pillars thereof, and their twenty bases, [shall be] of brass ; the hooks of the pillars and their fillets [shall be] of silver.

11. And so at the north side in length ; the hangings an hundred in length ; and the twenty pillars thereof, and their twenty bases [shall be] of brass ; the hooks of the pillars and their fillets [shall be] of silver.

12. And [for] the breadth of the court at the side of the sea, the hangings shall be of fifty cubits, their pillars ten, and their bases ten.

13. And the breadth of the court at the east side eastwards shall be fifty cubits.

14. And the hangings of fifteen cubits for the [one] wing, their pillars three, and their bases three.

15. And for the other wing the hangings fifteen cubits, their pillars three, and their bases three.

16. And for the gate of the court the covering of twenty cubits, of bluish purple, and crimson, and scarlet double-dyed, and twined byssus linen, the work of an embroiderer, their pillars four, and their bases four.

17. All the pillars of the court round about shall be filletted with fillets of silver, and their hooks of silver, and their bases of brass.

18. The length of the court [shall be] an hundred cubits, and the breadth fifty by fifty, and the height five cubits, of twined byssus linen, and their bases of brass.

19. And for all the vessels of the dwelling in all the service thereof, and all the pins thereof, and all the pins of the court shall be of brass.

20. And thou shalt command the sons of Israel, and let them take for thee oil of olive pure, bruised, for the luminary, to cause the lamp to go up continually.

21. In the tent of meeting without the veil which is over the Testimony, Aaron shall order it, and his sons, from evening until the morning, before JEHOVAH; the statute of an age for their generations with the sons of Israel.

THE CONTENTS.

9710. THE present chapter, in the internal sense, treats of the worship of the Lord from the good of love. This worship is signified by the altar, and is described in general by all the things belonging to the altar.

9711. Afterwards the ultimate heaven is treated of, which is represented and described by the court.

9712. Lastly the good of charity is treated of; through that good the spiritual heaven is enlightened by the Lord in the truths of faith; these things are signified by the oil of olive, and the light.

THE INTERNAL SENSE.

9713. Verses 1-8. *AND thou shalt make an altar of shittim-wood, five cubits the length and five cubits the breadth: the altar shall be foursquare, and three cubits the height thereof. And thou shalt make horns of it upon the four corners thereof, out of it shall be its horns; and thou shalt overlay it with brass. And thou shalt make its pans to take away its ashes, and its shovels, and its basins, and its flesh-hooks, and its tongs; for all the vessels thereof, thou shalt make of brass. And thou shalt make for it a grating, a network of brass; and upon the net thou shalt make four rings of brass, upon its four ends. And thou shalt put it under the ledge of the altar beneath, and the net shall reach even to the middle of the altar. And thou shalt make staves for the altar, staves of shittim-wood, and thou shalt overlay them with brass. And the staves thereof shall be put into the rings, and the staves shall be on the two sides of the altar in bearing it. A hollow table of boards thou shalt make it, as it hath been shown unto thee in the mount; so shall they make it.*

And thou shalt make an altar, signifies a representative of

the Lord and of the worship of Him; *of shittim-wood*, signifies justice or righteousness; *five cubits the length*, and *five cubits the breadth*, signifies equally of good and equally of truth; *the altar shall be foursquare*, signifies, thus what is just; and *three cubits the height thereof*, signifies what is full as to degrees; and *thou shalt make horns of it*, signifies power; *upon the four corners thereof*, signifies what is complete; *out of it shall be its horns*, signifies that the power shall be from good; and *thou shalt overlay it with brass*, signifies a representative of good; and *thou shalt make its pans to take away its ashes*, signifies the things which remove after [the doing of] uses; and *its shovels, and its basins, and its flesh-hooks, and its tongs*, signifies the scientifics which hold together, and are subservient for every use; *for all the vessels thereof thou shalt make of brass*, signifies all things out of good; and *thou shalt make for it a grating, a network*, signifies the Sensual, which is the last or the ultimate; *of brass*, signifies which is also out of good; and *upon the net thou shalt make four rings of brass*, signifies the sphere of good through which there is conjunction; *upon its four ends*, signifies everywhere; and *thou shalt put it under the ledge of the altar beneath*, signifies this in ultimate or last things; and *the net shall reach even to the middle of the altar*, signifies the extent of the Sensual; and *thou shalt make staves for the altar*, signifies the power of holding together in a state of good; *staves of shittim-wood*, signifies the good of justice or righteousness; and *thou shalt overlay them with brass*, signifies the representative of good; and *the staves thereof shall be put into the rings*, signifies the power of the sphere of Divine Good; and *the staves shall be on the two sides of the altar*, signifies the power of good through the truth, and of the truth from good; *in bearing it*, signifies existence and subsistence; *a hollow table of boards shalt thou make it*, signifies the application; *as it hath been shown to thee in the mount, so shall they make it*, signifies by virtue of the correspondence of the Divine things in heaven.

9714. *And thou shalt make an altar*: that this signifies a representative of the Lord, and of the worship of Him, appears from the signification of the altar which was intended for the burnt-offerings and sacrifices, as being a representative of the Lord; and since the burnt-offerings and the sacrifices signified all the things which belong to the worship of the Lord, therefore also the altar was a representative of the worship of Him. The Lord nevertheless is not worshipped by burnt-offerings and sacrifices, but by those things which were represented, namely, by the celestial things of love and the spiritual things of faith, see nos. 922, 923, 1823, 2180, 2805, 2807, 2830, 3519, 6905, 8680, 8936. In respect to the Divine Human the Lord was ² represented by two things, the temple and the altar. That He

was represented by the Temple, the Lord Himself teaches in John (ii. 19, 20), "*Jesus said, Break down this temple, and in three days I will raise it up: He spake of the temple of His body.*" That He was represented by the Altar, appears also from the Lord's words, where He speaks of the temple, and at the same time of the altar, in Matthew (xxiii. 16-22), "*Ye fools and blind, because ye say, Whosoever shall swear by the temple, it is nothing, but whosoever shall swear by the gold of the temple, he is guilty; whether is greater, the gold, or the temple that sanctifieth the gold? Likewise whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift which is upon it, he is guilty; ye fools and blind, whether is greater, the gift, or the altar which sanctifieth the gift? He that sweareth by the altar, sweareth by it, and by all that is thereon; and he that sweareth by the temple, sweareth by it, and by Him who dwelleth therein; and he that sweareth by the heaven, sweareth by the throne of God, and by Him who sitteth thereon.*" From this it is evident, that as the Temple, so also the Altar was a representative of the Lord's Divine Human; for the same words are used of the altar, as of the temple, namely, that it is the altar that sanctifieth the gift which is upon it; that the altar, therefore, is the subject from which comes the sanctification; consequently, that the altar also is a representative of the Lord's Divine Human, from which proceeds everything holy. The altar, however, was a representative of the Lord in respect to His Divine Good, but the temple in respect to His Divine Truth, and thus in respect to heaven, for the Divine Truth which proceeds from the Lord constitutes heaven: on this ground it is said of the temple, that he that sweareth by the temple, sweareth by it and by Him who dwelleth therein; and it is added, that he that sweareth by the heaven, sweareth by the throne of God, and by Him who sitteth thereon. The throne of God is the Divine Truth which proceeds from the Lord, and thus heaven, and He who sitteth thereon is the Lord (no. 5313). The same which was represented by the temple, was represented also by the dwelling; the Testimony which was in the ark being the Lord
 3 there in respect to the Divine Truth (no. 9503). Since the Lord in respect to the Divine Good was represented by the Altar, therefore it was the very Holy of Holies, and sanctified everything that touched it, as may appear from what follows in the present Book, where it is stated (Exod. xxix. 37), "*Seven days thou shalt expiate upon the altar, and sanctify it, that the altar may be the Holy of Holies; and whatsoever toucheth the altar shall be sanctified;*" and for this reason the fire was perpetually burning upon the altar, and was never put out (Levit. vi. 13); from that fire also, and from no other source, was taken the fire for the incense (Levit. x. 1-6); for

by the fire of the altar was signified the Divine Good of the Lord's Divine Love (nos. 5215, 6314, 6832, 6834, 6849). That 4 the altar was a representative of the Lord, is evident from the following passages in David (Psalm xliii. 3, 4), "Let Thy light and Thy truth bring me unto the mountain of Thy holiness, and to Thy habitations, that I may go in unto the altar of God, unto God;" and again (Ps. xxvi. 6), "I wash mine hands in innocency, and I compass *Thine altar, O Jehovah.*" But that 5 the altar was a representative of the worship of the Lord, appears from Isaiah (lx. 7), "All the cattle of Arabia shall be gathered together unto thee; the rams of Nebaioth shall minister unto thee; *they shall come up with acceptance on Mine altar;*" and in Jeremiah (Lam. ii. 7), "*The Lord hath cast off His altar,* and abhorred His sanctuary;" casting off the altar means abolishing the representative of the worship of the Lord from the good of love; abhorring the sanctuary denotes abolishing the representative of the worship of the Lord from the truths of faith. And in Ezekiel 6 (vi. 4-6), "*Your altars shall be destroyed; I will scatter your bones round about your altars; your altars shall be laid waste,* and made desolate, and your idols shall be broken, and shall cease;" the destruction, the laying waste, and the desolation of the altars stands for the representative worship. And in Isaiah (xxvii. 9), "The iniquity of Jacob shall not be expiated, *until he shall make all the stones of the altar as chalk stones scattered about;*" the stones of the altar scattered about stand for all the truths of worship. Again (Isa. xvii. 7, 8), "In that 7 day shall a man look unto his Maker, and his eyes to the Holy One of Israel, but *he shall not look to the altars,* the work of his hands, and to that which his fingers have made;" the altars, the work of the hands, and what the fingers have made, stand for worship from self-intelligence. And in Hosea (viii. 11), 8 "*Ephraim hath multiplied altars to sin;*" multiplying altars to sin denotes conceiving vain things for worship. Again (Hos. x. 8), "The thistle and the thorn shall come up *on your altars;*" denoting that evils and falsities shall come in and arrange the worship. And in Isaiah (xix. 19), "*In that day 9 shall there be an altar to Jehovah in the midst of Egypt;*" an altar to Jehovah stands for the worship of the Lord. Since 10 the altar which is here treated of was portable, it was made of shittim-wood, and overlaid with brass; but the altar which was to remain in its place, was made either of earth or of unhewn stones. The altar made of earth was the chief representative [of the worship] of the Lord by virtue of the good of love; but the altar made of unhewn stones was a representative of the worship from the goods and the truths of faith (nos. 8935, 8940); but the portable altar which is here treated of, was representative of the worship of the Lord from the good of

love; therefore it was of shittim-wood, and overlaid with brass.

9715. *Of shittim-wood*: that this signifies justice or righteousness, appears from the signification of shittim-wood, as denoting the good of merit and justice, which belong to the Lord alone, concerning which see nos. 9472, 9486. It shall now be declared what is meant by the justice and the merit which belong to the Lord alone. It is thought that the Lord had merit and justice, because He fulfilled all things of the law, and by the passion of the cross saved the human race; yet these things are not meant in the Word by the Lord's justice and merit; but by His merit and justice is meant that He alone fought with all the hells, and subdued them, and thereby reduced into order all things in the hells, and at the same time all things in the heavens; for with every man there are spirits from hell, and angels from heaven, since apart from them a man cannot live at all; unless, therefore, the hells had been subdued by the Lord, and the heavens reduced into order, no man could ever
² have been saved. This could only be brought about through the Lord's Human, namely, through combats with the hells out of His Human [Nature]; and since the Lord accomplished this from His own power, and thus alone, merit and justice therefore belong to the Lord alone; hence, also, it is He alone who still conquers the hells with man; for He who conquers them once, conquers them to eternity. Man, therefore, has nothing whatever of merit and of justice, but the merit and justice of the Lord is imputed to him when he acknowledges that from himself he is nothing but that he is all from the Lord. On this ground it is that the Lord alone regenerates man; for regenerating man means driving away from him the hells, and consequently the evils and falsities which are from the hells, and in their stead implanting heaven, that is, the goods of love, and the truths of faith, for these constitute heaven. By constant struggles with the hells, the Lord also glorified His Human, that is, He made it Divine; for since the man is regenerated through combats, which are temptations, so the Lord through combats, which were temptations, became glorified. The glorification of the Lord's Human from His own power is therefore also His merit and His justice; for through it the man is saved, because through it all the hells are kept for ever in subjection
³ by the Lord. That this is so appears from those passages in the Word where the merit and justice of the Lord are treated of, as in Isaiah (lxiii. 1-8), "Who is this that cometh from Edom, with sprinkled garments from Bozrah, walking in the multitude of His strength? *I that speak in justice, great to save.* Wherefore art Thou red in Thy garments, and Thy garments like him that treadeth in the wine-press? *I have trodden the wine-press alone,* and of the people there was no

man (*vir*) with Me ; therefore I trod them in Mine anger. Therefore is their victory sprinkled upon My garments, and I have stained all My raiment ; for the day of vengeance is in Mine heart, and the year of My redeemed is come. *I looked around, but there was none to help, and I wondered, but there was none to uphold : therefore Mine own arm brought salvation unto Me, and My wrath sustained me ; and I did tread the people in Mine anger, and brought down their victory to the earth. Therefore He became the Saviour.*" It is known that these things are said of the Lord : *His combats with the hells* are described by His garments being besprinkled, by Himself being red as to His garments, and by His garments being like him that treadeth in the wine-press, and by the days of vengeance : *the conquests and the subjugations of the hells* are described by treading them in His anger, wherefore their victory was sprinkled upon His garments, by treading the people in anger, and bringing their victory down to the earth : *that the Lord did those things from His own power*, is described by His treading the wine-press alone, and by this, that of the people there was no man with Him ; further, by looking around, and there being none to help, by being amazed, and there being none to uphold, and by His own arm bringing salvation unto Him : *that from this came salvation*, is described by Him walking in the multitude of His strength, great to save, by the year of His redeemed being come, and that, therefore, He became the Saviour. That all these things belong 4 to justice, appears still more evidently in another passage, in Isaiah (lix. 16, 17), " He saw that there was no man (*vir*), and wondered that there was none to intercede ; therefore His own arm brought salvation unto Him, and *His justice it aroused Him ; wherefore He put on justice as a coat of mail, and an helmet of salvation upon His head ; He put on garments of vengeance [for clothing], and covered Himself with zeal as with a cloak.*" Again (Isa. li. 5), "*My justice is near, My salvation is gone forth, and Mine arms shall judge the peoples ; on Me the islands hope, and on Mine arm shall they trust ;*" the arm which brought salvation unto Him, and on which they shall trust, is His own power, by which He subdued the hells ; that the arm denotes power, see nos. 4932, 7205. From this it is evident what is meant by the Justice, and what by the Merit, which belong to the Lord alone. In like manner in other 5 passages (Isa. xli. 2), " Who hath raised up from the east ? whom hath He called in justice to follow Him ? [who] hath given nations before Him, and made Him to have dominion over kings ? " Again (Isa. xlvi. 13), "*I brought near My justice, it is not far off, My salvation shall not tarry.*" Again (Isa. lxi. 10), " Jehovah will clothe Me with the garments of salvation, He hath covered Me with the robe of justice." And in David (Psalm

lxxi. 15, 16, 18, 19, 24), "My mouth shall tell *Thy justice, Thy salvation* all the day; I know not the numbers; *I will make mention of Thy justice*; forsake me not, until I have declared *Thine arm, Thy strength*, for *Thy justice* is very lofty, even to the height; Thou, who hast done great things." And in Jeremiah (xxiii. 5, 6; xxxiii. 15, 16), "Behold the days come that I will raise unto David a *just* branch, who shall reign as king, and shall prosper, and shall execute *judgment and justice* in the earth. In those days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called, *Jehovah our Justice*." And in Daniel (ix. 24), "Seventy weeks are decreed to expiate iniquity, and to bring in the
6 *justice of ages*." From the passages here quoted it may now appear, that the subjugation of the hells, the orderly arrangement of the heavens by the Lord, and the glorification of His Human, and therefore the salvation acquired for the man who receives the Lord in love and faith, are the Justice and Merit which belong to the Lord alone. But they are not able to grasp this, who are not aware that spirits from the hells are with the man, and that on this ground evils and falsities are with him, and also that angels from heaven are with him, and that therefore he has goods and truths; that thus the man's life on the one hand is joined to the hells, and on the other to the heavens, that is, through the heavens to the Lord; that therefore the man could not on any account be saved, unless the hells had been subdued, and the heavens reduced into order, and unless all things had thereby been subjected to the Lord.
7 From this it may appear, why it is that the good of the Lord's merit is the only Good that prevails in the heavens, as said above (no. 9486); for the Good of Merit even now consists in a continual subjugation of the hells, and thus in a protection of the faithful. This Good is the Good of the Lord's love; for out of the Divine Love He fought and conquered in the world. By virtue of the Divine Power in the Human acquired thereby, He henceforth alone fights and conquers to eternity for Heaven and the Church, and thus for the whole human race, and thereby saves them. This now is the good of merit, which is called Justice, because it is the part of Justice to keep in check the hells which are trying to destroy the human race, and to protect and save the good and the faithful. Concerning the Lord's struggles and temptations, while He was in the world, see nos. 1663, 1668, 1690-1692, 1737, 1787, 1812, 1813, 1820, 2776, 2786, 2795, 2803, 2814, 2816, 4287, 7193, 8273; and that the Lord alone fights for the human race against the hells, nos. 1692, 6574, 8159, 8172, 8175, 8176, 8179, 8273, 8969.

9716. *Five cubits the length, and five cubits the breadth*: that this signifies equally of good and equally of truth, appears

from the signification of five, as denoting equally; for when two things are alike, as in the present case the length and the breadth, it denotes equality. That the length and breadth of the altar were five cubits was on this ground, that five also signifies the same as ten, a hundred, and a thousand, and that the signification of these numbers is much, all, what is full, and in the highest sense which treats of the Lord, what is infinite; therefore such also is the signification of five, for the compound numbers signify the same as the simple numbers from which they have arisen, and thus the simple numbers the same as their compound numbers, see nos. 5291, 5335, 5708, 7973; that ten, a hundred, and a thousand denote much, all, and what is full, see nos. 3107, 2636, 4400, 4638, 8715; likewise five, see nos. 5708, 5956, 9102; and that a thousand, when the Divine is treated of, denotes what is infinite, see no. 2575. The above signification appears further from that of length, which means good, see nos. 1613, 9487; and from that of breadth, which denotes truth, see nos. 1613, 3433, 3434, 4482, 9487. From this it is evident, that five cubits the length, and five cubits the breadth, signifies equally of good and equally of truth. The expression equally of good and equally of truth is used, when truth belongs to good, and good to truth; when therefore good and truth act in unity, and form a marriage, of the kind as exists in heaven from the Lord. This may be illustrated by the Intellectual and the Voluntary with man: when the Intellectual acts in unity with the Voluntary, that is, when the man perceives that truth belongs to good, and good to truth, then he partakes equally of good, and equally of truth; to the Intellectual also has been assigned the perception of truth from good, and to the Voluntary the perception of good in truth.

9717. *The altar shall be foursquare*: that hereby is signified [that] thus [it represents] what is just, appears from the signification of foursquare, as denoting what is just, concerning which we shall speak presently; and from the signification of the altar, as being a representative of the Lord and of the worship of Him; wherefore by the altar being foursquare is signified what is just in the Lord, and thus in worship. Worship is said to be just, when the good and the truth which are in it are from the Lord, and not from man; for that which is just is from the Lord alone (no. 9263). The signification of foursquare, as denoting that which is just, originates in the representatives in the other life; goods there are exhibited as round, and the goods of the external man, which are called just, are exhibited as four-square; but things true and correct are exhibited there as linear and triangular. On this ground, then, it is, that four-

square signifies what is just; also that *the square in the altar of incense* (Exod. xxx. 2) has a like signification; likewise *the double square of the breastplate of judgment* (Exod. xxviii. 16); and further, *the fact of the New Jerusalem being foursquare* (Rev. xxi. 16); the New Jerusalem here signifies the Lord's New Church, which will succeed our present Church; the external good of the same, which is just, is signified by four-square.

9718. *And three cubits the height thereof*: that this signifies what is full as to degrees, appears from the signification of three, as denoting what is full, see nos. 4495, 7715, 9488, 9489; and from the signification of height, as denoting the degrees in respect to good, see no. 9489.

9719. *And thou shalt make horns*: that this signifies power, appears from the signification of horns, as denoting the power of the truth from good, see nos. 2832, 9081.

9720. *Upon the four corners thereof*: that this signifies what is complete, appears from the signification of four, as denoting conjunction (nos. 9601, 9674); and from the signification of corners, as denoting firmness and strength, see no. 9494; further, all things belonging to truth and good (no. 9642); wherefore, by horns on the four corners is signified complete power.

9721. *Out of it shall be the horns*: that hereby is signified that the power shall be from good, appears from the signification of the altar, out of which the horns were to be, as being a representative of the Lord, and of the worship of Him from the good of love, see no. 9714; and from the signification of horns, as denoting power, as above, no. 9719. From this it is evident, that by the horns being out of it is signified that the power shall be from good; that all power in the spiritual world belongs to good through truth, see nos. 6344, 6413, 9643.

9722. *And thou shalt overlay it with brass*: that this signifies the representative of good, appears from the signification of brass, as denoting natural, that is, external good, see nos. 425, 1551; that the overlaying and putting on of brass is a representative of that good, is evident.

9723. *And thou shalt make pans to take away its ashes*: that this signifies the things which remove after [the doing of] uses, appears from the signification of the pans for taking away the ashes, as denoting the things that remove after [the doing of] uses; for the ashes signify those things in the man's natural or external memory, which remain after [the doing of] uses, and which have to be removed, so as not to prevent other things from taking their places, through which uses may again be accomplished; the pans denote such things as serve in the removal, because by them the ashes are taken away. In order

that it may be known what is signified by the ashes which remain upon the altar after a burnt-offering or sacrifice, it shall first be stated how the case is with the things which remain in man after [the doing of] uses. From infancy, even to the end of his life in the world, the man is being perfected in respect to intelligence and wisdom, and if it shall be well with him, in respect to faith and love. Scientifics chiefly contribute to this use; they are imbibed by hearing, seeing, and reading, and are stored up in the external or natural memory. These scientifics serve the internal sight, that is, the understanding for a plane of objects, that from it, it may select and elicit such things as promote wisdom. For the interior sight, that is, the understanding, by virtue of its own light which is out of heaven, looks down upon that plane, that is, into that memory which is below, and from the various things which are in it, it selects and elicits those which agree with its love. These it summons to itself from below and stores them up in its own memory, which is the internal memory, concerning which see nos. 2469-2494. From this source is the life of the internal man, and its intelligence and wisdom. The case with the things which belong to spiritual intelligence and wisdom, which are those that belong to faith and love, is the same. For the purpose of implanting them in the internal man, there must again be the ministrations of scientifics, but these scientifics must be from the Word, or from the doctrine of the Church which are called the knowledges of truth and of good. After these knowledges have been stored up in the memory of the external man, they serve in like manner for objects to the sight of the internal man which sees from the light of heaven, and from among them it selects and elicits such things as agree with its love; for the internal man does not see any other things in the external man. Those things indeed which a man loves, he sees in light, but those which he does not love, he sees in the shade; the latter he rejects, the former he selects. From this it may appear how the case is with the truths of faith and the goods of love with the man who is being regenerated: namely, that the good which belongs to love selects for itself suitable truths of faith, and by their means perfects itself; and that thus the good of love is in the first place, and the truths of faith are in the second place, as has been shown above at great length, see nos. 3325, 3494, 3539, 3548, 3556, 3563, 3570, 3576, 3603, 3701, 4925, 4977, 6256, 6269, 6272, 6273. After the scientifics, that is, the knowledges of good and truth in the memory of the external man, have performed the above use, they disappear, as it were, from that memory. In this respect they are like those matters of instruction which from childhood have been of use to the man as a means whereby his moral

and civil life have been perfected. After they have served that use, and the man by their means has been imbued with life, they perish from the memory, and remain only so far as their exercise or use is concerned. In this way the man learns how to speak, how to think, how to discern and judge; he learns how to lead a moral life, and how to conduct himself courteously; in a word, in this way he learns languages, good
 3 manners, intelligence, and wisdom. The scientifics which have served such uses, are signified by the ashes, that require to be removed; and the knowledges of the truth and of good, through which the man has received spiritual life, after they have served that use, that is, after they have imbued life, are signified by the ashes of the altar which require also to be removed. In the act of removing them, however, they are first placed near the altar, and afterwards are taken outside the camp into a clean place; while the fire of the altar is always burning for the use of a new burnt-offering or sacrifice, according to the process as described by Moses in Leviticus (vi. 1-6), "The priest shall cause the burnt-offering to burn on the hearth upon the altar all night even unto the day-dawn; afterwards he shall put on the linen garment and the linen breeches, and shall take up the ashes, whereto the fire hath burnt the burnt-offering on the altar. Then he shall put off his garments, and put on other garments, and carry forth the ashes without the camp unto a clean place. But the fire upon the altar shall be kept burning, and it shall not be extinguished; the priest shall kindle wood upon it at every day-dawn, and shall lay the burnt-offering in order upon it, and shall burn thereon the fat of the sacrifices; the fire shall be kept burning upon the altar continually; and it shall not be extinguished." Each single thing herein involves arcana of heaven and signifies the Divine things of the worship of the Lord from the good of love. What the ashes mean, has been stated above; that something heavenly is signified by the ashes of the altar, may appear to every one who reflects; as for instance, when the priest takes away the ashes from the altar, when he puts on linen garments and linen breeches, and when in other garments he carries them forth without the camp, and lays them aside in a clean place. Not a single thing in the Word is without some meaning, not even a single expression; so also there is not even the least
 4 circumstance of this process without some meaning. From this it may appear somewhat what is signified by *the ashes of the red heifer which was burnt*, by means of which there was prepared the water of separation and of cleansing, concerning which see Numb. xix. 2-11, 17; and what is signified by the ashes in the opposite sense, namely, that they signify that which is cursed, which remains after the burning from the fire of self-love. This is signified by the ashes which they bore on

the head, and in which they rolled themselves in bewailing their sins (Jer. vi. 26 ; Jonah iii. 6).

9724. *And its shovels, and its basins, and its flesh-hooks, and its tongs*: that this signifies the scientifics which hold together, and which are subservient for every use, appears from the signification of vessels in general, as denoting the things of the external memory, that is, scientifics, see nos. 3068, 3069 ; and in holy things, the knowledges of good and truth, which are the means for the worship of the Lord (no. 9544). Such also is the meaning of the vessels which are of service about the altar ; but each vessel there must signify scientifics for a particular use ; wherefore all the vessels there signify the scientifics which are serviceable for every use.

9725. *For all the vessels thereof thou shalt make of brass* : that hereby is signified that all things shall be out of good, appears from the signification of the vessels, as denoting scientifics, see immediately above, no. 9724 ; in the present case all, because it is said for all the vessels ; and from the signification of brass, as denoting external or natural good, concerning which see nos. 425, 1551.

9726. *And thou shalt make for it a grating—a network* : that this signifies the Sensual which is the ultimate, appears from the signification of a grating—a network, as denoting the external Sensual, and therefore that which with the man is the ultimate of life ; and because it means the ultimate, therefore also it was put round about the altar. This Sensual was represented by the grating, because it first sifts and separates, as it were, the things that enter with the man and are presented to the understanding and the will, namely, truths and goods. If the Sensual is derived from good, it admits only goods and the truths flowing from good, and it rejects evils and the falsities which flow from evil ; for the Sensual is the very perceptive and sensitive faculty of things intellectual and voluntary in the outermost parts, being altogether formed for the affections of these things. The quality of the Sensual may be illustrated by very many things in the body ; for everywhere in the outermost parts of the body there are net-like forms, and as it were sieves or gratings, by which the things that press in from the world are sifted, those which are suitable being admitted with a feeling of longing for them, and those which are not suitable being rejected with aversion. Such most exquisite forms are in the stomach, which in accordance with the desires, and with the view of use, admit into the blood the things suitable for the chyle, rejecting the things not suitable according to the aversion felt for things injurious. The case is the same with the Sensual, which is the outermost part of man's life ; this part, however, is totally destroyed with the man, by reason that it immediately stands forth [*i.e.* is

apparent] in the world, and on this account is the last part that is regenerated, and down to which part scarcely any one at the present day can be regenerated. What, therefore, the quality of this Sensual is with these persons, see what was shown above on this subject, nos. 4009, 5077, 5081, 5084, 5094, 5125, 5128, 5580, 5767, 5774, 6183, 6201, 6310-6318, 6564, 6598, 6612, 6614, 6622, 6624, 6844, 6845, 6948, 6949, 7442, 7645, 7694, 9212, 9216. In order, therefore, that the man may see and understand the truths which belong to faith and the goods which belong to love, he is raised by the Lord away from the Sensual towards the interiors. But the Sensual which is signified by the grating—a network around the altar, is the Sensual of the Lord's Divine Human; for the altar is the representative of the Lord, and of the worship of Him from the good of love, see no. 9714.

9727. *Of brass*: that hereby is signified that it shall also be from good, appears from the signification of brass, as denoting external or natural good, concerning which see nos. 425, 1551. Since the grating—a network around the altar, signifies the Sensual of the Lord's Divine Human (no. 9726), therefore the good which is here signified, is the Divine Good of His Divine Love. All the things of the Lord's Divine Human are from that good.

9728. *And upon the net thou shalt make four rings of brass*: that this signifies the sphere of good through which there is conjunction, appears from the signification of the net, as denoting the outermost part of the life which corresponds to the interior life, which is that of the understanding and of the will, see immediately above (no. 9726); and from the signification of four, as denoting conjunction, see nos. 1686, 8877, 9601, 9674: and from the signification of rings, as denoting the sphere of the Divine Good and Truth, through which there is conjunction, see nos. 9498, 9501; and from the signification of brass as denoting good, as above, no. 9727.

9729. *Upon its four ends*: that this signifies everywhere, appears from the signification of the four ends as denoting everywhere, see no. 9666.

9730. *And thou shalt put it under the ledge of the altar beneath*: that hereby is signified, this in ultimate or last things, appears from the signification of the grating—the network, which was to be put under the ledge of the altar, as denoting the Sensual, see above, no. 9726; and from the signification of a ledge, when the Sensual is treated of, as denoting that which is ultimate or last (that the external Sensual with man is the ultimate or last part of life, see no. 9726); and from the signification of beneath, as denoting outwards, for by the higher things are signified interior things, and by the lower, exterior things, see nos. 6952, 6954, 7814-7821, 8604; wherefore, by

above or upwards is signified inwards, and by beneath or downward that which is outward. By the external Sensual is not meant the sensual part of the body itself, as the sight, hearing, taste, smell, touch of the body, but that which is immediately derived from those senses; for he is called a sensual man who thinks and craves according to those senses of the body, and their appetites, and whose thought does not penetrate beyond. He whose thought reaches beyond, and who examines what the Sensual craves, and what he himself thinks from the Sensual, he is said to be raised above the Sensual, or to be withdrawn from it, and to think more interiorly. Such is the case at the present day with those who are in the good of charity and of faith. When this is the case, the Sensual is quiescent, and deprived of its active life, which it has from the world and its objects. With man there are two determina-² tions or directions of the things which belong to the understanding and the will; the one determination is outwards towards the world, and the other inwards towards heaven. With natural and sensual men, the determination of the things of the understanding and will, and thus of the thoughts and the affections, is in the direction of the world; but with spiritual and celestial men their determination is in the direction of heaven, and also alternately in the direction of the world. When the man is being regenerated, the direction of his determinations is inwards, and so far as the direction can then be inwards, so far the man can be raised by the Lord towards heaven to Himself, and therefore so far he can be imbued with wisdom, faith, and love; for the man lives then in the internal man, and consequently in his spirit, and the external man is subordinate to it. But if the man does not suffer himself to be regenerated, then all his interiors continue in their determination towards the world, and in this case the life of the man is in the external man, and the internal man is subordinate to it; such is the case when the external man furnishes reasonings which favour evil lusts. These men are called natural, and they who abide in the most external things, are called sensual. From this it may appear what is meant by the Sensual.

9731. *And the net shall reach even to the middle of the altar:* that this signifies the extent of the Sensual, appears from the signification of the net, as denoting the Sensual, see above, no. 9726; its extent is signified by its reaching to the middle of the altar. The arcanum implied, in this extent, cannot be described so as to be comprehended, unless it is known that the Sensual which is signified by the grating—a network, extends with man from the head even to the loins, and there closes; it is this extent which was represented by the net reaching even to the middle of the altar; for the representatives which are in nature have reference to the human form,

and are significative according to that reference, see no. 9496. From the loins, however, there is continued with the man the Sensual which is immediately inward, and which was represented by the general overlaying or covering of brass about the altar, see above, no. 9722.

9732. *And thou shalt make staves for the altar*: that this signifies the power of holding together in a state of good, appears from the signification of staves, as denoting power, see no. 9496. But the ground of their denoting the power of holding together in a state of good is, that the staves belonged to the altar, and that by the altar there was represented the Lord and the worship of Him from the good of love.

9733. *Staves of shittim-wood*: that this signifies the good of justice or righteousness, and power from it, appears from the signification of the staves, as denoting power, as above, no. 9732; and from the signification of shittim-wood, as denoting the good of merit, or the good of justice, see nos. 9472, 9486; that this good is the good of the love of the Lord's Divine Human, see no. 9715.

9734. *And thou shalt overlay them with brass*, signifies the representative of good, as above, no. 9722.

9735. *And the staves thereof shall be put into the rings*: that this signifies the power of the sphere of Divine Good, appears from the signification of the staves, as denoting power, as above, no. 9732; and from the signification of the rings, as denoting the sphere of the Divine Good and Truth through which there is conjunction, see also above, no. 9728.

9736. *And the staves shall be on the two sides of the altar*: that this signifies the power of the good from which is truth, and of the truth from good, appears from the signification of the staves as denoting power, as immediately above; and from the signification of the two sides, as denoting the good from which is truth, and the truth from good, and therefore the marriage of good with truth and of truth with good. The ground of this signification is that the things which are on the right side with man have reference to the good from which is truth, and the things which are on the left side have reference to the truth from good (see no. 9604), and that thus by the conjunction there is signified the marriage of good and of truth (no. 9495). On this ground, then, it is that the same things are signified by the sides of the altar where the staves were; for all representatives in nature have reference to the human form, and are significative according to their reference to that form (no. 9496).

9737. *In bearing it*: that this signifies existence and subsistence, appears from the signification of bearing, which means holding together in a state of good and of truth, and thus existing and subsisting, see no. 9500. The same is signified by bearing in Isaiah (xlvi. 3, 4), "Hearken unto Me, O house of

Jacob, and all the remnant of the house of Israel, *who have been borne from the womb*; even to old age I am the same, and *even to hoar hairs will I bear*; I have made, and *I will bear*, and I will carry;” making means here, that it may exist; bearing, that it may subsist, and carrying, that it may perpetually exist.

9738. *A hollow table of boards thou shalt make it*: that this signifies the application, appears from the signification of a hollow table of boards, when it is spoken of the altar on which the burnt-offerings were to be burned, and the fat things of the sacrifices to be offered, as denoting application; for the altar was thereby rendered applicable to that use. On this ground also there is signified the application so far as those things are concerned which belong to the worship of the Lord from the good of love, which were represented by the altar, and the burnt-offerings and sacrifices upon it (no. 9714).

9739. *As it hath been shown unto thee in the mount, so shall they make it*: that this signifies by virtue of the correspondence of the Divine things in heaven, appears from the signification of the altar which was shown in the mount, as being a form corresponding to the Divine things in heaven; for Mount Sinai denotes heaven (nos. 8805, 9420); and the forms which appear in the heavens, correspond altogether to the Divine celestial and the Divine spiritual things themselves, which belong to good and to truth. That these things are thus rendered visible before the internal sight of the angels and spirits, may appear from all those things said and shown before concerning the representation of heavenly things in natural forms (nos. 1619, 1971, 1980, 1981, 2987-3003, 3213-3227, 3475, 3485, 6319, 9457, 9481, 9574, 9576, 9577). The Divine things to which the altar corresponded, are those which have thus far been described.

9740. Verses 9-19. *And thou shalt make the court of the dwelling at the south side southwards; the hangings [for the court] of twined byssus linen, an hundred cubits the length at the one side. And the twenty pillars thereof, and their twenty bases, [shall be] of brass; the hooks of the pillars and their fillets [shall be] of silver. And so at the north side in length; the hangings an hundred in length; and the twenty pillars thereof, and their twenty bases [shall be] of silver. And [for] the breadth of the court at the side of the sea, the hangings of fifty cubits, their pillars ten, and their bases ten. And the breadth of the court at the east side eastward [shall be] fifty cubits. And the hangings of fifteen cubits for the [one] wing, their pillars three, and their bases three. And for the other wing the hangings fifteen cubits, their pillars three, and their bases three. And for the gate of the court the covering of twenty cubits, of bluish purple, and crimson, and scarlet double-dyed, and twined byssus linen, the work of the embroiderer, its pillars four, and their bases four. All the*

pillars of the court round about shall be filletted with fillets of silver, their hooks of silver, and their bases of brass. The length of the court [shall be] a hundred cubits, and the breadth fifty by fifty, and the height five cubits, of twined byssus linen, and their bases of brass. And for all the vessels of the dwelling in all the service thereof, and all the pins thereof, and all the pins of the court shall be of brass.

And thou shalt make the court of the dwelling, signifies the ultimate or last heaven; at the south side southwards, signifies that it is in the light of the truth; the hangings for the court, signifies the truths of that heaven; of twined byssus linen, signifies from the Intellectual; an hundred cubits the length, signifies full of good from the Lord; at the one side, signifies where truths are in the light; and the twenty pillars thereof, signifies the goods of truth which support in full; and their twenty bases [of brass], signifies the truths from good also which support in full; the hooks of the pillars and their fillets [of silver], signifies the modes of conjunction through truth; and so at the north side in length, signifies where the good of truth is in obscurity; the hangings an hundred in length, signifies also full of the truths from good; and the twenty pillars thereof, signifies the goods of truth which support in full; and their twenty bases of brass, signifies the truths from good also which support in full; the hooks of the pillars and their fillets of silver, signifies the modes of conjunction through truth; and [for] the breadth of the court at the side of the sea, signifies the state of that heaven in respect to scientific truths; the hangings of fifty cubits, signifies truths as many as are required for uses; their pillars and their bases ten, signifies the goods and the truth therefrom, which also support so much as is required for uses; and the breadth of the court at the east side eastward, signifies the state of the truth of that heaven, where goods are; fifty cubits, signifies as much as is required for uses; and the hangings of fifteen cubits for [one] wing, signifies truths in the light, as many as are sufficient; their pillars three, and their bases three, signifies goods and the truths therefrom which support in full; and for the [other] wing fifteen cubits, their pillars and their bases three, signifies the same things where truths are in obscurity; and for the gate of the court the covering, signifies the introduction into that heaven, and a guard lest it should be entered by any except by those who are prepared; twenty cubits, signifies to the full; of bluish purple, and crimson, and scarlet double-dyed, and twined byssus linen, signifies the goods of charity and of faith; the work of the embroiderer, signifies which belong to the scientific [element]; its pillars four, and their bases four, signifies the goods and the truths therefrom which support conjunction; all the pillars of the court round about, signifies every good which supports heaven; filletted with fillets of silver, and their hooks of silver,

signifies all modes of conjunction through truth ; *and their bases of brass*, signifies supports through good ; *the length of the court an hundred cubits*, signifies the good of that heaven to the full ; *and the breadth fifty by fifty*, signifies truth as much as is sufficient ; *and the height five cubits*, signifies the degrees of good and of truth also as much as is sufficient ; *of twined byssus linen*, signifies from the Intellectual ; *and their bases of brass*, signifies the support of all things through good ; *and for all the vessels of the dwelling in all the service thereof*, signifies the scientific truths and goods which belong to the external man ; *and all the pins thereof*, *and all the pins of the court shall be of brass*, signifies all the things which conjoin and strengthen each heaven, the middle and the ultimate, through good.

9741. *And thou shalt make the court of the dwelling* : that this signifies the ultimate or last heaven, appears from the signification of the court of the dwelling, as denoting the External of heaven, and thus the ultimate or last heaven ; for there are three heavens, the inmost, the middle, and the ultimate ; the inmost was represented by the inmost of the dwelling where was the ark of the Testimony ; the middle by the dwelling outside the veil ; and the ultimate by the court, which is now being treated of. This heaven is called the court, because in it are they who are in the good of faith, and not yet in the good of the charity towards the neighbour ; they who are in the good of charity being in the middle heaven. They who are in the ultimate heaven, which is called the court, are termed angelic spirits ; they who are in the middle heaven are termed spiritual angels ; but they who are in the inmost heaven, celestial angels. The good of faith itself, which is the good of the ultimate ² heaven, is also a court, for through it the man is introduced into the good of charity towards the neighbour, which is the good of the middle heaven. It is to be borne in mind that good with a man constitutes his heaven, and that the heaven which he has is such as his good is. There are three kinds of good which follow in order : the good of faith, the good of charity towards the neighbour, and the good of the love to the Lord. The good of faith constitutes the ultimate or first heaven, as was said above ; the good of charity towards the neighbour, the middle or second heaven ; and the good of the love to the Lord constitutes the inmost or third heaven. In order that it may be known still better how the ³ case is with the heavens, it shall be stated in a few words : the heavens are distinguished into two Kingdoms, namely, the celestial and the spiritual Kingdoms, and in each Kingdom there is an Internal and an External. In the Internal of the celestial Kingdom are they who are in the good of the love to the Lord, and in its External they who are in the good of mutual love ; but in the Internal of the spiritual

Kingdom are they who are in the good of charity towards the neighbour, and in its External, they who are in the good of faith, see no. 9680. The External of each kingdom is what is called the ultimate or first heaven, and was represented by the court. On this ground it was that the court around the temple was twofold, exterior and interior; the exterior court stood for those who are in the externals of the spiritual Kingdom, and the interior court for those who are in the externals of the celestial Kingdom. Concerning those two courts of the temple at Jerusalem, see 1 Kings vi. 3, 36; 2 Kings xxi. 5; concerning the outer court of the new temple, see in Ezekiel, chap. xl. 17, 31, 34; xlii. 1 to the end; and concerning the inner court there, see chap. xl. 23, 28, 32, 44; xlii. 3; xliii. 5. From this it is evident that in the ultimate heaven, represented by the outer court of the temple, it is the good of faith which constitutes it; and in the ultimate heaven, represented by the inner court, the good of mutual love. They who are in the good of mutual love, are in the affection of good for the sake of good; but they who are in the good of faith are in the affection of the truth for the sake of the truth, for good prevails in the celestial Kingdom, but truth in the spiritual Kingdom. That the ultimate heaven is signified by the courts, appears from the passages in the Word where they are mentioned, as in Ezekiel (x. 3-5), "The glory of Jehovah raised itself above the cherub, over the threshold of the house; and the house was filled with the cloud, and *the cloud filled the inner court*, and *the court* was full of the brightness of the glory of Jehovah; and the voice of the wings of the cherubim was heard even *to the outer court*;" since the court was the representative of the ultimate heaven, therefore it was filled with the cloud and the brightness of the glory of Jehovah, as well as the house itself; for the cloud and the glory mean the Divine Truth. That such is the meaning of the cloud, see nos. 5922, 6343, 6752, 8106, 8443; and also of the glory, see nos. 8267, 8427, 9429; the voice of wings denotes the truth of faith from good (nos. 8764, 9514). Again (Ezek. xliii. 4-7), "The Spirit took me up, and *brought me into the inner court of the temple*; when behold, the glory of Jehovah filled the house. And I heard one speaking unto me out of the house, saying, Son of Man, [this is] the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the sons of Israel for ever;" the temple with the court is called here the place of the throne of Jehovah, and the place of the soles of His feet, because the temple with the court represented heaven; the throne of Jehovah means the spiritual heaven (nos. 5313, 8625); the place of the soles of His feet, the ultimate heaven. The ultimate heaven also is signified by the court and the courts in the following passages: in David (Ps. lxxv. 5), "Blessed is he whom Thou choosest, and causest to

approach ; *he shall dwell in Thy courts* ; we shall be satisfied with the good of Thy house, with the holiness of Thy temple ;" that dwelling in the courts means dwelling in heaven, is evident. Again (Ps. lxxxiv. 11), "*A day in Thy courts is better than a thousand* ; I would rather stand at the threshold in the house of my God." Again (Ps. xevi. 9), "Give unto Jehovah the glory of His name, bring an offering, and *come into His courts.*" Again (Ps. cxxxv. 1, 2), "Praise ye the name of Jehovah ; praise, O ye servants of Jehovah, ye who stand in the house of Jehovah, *in the courts of the house of our God.*" And in Isaiah (lxii. 9), "They shall gather the corn and the must, they shall eat and praise Jehovah, and *they that garner the latter shall drink it in the courts of My holiness.*" In these passages the courts stand for the ultimate heavens, for the interior heavens are called the house of Jehovah and His temple (no. 3720). And in the Revelation (xi. 1, 2), "The angel said, Rise and measure the temple, and the altar, and them that worship therein, *but the court which is without the temple cast forth abroad*, and measure it not ; for it hath been given unto the nations, who shall tread under foot the holy city forty and two months ;" the temple and the altar, and they that worship therein, signify the Church and the worship of the Church ; the court without the temple denotes the good of mutual love, as was said above ; the nations to whom it hath been given to tread under foot the holy city, denote the evils of self-love and the love of the world which destroy the Church (no. 6306) ; forty-two months signify the same as six weeks, and six weeks the same as six days of one week, for six multiplied into seven make forty-two ; a week signifies an entire period, greater or lesser (nos. 2044, 3845) ; the six days which precede the seventh, which is the sabbath, signify the former Church even to the end, and the establishment of the new Church ; the sabbath denotes the conjunction of good and truth, and thus the Church (nos. 8495, 8510, 8890, 8893, 9274).

9742. *At the south side southwards* : that hereby is signified that it is in the light of the truth, appears from the signification of the south southwards, as denoting where the truth is in light, concerning which see no. 9642. That the court was on this side was owing to the circumstance that they who are in the court of heaven, that is, in the ultimate heaven, are in the good of faith, and the good of faith exists through illumination by the light which is from the Lord. The light which is from the Lord is the truth of faith, and when this becomes the subject of the will, it is called the good of faith. With those who are in the outer court, the new Voluntary is in the process of formation in the Intellectual (no. 9596) ; in order that this may be formed, it is necessary that they shall be in the light of the truth. On this ground it is

that the court in respect to the dwelling, was made southwards.

9743. *The hangings for the court*: that this signifies the truths of that heaven, appears from the signification of curtains, which denote truths, see nos. 9595, 9596; wherefore also hangings signify the same; and from the signification of the court, as denoting the ultimate heaven, concerning which see above, no. 9741.

9744. *Of twined byssus linen*: that this signifies from the Intellectual, appears from the signification of byssus linen, as denoting the truth from a celestial origin, see nos. 5319, 9469; wherefore the twined byssus linen means the Intellectual, because this consists, and is as it were twined or woven together, of truths from a celestial origin. For there are two things, to which all things in the universe have reference, namely, truth and good. For this reason man has two faculties, of which the one is intended for the reception of the truth, and the other for the reception of good; the faculty which is intended for the reception of the truth is called the understanding, and the faculty which is intended for the reception of good is called the will. So far, therefore, as the understanding is formed of genuine truths, so far it is good and excellent, and is described by twined or woven byssus linen, for byssus linen denotes truth from the Divine (no. 5319); that twined byssus linen therefore denotes the Intellectual, see also no. 9596.

9745. *An hundred cubits the length*: that this signifies full of good from the Lord, appears from the signification of an hundred, as denoting all, much, and what is full, of which we shall speak presently; and from the signification of length, as denoting good, see nos. 1613, 9487; it signifies good from the Lord on this ground, that the good of faith, in which are those who are in the ultimate heaven which is represented by the court of the dwelling, is from the Lord. That an hundred denotes all, much, and what is full, is on account of an hundred having the same signification as ten, a thousand, and ten thousands, by which numbers are signified similar things, see nos. 2575, 3107, 4638, 8715; and that the same is signified by hundred, see nos. 2636, 4400.

9746. *At the one side*: that this signifies where truths are in light, appears from the signification of the south side southwards, which is here the one side, as denoting where the truth is in light, see above, no. 9742.

9747. *And the twenty pillars thereof*: that this signifies the goods of truth which support in full, appears from the signification of the pillars, as denoting the goods of heaven and of the Church which support, see no. 9674; in the present case the goods of truth, because they are predicated of the ultimate heaven, which is supported by the good of faith, which is the

same as the good of truth; and from the signification of twenty as denoting in full, see no. 9641.

9748. *And their twenty bases of brass*: that this signifies also the truths from good which support in full, appears from the signification of the bases, as denoting the truths of faith from good, see no. 9643; and from the signification of twenty, as denoting in full, as immediately above (no. 9747); and from the signification of brass, as denoting good, see nos. 425, 1551.

9749. *The hooks of the pillars and their fillets of silver*: that this signifies the modes of conjunction through truth, appears from the signification of hooks and fillets, as denoting the modes of conjunction; that hooks have this signification, see no. 9676; that fillets have it, is on the ground of their application; and from the signification of silver, as denoting truth, see nos. 1551, 2954, 5658, 6112, 6914, 6917, 7999.

9750. *And so at the north side in length*: that this signifies where the good of truth is in obscurity, appears from the signification of the north side, as denoting where the truth is in obscurity, and from the signification of length, as denoting good, see nos. 1613, 9487.

9751. *The hangings an hundred in length*: that this signifies what is also full of the truth from good, appears from the signification of the hangings of the court, as denoting the truths of the ultimate heaven, see above, no. 9743; and from the signification of an hundred, as denoting what is full; concerning which see also above, no. 9745; and from the signification of length, as denoting good, concerning which see nos. 1613, 9487.

9752. *And the twenty pillars thereof*, signifies the goods of truth which support in full, as above, no. 9747.

9753. *And their twenty bases of brass*, signifies also the truths from good which support in full, as likewise above, no. 9748.

9754. *The hooks of the pillars and their fillets of silver*, signifies the modes of conjunction through truth, as also above, no. 9749.

9755. *And [for] the breadth of the court at the side of the sea*: that this signifies the state of that heaven as to scientific truths, appears from the signification of breadth, as denoting truth, see nos. 1613, 3433, 3434, 4482, 9487; and from the signification of the court, as denoting the ultimate heaven, concerning which see above, no. 9741; and from the signification of the sea, as denoting where there is a collection of the scientifics, from which comes the ratiocination concerning the truth, and therefore also as denoting the Natural and the Sensual, because they are containers. In the present case, by the side of the sea is meant the side of the west, and by the west is signified good in obscurity. When, however, the west is not called the west, but the sea, there is signified

by it the scientific [element], which is also comparatively in obscurity, because it belongs to the natural or external man; and the natural or external man is in the light of the world, which light in respect to the light of heaven, in which is the internal man, is as the shade when the sun is setting.

² This also may appear from the things which appear in the other life: the sun of heaven, which is the Lord, appears in a middle altitude in the direction of the right eye: from this the angels of the heavens derive all light, and with light all intelligence and wisdom; the sun of the world, however, when it is thought about, does not appear, but in its place there appears something quite dark which comes from the opposite direction, from the back; the west for the heavens also is there, for the Lord, as a sun, is the east in heaven. From this it may appear that by the west is signified good in obscurity; in that good is the external or natural man, who, as was said, is in the light of the world, which light in respect to the light of heaven is as the shade when the sun is setting. The truth of the natural man, however, is signified by the water of the sea, and this truth is the scientific; for the truth in the natural or external man is truth by science, whereas the truth in the spiritual or internal man is truth by faith; truth by science also becomes truth by faith, when it is raised out of the natural or external man into the spiritual or internal man. For this reason it is that truths with a man during youth are truths by science, but that in adult age, if he suffers himself to be regenerated, they become truths by faith; for the internal man is successively opened

³ even to that age. That the sea denotes a collection of scientifics is on this ground, that the waters, springs, and rivers signify truths, wherefore collections of these are signified by the seas. That this is so, appears also from those passages in the Word where mention is made of the sea and seas, as in David (Ps. xxiv. 1, 2), "The earth is Jehovah's, and the fulness thereof, the world, and they that dwell therein; *He hath founded it upon the seas*, and hath established it *upon the rivers*;" the earth and the world stand here for the Church; the seas, upon which He hath founded the world, denote scientific truths; the rivers, upon which He hath established it, denote the truths of faith. That the earth, the world, seas, and rivers are not meant here, is evident, for the world is not founded upon the seas, nor is

⁴ it established upon rivers. Again (Ps. lxxiv. 13-15), "*Thou didst break open the sea by Thy strength*, Thou breakest the heads of the whales upon the waters, Thou breakest the heads of leviathan in pieces, Thou gavest him for food to the people Ziim, *Thou driedst up rivers of strength*;" the sciences which destroy the truths of faith are treated of here in the internal sense; the whales, whose heads shall be broken, denote

scientifics in general, see nos. 42, 7293; in like manner leviathan, no. 7293; the people Ziim, to whom it was to be given for food, denote those who are in falsities, or the falsities themselves; from this it is evident what is the signification of the sea, namely, that it means the scientific [element] wrongly applied to weaken and destroy truths. And in Habakkuk (iii. 15), "*Thou didst tread the sea with Thine horses, the mire of many waters;*" treading the sea with horses, when said of Jehovah, means instructing the natural man who has scientifics. And in Zechariah (xiv. 8), "Living waters shall go out from 5 Jerusalem in that day, part of them *towards the eastern sea*, and part of them *to the hinder sea;*" the living waters from Jerusalem denote the truths of faith which live from the good of love; the eastern sea and the hinder sea denote the Natural and the Sensual, in which are the scientifics, which are collections of truths. And in Hosea (xi. 10, 11), "They shall walk after Jehovah; and *with honour shall come the sons from the sea;* with honour they shall come as a bird out of Egypt;" sons from the sea denote the scientific truths which belong to the natural man; for this reason it is said, that they shall come as a bird from Egypt, for Egypt in the Word denotes the scientific [element], see nos. 9340, 9391. And in Ezekiel (xxvi. 16, 6 17), "*All the princes of the sea shall come down from their thrones, and shall throw aside their robes, and strip off their brodered garments: they shall clothe themselves with terrors. They shall say, How art thou destroyed that wast inhabited in the sea, the praised city, which was strong in the sea;*" the vastation of the knowledges of good and truth, which are signified by Tyre, is here treated of, see no. 1201; the knowledges of good and truth are the scientifics of the Church; the princes of the sea denote the primary knowledges (nos. 1482, 2089, 5044); casting off robes and brodered garments means casting off scientific truths (no. 9688); since these things are signified by Tyre, therefore Tyre is said to be inhabited in the seas, and to be a city strong in the sea. And in Jeremiah (li. 42, 43), 7 "*The sea is come up upon Babel, with the multitude of the waves thereof she was covered;* her cities are become a desolation;" Babel stands for worship, which in the externals appears holy, but in the internals is profane (nos. 1182, 1326); the sea upon Babel denotes the falsity derived from scientifics; its waves mean reasonings therefrom, and from them denials; the cities which are become a desolation denote doctrinals. In like 8 manner in the Revelation (xviii. 17-21), "Every pilot, and every one *whose business is upon the seas*, and the sailors, and all *who trade in the sea*, stood afar off, seeing the smoke of the burning of Babylon, saying, Woe, woe, the great city, wherein were made rich all that *have ships in the sea* by reason of her costliness. Then one angel took up a stone as it were a great

millstone, and *cast it into the sea*, saying, Thus with violence shall Babylon be cast down." Ships denote doctrinals from the Word (no. 6385); from which it is evident what is meant by the pilot, and a sailor, also by the sea, and those that trade in it; a stone as it were a millstone denotes the truth through which there is faith; being cast into the sea means being cast into the falsity of scientifics. In the other life there appear seas, and also ships in them; it has often been granted to me to see both the latter and the former; the seas there, in a bad sense, signify the falsities of scientifics, and they who are on board
 9 the ships signify those who extol such things, and instruct. And in Jeremiah (xxxi. 35), "Thus said Jehovah, who giveth the sun for a light by day, the ordinances of the moon and of the stars for a light by night, *who stirreth up the sea that the waves thereof roar*;" the sun for a light by day means the good of love from which truths have light; the ordinances of the moon and of the stars for a light by night means the goods of faith and of knowledges, from which there is the light of the truth in darkness; stirring up the sea that the waves thereof roar, means dispersing the falsities of scientifics from which arise reasonings concerning
 10 truths. And in Isaiah (l. 2), "Is My hand shortened by being shortened, that it cannot redeem, or is there no strength in Me to deliver? Behold, at My rebuke *I dry up the sea, I make the rivers a wilderness*; their fish shall stink, because there is no water, and they shall die for thirst;" drying up the sea stands for destroying the good and truth of scientifics; making the rivers a wilderness, denotes laying waste the truths themselves; the fish which shall stink stands for the scientific [element] which belongs to the natural man, see nos. 40, 991; because there is no water means that there is no truth (nos. 2702,
 11 3058, 3424, 4976, 5668, 8568). In like manner in another passage (Isa. xix. 5, 6), "*The waters shall fail from the sea*, and the river shall be dried up and parched, and the streams shall retreat, the rivers of Egypt shall be minished and dried up;" the waters from the sea shall fail, means that the truths shall
 12 fail where there is a collection of them; the rivers of Egypt which are about to be dried up denote the scientifics. Again (Isa. xi. 9), "The earth is full of the *knowledge of Jehovah*, as the waters cover the sea;" the waters denote truth; the sea stands for the collection of the same, that is, for scientifics; therefore
 12 it is said, The earth is full of the knowledge of Jehovah. And in John (Revelation viii. 8, 9), "The second angel sounded, and as it were a great mountain burning with fire, *was cast into the sea*, and the third part of the sea became blood; whence there died the third part of the creatures which were in the sea, that had souls, and the third part of the ships was destroyed;" the great mountain burning with fire means self-love; the sea into which it was cast denotes the scientific [element] in general;

the blood which was from it, means the truth falsified and profaned (no. 4735, 6978, 7317, 7326); the creatures which thence died, denote those who are in the doctrinals of the truth. Again (Rev. xvi. 3, 4), "*The second angel poured out his vial* ¹³ *into the sea and it became blood as of one that was dead, whence every living soul died in the sea;*" the scientific [element] which serves evils to destroy truths and to confirm falsities, is meant here by the sea. Again (Rev. xiii. 1 *et seq.*), "*The beast coming up out of the sea* spake blasphemies;" the beast out of the sea denotes the scientific [element] which destroys the truths of faith. From this it may appear that the sea denotes where there is a collection of scientifics, which gives rise to a ratiocination concerning the truths of faith. Since the signification of ¹⁴ the sea is such, therefore it is said of Zebulon (Gen. xlix. 19), "*That he dwells at the coast of the seas, and at the haven of ships.*" And in another place (Deut. xxxiii. 19), "*That he shall suck the abundance of the sea, and the covered things of the hidden things of the sand;*" by Zebulon, in the representative sense, are meant they who form conclusions from scientifics concerning the truths of faith; wherefore it is said, that he dwells at the coast of the seas. In the opposite sense, however, ¹⁵ there is meant by the sea the scientific [element] which has respect to the world; in this case the waves of the sea denote ratiocinations from worldly things concerning Divine things; being sunk in the sea, therefore, denotes being sunk in scientifics from worldly and earthly things, even to a denial of Truth Divine, as in Matthew (xviii. 2), "*Whosoever shall cause to stumble one of these little ones that believe in Me, it is profitable for him that an ass-millstone should be hanged about his neck, and that he should be sunk in the depths of the sea;*" a millstone denotes the truth which is of use to faith (nos. 4335, 7780); an ass means the Natural because it is a beast of service (nos. 2781, 5741, 5958, 6389, 8078); an ass-millstone, therefore, denotes the natural and worldly scientific [element]; the neck means the conjunction of interior and exterior things (no. 3542); being hanged about it denotes the shutting off and the interception of good and truth (nos. 3542, 3603); being sunk in the depth of the sea denotes in that which is merely worldly and bodily, and thus in hell. These things, like all the rest which the Lord spake, are consequently significative. ¹⁶ The scientific [element], however, is signified by the sea according to the density and blackness of its waters, and conversely, according to their clearness and transparency. On this ground it is that the scientific [element] which is looking to heaven, and which is the Spiritual in the natural man, is called "*the glassy sea*" (Rev. xv. 1, 2). That there ought not to be any reasoning concerning the truths of faith from scientifics, but that the truths ought to be impressed on the

hearts, is signified by *There shall be no longer any sea* (Rev. xxi. 1).

9756. *The hangings of fifty cubits*: that this signifies truths as many as are required for uses, appears from the signification of the hangings of the court, as denoting truths such as are in the ultimate heaven, see above, no. 9743; and from the signification of fifty, as denoting all things of one part, and likewise as much as is sufficient; for fifty signifies the same as five, and that five has this signification, see nos. 9604, 9689; therefore also as many as is required for uses, for this is as much as is sufficient.

9757. *Their pillars and their bases ten*: that this signifies the goods and the truths therefrom which also support as much as is required for uses, appears from the signification of the pillars, as denoting the goods which support, as above, no. 9747; and from the signification of the bases, as denoting the truths from good, which also support, see above, no. 9748; and from the signification of ten, which means as much as is sufficient, or as much as is required for uses. The case with the goods and the truths which support is the same as with the truths themselves which are supported (no. 9757); wherefore ten in this passage involves the same as fifty, or five, namely, as much as is required for uses; ten also arises out of five by multiplication, for ten is the double of five; and numbers multiplied have the same signification as the simple numbers from which they are obtained by multiplication (nos. 5291, 5335, 5708, 7973).

9758. *And the breadth of the court at the east side eastwards*: that this signifies the state of the truth of that heaven where goods are, appears from the signification of breadth, as denoting a state of truth, concerning which see nos. 1613, 3433, 3434, 4482, 9487; and from the signification of the court, as denoting the ultimate heaven, see above, no. 9741; and from the signification of the east and the sun-rise, as denoting the good of love, see nos. 1250, 3249, 3708.

9759. *Fifty cubits*: signifies as much as is required for uses, as above, no. 9756.

9760. *And the hangings of fifteen cubits for [one] wing*: that this signifies truths in light, as many as are sufficient, appears from the signification of fifteen, as denoting as much as is sufficient; and from the signification of hangings, as denoting truths, concerning which see above, no. 9743; and from the signification of a wing, as denoting where the truth is in light. Such is the signification of the wing, because the wing signifies one part of the breadth of the court towards the east side, for its breadth was fifty cubits; in the middle of the breadth was the gate, the covering of which was twenty cubits, see the following verse 16; the two parts,

one to the right of the gate and the other to the left, are called the wings, the hangings for each are fifteen cubits; wherefore the whole breadth, as was said, was fifty cubits. It is evident, therefore, that one wing was towards the south, and the other towards the north. By the hangings of the wing towards the south are therefore signified truths in light, for the south denotes where the truth is in light (no. 9642); and by the hangings of the wing towards the north, which are treated of in the following verse, are signified truths in obscurity; for the north denotes where the truth is in obscurity (no. 3708).

9761. *Their pillars three, and their bases three*: that this signifies goods and the truths from them, which support in full, appears from the signification of the pillars, as denoting the goods which support, as above, nos. 9747, 9757; and from the signification of the bases, as denoting the truths from goods which also support, see likewise above, no. 9748; and from the signification of three, as denoting what is full, see nos. 2788, 4495, 7715.

9762. *And the hangings for the [other] wing fifteen cubits, their pillars and their bases three*: that this signifies the same things where truths are in obscurity [appears from what has been already said], for they are the same words as those which were explained just now. But that by the hangings of this wing are signified truths in obscurity, see immediately above, no. 9760.

9763. *And for the gate of the court the covering*: that this signifies the introduction into that heaven, and a guard lest it should be entered by any except by those who are prepared, appears from the signification of a gate, as denoting communication and introduction, concerning which see no. 8989; and from the signification of the court, as denoting the ultimate heaven, see no. 9741; and from the signification of the covering, as denoting a guard lest it should be entered; for the gate was guarded by the covering. That it denotes a guard lest it should be entered by any except by those who are prepared, is on this ground, that no one is introduced into heaven unless he is prepared. The case herein is as follows: they who pass from the world into the other life, which is immediately after their decease, bring with them worldly and terrestrial things which do not agree with the spiritual and celestial things in which the angels are; wherefore they who are about to be elevated into heaven, are first prepared, which is effected by the separation of the worldly and terrestrial things which they have brought along with them; for if they were to be elevated into heaven before, they could not in any way remain in the societies there, for they have a taste for, and love, grosser things than are suited to the

purity in which the angels are. But after they have been prepared, they are elevated and introduced by the Lord into heaven, and are admitted into those angelic societies, with which they agree in respect to the truths and goods of faith and love. From this it may appear what is meant by a guard lest heaven should be entered by any except by those who are prepared.

9764. *Twenty cubits*: that this signifies to the full, appears from the signification of twenty, as denoting what is full, see no. 9644.

9765. *Of bluish purple, and crimson, and scarlet double-dyed, and twined byssus linen*: that this signifies the goods of charity and faith, appears from what was shown in no. 9687, where the same words occur.

9766. *The work of the embroiderer*: that this signifies which belong to the scientific [element], appears from the signification of the work of the embroiderer, as denoting the scientific [element], see no. 9688.

9767. *Its pillars four, and their bases four*: that this signifies the goods and the truths therefrom which support conjunction, appears from the signification of the pillars and bases, as denoting the goods and the truths from them which support, as above, no. 9761; and from the signification of four, as denoting conjunction, see nos. 8877, 9601, 9674.

9768. *All the pillars of the court round about*: that this signifies every good which supports heaven, appears from the signification of all the pillars round about, as denoting every good which supports: that the pillars denote the goods which support, see nos. 9747, 9757; and from the signification of the court, as denoting the ultimate heaven, concerning which see no. 9741.

9769. *Filleted with fillets of silver, and their hooks of silver*: that this signifies all modes of conjunction through truth, appears from the signification of fillets and of hooks, as denoting modes of conjunction, see above, no. 9749; and from the signification of silver, as denoting truth, see nos. 1551, 2954, 5658, 6112, 6914, 6917, 7999.

9770. *And their bases of brass*: that this signifies supports through good, appears from the signification of the bases, as denoting supports, see no. 9643; and from the signification of brass, as denoting good, see nos. 425, 1551.

9771. *The length of the court an hundred cubits*: that this signifies the good of that heaven to the full, appears from the signification of length, as denoting good, concerning which see nos. 1613, 9487; and from the signification of the court, as denoting the ultimate heaven, see no. 9741; and from the signification of an hundred, as denoting to the full, see above, no. 9745.

9772. *And the breadth fifty by fifty*: that this signifies truth

as much as is sufficient, appears from the signification of breadth, as denoting truth, see nos. 1613, 3433, 3434, 4482, 9487; and from the signification of fifty, as denoting as much as is sufficient, see no. 9756.

9773. *And the height five cubits*: that this signifies the degrees of good and of truth also as much as is sufficient, appears from the signification of height, as denoting the degrees in respect to good, see no. 9489. And since this is predicated of the ultimate heaven, it denotes also the degrees in respect to the truth, for that heaven is in the good and in the truth of faith; and from the signification of five, which means as much as is sufficient, see no. 9689. That height signifies the degrees in respect to good and truth is on this ground, that what is high signifies what is internal (nos. 1735, 2148, 4599); wherefore the higher anything is, so much the more interior it is. What in heaven is more interior is nearer to the Lord, for the Lord is in the inmost, and all things proceed from the inmost; distances from the inmost are the degrees of good and of truth from Him. Since the Lord is the inmost, He is also the highest, for He is the sun of heaven, from which is all height in the heavens. On this ground it is that the Lord is called in the Word the Highest.

9774. *Of twined byssus linen*: that this signifies from the Intellectual, appears from the signification of twined byssus linen, as denoting the Intellectual, see nos. 9596, 9744.

9775. *And their bases of brass*: signifies the support of all the things through good, as above, no. 9770. It denotes of all the things, because all the things of the court are treated of in this verse.

9776. *And for all the vessels of the dwelling in all the service thereof*: that this signifies the scientific truths and goods which belong to the external man, appears from the signification of vessels, as denoting scientifics, see nos. 3068, 3079, 9394, 9544; and from the signification of the dwelling, as denoting heaven, concerning which see nos. 9594, 9596, 9632; and from the signification of service, as denoting the External or Natural of man, see nos. 3019, 3020, 5305, 7998. That the External or Natural of man denotes service, is on this ground, that it ought to serve man's Internal, or Spiritual; for the man was created into the image of heaven, and into the image of the world; the internal or spiritual man into the image of heaven; and the external or natural man into the image of the world (no. 9279). As the world ought to serve heaven, so the External or Natural of man ought to serve his Internal or Spiritual; the former also was created for service; for it does not live of itself, and thus has no ability of itself, but it lives from the internal or spiritual man, that is, through that man from the Lord. From this also it is evident that the External or Natural of man is

nothing unless it serves the Internal or Spiritual, and that it becomes something in proportion as it serves. Serving means obeying, and the Natural obeys, when it does not draw upon the Intellectual for reasons which favour the evils of the loves of self and of the world, but follows the dictate of reason and the doctrine of the Church, namely, that good and truth ought to be done, not for the sake of self and the world as ends, but for the sake of good itself, and of truth itself. The Lord then does those things through the man's heaven, that is, through his Internal, for all good and truth is from the Lord, insomuch that the good and truth which is with a man is the Lord Himself. From this may appear the reason why the external man ought to minister to the internal man.

9777. *All the pins thereof, and all the pins of the court shall be of brass:* that this signifies all the things which conjoin and strengthen each heaven, the middle and the ultimate, through good, appears from the signification of the pins, as denoting the things which conjoin and strengthen, of which we shall speak presently; and from the signification of the dwelling, which is here meant by "thereof," as denoting heaven, specifically the middle heaven, see nos. 9594, 9596, 9632; and from the signification of the court, as denoting the ultimate heaven, see no. 9741; and from the signification of brass, as denoting external
 2 good, concerning which see nos. 425, 1551. Pins or nails denote things which conjoin and strengthen, on this ground, that they do conjoin and strengthen. In the Word throughout also similar things are signified thereby, as in Isaiah (liv. 2): "Enlarge the place of thy *tent*, and let them spread out the *curtains of thine habitations*; prevent them not; *lengthen thy ropes, and strengthen thy nails.*" The New Church from the Lord is here treated of; enlarging the place of the tent, and spreading out the curtains of the habitations, stands here for the doctrine of good and truth, and for worship from it (no. 9596); lengthening the ropes, and [strengthening] the nails, denote a far-reaching connection and confirmation of truths. That the court also had
 3 its ropes, see Exod. xxxv. 18; Numb. iii. 37; iv. 32. Again, in Isaiah (xxxiii. 20), "Look upon Zion; thine eyes shall see Jerusalem, a quiet habitation, a tabernacle that is not removed; *the nails thereof shall not be removed for ever, neither shall any of the ropes thereof be pulled out;*" the nails and ropes in like manner stand here for the things which strengthen and conjoin. A nail also denotes strengthening and conjunction, in Isaiah xli. 7; and in Jeremiah x. 4; but in those passages the idols are treated of, by which are signified the doctrines of what is false, because they are derived from man's self-intelligence (nos. 8941, 9429). By the nail, however, to which anything is hanged, is signified an annexion and an addition, in Isaiah xxii. 23, 24; and in Ezekiel xv. 3.

9778. Verses 20, 21. *And thou shalt command the sons of Israel, and let them take for thee oil of olive pure, bruised, for the luminary, to cause the lamp to go up continually. In the tent of meeting, from without the veil which is over the Testimony, Aaron shall order it, and his sons, from evening even unto morning before Jehovah; the statute of an age for their generations with the sons of Israel.*

And thou shalt command the sons of Israel, signifies the Church through the Word from the Lord; *and let them take for thee oil of olive*, signifies the good of charity and of faith; *pure, bruised*, signifies therefore genuine and manifest; *for the luminary*, signifies the spiritual heaven; *to cause the lamp to go up continually*, signifies faith from it, and through faith the intelligence of truth and the wisdom of good from the Lord; *in the tent of meeting*, signifies where the presence of the Lord is; *from without the veil which is over the Testimony*, signifies where there is communication, and through the uniting medium conjunction with the Lord in the inmost heaven; *Aaron shall order it and his sons*, signifies perpetual influx from the Lord; *from evening even unto morning before Jehovah*, signifies continually in every state; *the statute of an age*, signifies Divine order; *for their generations with the sons of Israel*, signifies eternity for the spiritual kingdom.

9779. *And thou shalt command the sons of Israel*: that this signifies the Church through the Word from the Lord, appears from the representation of Moses, who is here "thou," as denoting the Lord in respect to the Word, or the Word which is from the Lord, see nos. 4859, 5922, 6752, 7014, 7089, 9372; and from the representation of the sons of Israel, as denoting the spiritual Church, see no. 9340; from this it is evident that by Moses commanding the sons of Israel, is signified that it was commanded to the Church by the Lord through the Word.

9780. *And let them take for thee oil of olive*: that this signifies the good of charity and of faith, appears from the signification of the oil of olive, as denoting the good of celestial love, see no. 886; but in the present case the good of spiritual love, which is the good of charity towards the neighbour and the good of faith. That this latter good is signified here by the oil of olive is on this ground, that it was for the luminary or candlestick, and by the candlestick is signified the spiritual heaven (no. 9548). The spiritual heaven on earth is the spiritual Church. Oil and the olive tree, in the Word, signify both celestial good and spiritual good; celestial good, when the celestial Kingdom or the celestial Church is treated of, and spiritual good, when the spiritual Kingdom or the spiritual Church is treated of. Those Kingdoms or those Churches are distinguished by [their] goods; the goods of the celestial Kingdom or of the celestial Church are the good of the love to

the Lord, and the good of mutual love; and the goods of the spiritual Kingdom or of the spiritual Church are the good of the charity towards the neighbour, and the good of faith (no. 9741); these goods and the truths from them are treated of in the Word throughout; for the Word is the doctrine of good, because it is the doctrine of the love to the Lord, and of the love towards the neighbour, see Matt. xxii. 34 to 39; and all good belongs to love, likewise the good of faith, for this latter good exists from the good of love, and it does not exist apart
 2 from it. Since the Word is the doctrine of good, therefore in order to understand the Word, it must be known what good is; and no one knows what good is, unless he lives in good according to the Word; for when any one lives in good according to the Word, the Lord instils good into his life; on this account the man [then] perceives it, and becomes sensible of it, and consequently apprehends it as to its quality; otherwise it does not appear, because it is not perceived. From this it may appear in what state those are who merely know what is contained in the Word, and who persuade themselves that a thing is so, and do not do it; they have no knowledge of good, consequently no knowledge of the truth; for the truth is known
 3 from good, and never apart from it, except as a scientific without any life, which perishes in the other life. That oil and also the olive denote good, appears from those passages in the Word where they are mentioned; as in Zechariah (iv. 2, 3, 14), “I saw a candlestick of gold, *two olive trees were by it*, one on the right side of the bowl, and the other upon the left side thereof. *These are the two sons of oil*, that stand by the Lord of the whole earth;” the two olive trees and the two sons of oil denote the good of the love to the Lord, which is on His right side, and the good of charity towards the neighbour, which is on the left. In like manner in John (Rev. xi. 3, 4), “The two witnesses prophesied a thousand two hundred and sixty-six days: *these are the two olive trees, and the two candlesticks*, standing before the God of the earth;” the two olive trees and the two candlesticks denote those same goods; and because they are from the Lord, they are called two wit-
 4 nesses. Again (Rev. vi. 6), “I heard a voice in the midst of the four living creatures, saying, *The oil and the wine hurt thou not*;” the oil stands for the good of love and charity, the wine for the good and truth of faith. And, in Isaiah (xli. 19), “I will plant in the wilderness the cedar of Shittah, and the myrtle, and *the olive tree*.” And in Jeremiah (xxxii. 12), “They shall come and sing in the height of Zion, and *shall flow together unto the good of Jehorah*, to the wheat, and to the must, and *to the oil*.” And in Joel (i. 10), “The field is wasted, the earth mourneth; for the corn is wasted, the must is dried up, *the oil languisheth*.” Again (Joel ii. 24), “The floors are full of pure corn, and

the presses overflow with must *and oil*." And in Moses 5 (Deut. xi. 14), "I will give the rain of your land in its season, that thou mayest gather in thy corn, thy must, and *thine oil*;" mention is here made of corn, of must, and of oil, but that these things are not meant, may appear to every thinking person; for the Word, being Divine, is spiritual, not worldly, and therefore it does not treat of corn, of must, and of the oil of the earth, so far as they serve for food to the body, but so far as they serve the soul; for all kinds of food, in the Word, signify heavenly food, as is also the case with the bread and the wine in the Holy Supper; what is signified by the corn and the must in the above passages, may be seen in nos. 3580, 5295, 5410, 5959; from this appears the signification of oil. The case 6 is the same in respect to all the things which the Lord spake, while He was in the world; as when He said of the Samaritan, that he bound up his wounds, *pouring in oil and wine* (Luke x. 33, 34); oil and wine are not meant here, but the good of love and of charity; oil means the good of love, and wine the good of charity and of faith: for the neighbour is here treated of, and consequently the charity towards him; that this is meant by the wine, see no. 6377. In like manner what the Lord 7 spake concerning the ten virgins, of whom five took their lamps, and *not oil at the same time*, and five took *also oil*, and that the latter were admitted into heaven, but the former were refused admittance (Matt. xxv. 3, 4, *et seq.*); oil in the lamps means the good of love and of charity in the truths of faith; the virgins who took the lamps and no oil, denote those who hear the Word, read it, and say that they believe, and yet on that account do not do any good, and if they do, it is not from the love of good or of truth, but from the love of self and the world. Because oil signified the good of charity, therefore also 8 the sick were anointed with oil, and were healed, as is written of the Lord's disciples, who went forth and cast out demons, and *anointed with oil them that were sick*, and healed them (Mark vi. 13). And in David (Ps. xxiii. 5), "*Thou wilt anoint my head with oil*, my cup will run over;" anointing the head with oil stands for imparting celestial good. And in Moses (Deut. xxxii. 13), "Jehovah made him eat the produce of the fields, He made him to suck honey out of the rock, and *oil out of the flint of the rock*;" the Ancient Church is here treated of; sucking oil out of the flint of the rock, means being imbued with good through the truths of faith. And in 9 Habakkuk (iii. 17), "The fig-tree shall not blossom, neither shall produce be in the vines, *the labour of the olive shall deceive*, and the fields shall not bear meat:" neither the fig-tree, nor the vine, nor the olive, nor fields are meant here, but the heavenly things to which they correspond. Every

one also who acknowledges that the Word treats of such things as relate to heaven and the Church, and, therefore, as relate to the soul, may acknowledge this for himself; but they who think only of worldly, terrestrial, and corporeal things, do not see the above things, nor are they willing to see them, for they say within themselves, What are spiritual things? What are heavenly things? and, therefore, What are heavenly meats? They know indeed, when informed, that these meats are the things which belong to intelligence and wisdom; but they are not willing to know that they are the things which belong to faith and love. The reason is, that they do not imbue their life with these things, and therefore do not attain to the intelligence and wisdom of heavenly truths and goodnesses. And in ¹⁰ Ezekiel (xvi. 9, 10, 13, 18), “I bathed thee with waters, and washed away thy bloods from thee, *and I anointed thee with oil*, I clothed thee with brodered work; thy garments were of byssus linen, of silk, and brodered work; thou didst eat fine flour, and honey, and *oil*. But thou tookest thy brodered garments, and coveredst images, and didst set *mine oil* and mine incense before them.” Who cannot see, that neither garments of brodered work, of byssus linen, and silk, nor oil, honey, and fine flour are meant here, but the Divine things which belong to heaven and the Church, for Jerusalem is treated of, by which is meant the Church; and therefore by the things named here are meant such things as belong to the Church. That by each single thing there is meant something special belonging to the Church, is plain; for in the Word, which is Divine, not a single word is valueless. That Jerusalem means the Church, see no. 3654; further, what the meaning is of brodered work, see no. 9688; what of byssus linen, nos. 5319, 9469; what of fine flour, no. 2177; what of honey, nos. 5620, 6857; what the meaning is of bathing with waters, nos. 3147, 5954, 9088; and what of washing away ¹¹ bloods, nos. 4735, 9127. And in Hosea (xii. 1), “Ephraim feedeth on wind; they made a covenant with the Assyrian, and *oil is carried into Egypt*,” these things cannot be understood at all, unless it is known what is meant by Ephraim, what by the Assyrian, and what by Egypt; still, the Intellectual of the member of the Church is described here, which is perverted through reasonings from scientifics; for Ephraim means that Intellectual (nos. 3969, 5354, 6222, 6238, 6267); the Assyrian means reasoning (no. 1186); and Egypt denotes the scientific [element] (no. 9391); wherefore, by carrying oil into Egypt is meant defiling the good of the ¹² Church. The reason why the Lord so often went up to *the Mount of Olives* (Luke xxi. 37; xxii. 39) was, that by oil and the olive there was signified the good of love, which was also signified by a mountain (nos. 6435, 8758). The cause of this

was, that while the Lord was in the world, all the representatives of heaven were in Him; for through these things the universal heaven was adjoined to Him; wherefore, whatever the Lord did, and whatever He spake, was Divine and celestial, and the ultimate or last things were representative. The Mount of Olives represented heaven in respect to the good of love and of charity; as may also appear from Zechariah (xiv. 3, 4), "Jehovah shall go forth, and shall fight against the nations. *His feet shall stand in that day on the Mount of Olives, which is before the faces of Jerusalem; and the Mount of Olives shall cleave asunder that a part of it shall be towards the east, and towards the sea with a great valley; and a part of the mountain shall remove towards the north, and a part thereof towards the south.*" The Lord is here treated of and His coming; by the Mount of Olives is signified the good of love and of charity, and thus the Church, for these goods constitute the Church; that the Church would withdraw from the Jewish nation, and would be established among the Gentiles, is signified by that mountain being cleft asunder towards the east, towards the sea, and towards the north and south. In like manner as by the Lord's words in Luke (xiii. 28, 29), "Ye shall be cast forth without; on the other hand they shall come from the east and the west, and from the north and the south, and shall recline in the kingdom of God." In a universal sense, by Jehovah going forth and fighting against the nations, and by His feet standing on the Mount of Olives which is before the faces of Jerusalem, is meant that the Lord from the Divine Love would fight against the hells; for the nations denote the evils which are from the hells (nos. 1868, 6306); and the Mount of Olives on which were His feet, denotes the Divine Love.

9781. *Pure, bruised*: that this signifies genuine and manifest, appears from the signification of pure, when said of the good which is signified by oil, as denoting genuine; for the more a good is celestial, the more genuine, and the purer it is; and from the signification of bruised, when said of the good which is signified by oil, as denoting manifest. Good is said to be manifest when it becomes truth; for good appears through truth, because truth is the form of good, and good does not appear in light except in a form; the better, therefore, the form in which a good is presented, the more manifest does it become; for the very good shines forth therefrom, so as to affect the Intellectual of another, and at the same time his Voluntary; for as the case is with good and truth, so also it is with the will and the understanding with the man, for the will is intended for the reception of good, and the understanding for the reception of truth. The will also does not appear in light except through the understanding, for it is the understanding

that forms the Voluntary, and exhibits it manifestly. A thing which is formed, is divided as it were into parts, and among these parts which are analytically consociated there are established various conditions, that is various relations. In this wise good is presented in the understanding, and rendered manifest; good when rendered manifest in the understanding is the truth of good. On this ground it is that the oil was to be bruised, as well as the frankincense, of which it is said that it shall be pure, and that some of it shall be *beaten very small*, and thus burned as incense (Exod. xxx. 35, 36). The same thing which is signified by bruised, is also signified by being ground, as may appear from the signification of wheat and of fine flour; wheat signifies good, and fine flour its truth. Since that which is bruised and ground, in the genuine sense, signifies good made manifest, so what is bruised and ground, in the opposite sense, signifies evil made manifest; this is signified by Moses *bruising the golden calf by grinding it well, and when it was made as fine as dust*, casting it into the brook which came down from the mount (Deut. ix. 21), see no. 9391.

9782. *For the luminary*: that this signifies the spiritual heaven, appears from the signification of the luminary, that is, the candlestick, as denoting the spiritual heaven, see no. 9548.

9783. *To cause the lamp to go up continually*: that this signifies faith from it, and through faith the intelligence of truth and the wisdom of good from the Lord, appears from the signification of a lamp, as denoting faith, and from faith the intelligence of truth and the wisdom of good, see no. 9548. A lamp denotes faith on this ground, that the Divine Truth which proceeds from the Lord is the light in the heavens; this light when it is received by the angels who are there, or by man, is like a lamp, for it illuminates all the things of the mind, and imparts intelligence and wisdom; light when received is faith. But it is to be borne in mind that faith is a lamp, that is, illuminates the mind, only when it flows from charity, and thus when it is charity. Faith and charity are circumstanced like truth and good; truth is the form of good, that is, it is good so formed that it appears in light, so also faith is the form of charity, that is, charity formed; to faith also belongs truth, and to charity good; for that which is true is believed and becomes the subject of faith, and that which is good is loved and becomes the subject of charity. The truth and the good itself which are loved are the neighbour, and the love thereof is charity.

9784. *In the tent of meeting*: that hereby is signified the Lord's presence, appears from this circumstance, that the tent was made for this purpose, that the Lord might meet there Moses and Aaron, and also the sons of Israel; on this account also the holy [element] of worship was instituted there, as may appear from the following passages in Exodus

(xxix. 42-46), "*They shall offer a continual burnt-offering at the door of the tent of meeting before Jehovah, where I will meet with you, to speak there unto thee; and there I will meet with the sons of Israel; and it shall be sanctified by My glory; and I will sanctify the tent of meeting and the altar; Aaron also, and his sons will I sanctify, that they may minister to Me in the priest's office; and I will dwell in the midst of the sons of Israel.*" That the Lord did meet with them there, that is, that He was present there, appears from the following (Exod. xl. 33 to the end), "*When all things were finished, a cloud covered the tent of meeting, and the glory of Jehovah filled the dwelling; and Moses could not enter into the tent of meeting, because the cloud abode thereon, and the glory of Jehovah filled the dwelling; the cloud of Jehovah was upon the dwelling by day, and a fire was in it by night, in the eyes of all the house of Israel.*" From this it may appear that by the tent of meeting is signified where the Lord's presence is. The cause was, that the tent represented heaven, and heaven is heaven by virtue of the Lord's presence in it, on which account also it was called the dwelling of Jehovah.

9785. *From without the veil which is over the Testimony:* that this signifies where there is communication, and through the uniting medium, conjunction with the Lord in the inmost heaven, appears from the signification of the veil, as denoting the medium which unites the inmost and the middle heaven, see nos. 9670, 9671; consequently where there is communication and conjunction; and from the signification of the Testimony, as denoting the Lord in respect to the Divine Truth.

9786. *Aaron shall order it and his sons:* that this signifies perpetual influx from the Lord, appears from the signification of ordering, when said of the Lord who was represented by Aaron, as denoting influx, for all communication of Divine Good and Divine Truth from the Lord, and all conjunction with Him, is effected through influx; angels and men are recipient forms. Perpetual influx is signified on this account, that the subject treated of is the ordering of the lamp from evening until the morning, by which is signified continually and perpetually. The influx being from the Lord is on this ground, that by Aaron was represented the Lord in respect to Divine Good, and by his sons in respect to the Divine Truth, as will be seen in what follows.

9787. *From evening even unto morning from before Jehovah:* that this signifies continually in every state, appears from the signification of the evening, as denoting the end of one state, concerning which see no. 8426; and from the signification of the morning, as denoting the beginning of another state, see no. 8427. The reason of its denoting continually in every state is, that the evening involves every state of shade, which

is signified by the following night, and the morning every state of light, which is signified by the following day; for the things that follow and future things are with the Lord together in the present, because everything that the Lord ordains, that is, provides with man and angel, is eternal. From this it may appear, that by the ordering of the lamp from evening even unto morning, there is signified the perpetual influx of good and truth from the Lord constantly in every state.

9788. *The statute of an age*: that this signifies Divine order appears from the signification of a statute, as denoting Divine order, see nos. 6884, 7995, 8357; and from the signification of an age, as denoting what is eternal; that which is Divine, is also eternal.

9789. *For their generations with the sons of Israel*: that this signifies eternity for the spiritual Kingdom, appears from the signification of generations, as denoting eternity, of which we shall speak presently; and from the signification of the sons of Israel, as denoting the spiritual Church, concerning which see no. 9340; and therefore also the spiritual Kingdom, for the Lord's spiritual Kingdom in the heavens is the spiritual heaven; on earth it is the spiritual Church. Generations denote eternity on this ground, that by them, in the internal sense, are meant the generations of faith and charity (nos. 613, 2020, 2584, 6239, 9042, 9079); and therefore the things belonging to heaven and to the Church, which are eternal; by the sons of Israel, of whom the generations are predicated, is also signified the Church (no. 9340). That generations signify eternity, is evident from the following passages in the Word: Isaiah (li. 8, 9), "My justice shall be *to eternity*, and My salvation *to generations of generations*; awake as in the days of antiquity, in the *generations of eternities*." Again (Isa. lx. 15), "I will make thee an excellency *of eternities*, a joy *of generation and generation*." Again (Isa. xxxiv. 10), "The smoke thereof shall go up *to eternity*, from generation to generation it shall lie waste, none shall pass through it *for ever and ever*." And in David (Psalm xxxiii. 11), "The counsel of Jehovah shall stand *to eternity*, the thoughts of His heart from generation to generation." Again (Psalm cxiv. 2, 3), "I will praise Thy name *to eternity* and for ever; generation to generation shall praise Thy works." Again (Psalm lxii. 5), "They shall fear Thee by the sun, and before the moon, from generation to generations." And in Moses (Exod. iii. 15), "This shall be My name *to eternity*, and this My memorial from generation to generation;" not to mention many other passages. It is said to eternity, and from generation to generation; and eternity is predicated of the Divine Celestial, that is, of the Divine Good, and generation of the Divine Spiritual, that is, of the Divine Truth; for in the Word, especially in the

prophetic Word, two expressions are generally used of one and the same thing, as in the passages quoted above the expressions *to eternity* and *from generation to generation*; and this is on account of the heavenly marriage in each and all things of the Word; the heavenly marriage is the marriage of good and of truth, or the conjunction of the Lord and of heaven; see the passages quoted, in no. 9263.

CONTINUATION CONCERNING THE FIRST EARTH IN THE STARRY HEAVEN.

9790. *I was also permitted to see some of the inhabitants, who belonged to the lower class. They appeared in a garment, like that of the country folk in Europe. There appeared also a man with his wife (femina). She was of handsome stature and of graceful mien, as likewise the man. But I was surprised at his proud bearing, and his almost haughty gait, while the woman's gait on the contrary was humble. I was told by the angels, that this was the custom in that earth, and that the men, who are of such a description, are beloved, because they are nevertheless well-disposed. I was further told, that they are not allowed to have more wives than one, because it is contrary to the laws.*

9791. *When it is permitted by the Lord, a man who is in the spirit, can see the objects in the earth near which he is; for in the other life there exists no space, and therefore no distance with those who are in a like state, according to what was said above (no. 9579-9581). The same happened to myself, which also happened to the spirits of some of the earths in our solar system, to whom it was granted by the Lord to see many things in our earth through my eyes, concerning which I have spoken several times above.*

9792. *The woman who appeared to me had an ample garment before her breast, behind which she could conceal herself; this was so contrived that she could put her arms in it, and wrap herself in it, and then walk about; its lower portion could be drawn up, and when it was drawn up, and folded about the body, it appeared like a jacket, such as is worn by the women of our earth. The same garment, however, served also the man for an article of dress, for I saw him taking it from the woman, and applying it to his own back, and [I witnessed] how he loosened the lower part, which thus flowed down to his feet like a gown, and how arrayed in this manner he walked about.*

9793. *Afterwards I conversed with spirits who were from that earth; I related to them several things concerning our earth; as, for instance, that sciences are cultivated here, which are not cultivated elsewhere, such as astronomy, geometry, mechanics,*

physics, chemistry, medicine, optics, and natural philosophy; likewise arts which are also unknown elsewhere, as the art of ship-building, of smelting metals, of writing on paper, and of printing, and thus of communicating with all throughout the whole earth, and of preserving thereby for thousands of years what has thus been communicated; also that this art of printing has been applied to the Word which is from the Lord; and that on this account the revealed Word will be for ever permanent in this earth, see nos. 9350-9360.

9794. *At last I was also shown the hell which consists of those who had been from that earth. Those who appeared from that hell caused great terror. I do not venture to describe their monstrous faces. Sorceresses also appeared there, who practised their nefarious arts; they appeared clad in green, and infused horror.*

9795. *The second earth which was seen in the starry heaven, will be treated of at the close of the following chapter.*

EXODUS.

CHAPTER THE TWENTY-EIGHTH.

THE DOCTRINE OF CHARITY AND FAITH.

9796. WHEN it is known what the internal man is, and what the external man, it may be known from whence comes the understanding of the truth and the will of good.

9797. So far as the internal man has been opened in the direction of heaven, and thus in the direction of the Lord, so far it is in the light of heaven, and therefore in the understanding of the truth. The light of heaven is the Divine Truth which proceeds from the Lord; being enlightened by it means understanding the truth.

9798. So far as the internal man has been opened in the direction of the Lord, and so far as the external man is subordinated to it, so far the latter is in the fire of heaven, and therefore so far in the will of good. The fire of heaven is the Divine Love which proceeds from the Lord; being enkindled by it means willing good.

9799. The understanding of the truth, therefore, consists in seeing truths from the Word, by virtue of enlightenment from the Lord; and willing good consists in willing these truths from affection.

9800. Those who are in the love and in the faith of the Lord, and in the charity towards the neighbour, are in the understanding of the truth and in the will of good ; for with them there is the reception of the good and the truth which are from the Lord.

9801. So far, however, as the internal man has been closed in the direction of heaven, and thus towards the Lord, so far it is in a state of cold and in thick darkness in respect to those things which belong to heaven ; and so far as the external man in this case has been opened in the direction of the world, so far it thinks what is false and wills what is evil, so far consequently it is demented ; for the light of the world in the external man extinguishes the light of heaven ; and the fire of the life of the world extinguishes the fire of the life of heaven.

9802. They who are in the love of self, and in the persuasion of the intelligence and the wisdom from self, are in such a state of cold and in such a thick darkness.

9803. From this it is evident, that being intelligent and wise does not consist in understanding and discerning many things which belong to the world, but in understanding and willing those things which belong to heaven. For there are those who understand and discern many things which belong to the world, and who, nevertheless, neither believe nor will the things which belong to heaven, and who thus are demented. These are they concerning whom the Lord says in Matthew (xiii. 13), "*I speak in parables ; because seeing they see not, and hearing they hear not, neither do they understand.*" And in John (xiv. 17), "*The world cannot receive the Spirit of truth, because it seeth Him not, neither knoweth Him.*"

CHAPTER XXVIII.

1. AND cause thou to approach unto thee Aaron, thy brother, and his sons with him, from the midst of the sons of Israel, that he may minister unto Me in the priesthood ; Aaron, Nadab and Abihu, Eleazar and Ithamar, the sons of Aaron.

2. And thou shalt make garments of holiness for Aaron, thy brother, for glory and for comeliness.

3. And thou shalt speak unto all that are wise in heart, whom I have filled with the spirit of wisdom ; and they shall make the garments of Aaron, to sanctify him, that he may minister unto Me in the priesthood.

4. And these are the garments which they shall make, a breastplate, and an ephod, and a robe, and a chequered coat, a mitre, and a belt ; and they shall make garments of holiness

for Aaron, thy brother, and for his sons, that he may minister unto Me in the priesthood.

5. And they shall take gold, and bluish purple, and crimson, and scarlet double-dyed, and byssus linen.

6. And they shall make the ephod of gold, of bluish purple, and crimson, of scarlet double-dyed, and twined byssus linen, the work of a cunning workman.

7. It shall have two shoulders [*i.e.* shoulder-pieces], joined together at the two ends thereof, and it shall be joined together.

8. And the girdle of his ephod, which is upon it, according to the same work it shall be from it, of gold, of bluish purple, and crimson, and scarlet double-dyed, and twined byssus linen.

9. And thou shalt take two onyx stones, and engrave on them the names of the sons of Israel.

10. Six of their names on the one stone, and the six remaining names on the other stone, according to their generations.

11. With the work of an engraver in stone, with the engravings of a signet shalt thou engrave the two stones, according to the names of the sons of Israel; thou shalt make them enclosed in ouches of gold.

12. And thou shalt put the two stones on the shoulders of the ephod, stones of memorial for the sons of Israel, and Aaron shall bear their names before Jehovah on his two shoulders for a memorial.

13. And thou shalt make ouches of gold.

14. And two little chains of pure gold, from their ends thou shalt make them, of platted work; and thou shalt put the little platted chains on the ouches.

15. And thou shalt make the breastplate of judgment, with the work of a cunning workman, as the work of the ephod thou shalt make it; of gold, of bluish purple and crimson, and scarlet double-dyed, and twined byssus linen, thou shalt make it.

16. Foursquare shall it be, doubled; a span shall be the length thereof, and a span the breadth thereof.

17. And thou shalt fill it with a filling of stone; four rows of stone, the order; a ruby, a topaz, a carbuncle, one row.

18. And the second row, a chrysoprase, a sapphire, and a diamond.

19. And the third row, a lapis lazuli, an agate, and an amethyst.

20. And the fourth row, a beryl (tarshish), and an onyx, and a jasper; they shall be inclosed in gold in their fillings.

21. And the stones shall be according to the names of the sons of Israel; the twelve according to their names, the engravings of a signet, each according to its name, they shall be for the twelve tribes.

CHAPTER XXVIII.

22. And thou shalt make little chains of the end upon the breastplate, of pure gold.

23. And thou shalt make upon the breastplate two rings of gold, and thou shalt put the two rings on the two ends of the breastplate.

24. And thou shalt put the two plattings of gold on the two rings at the ends of the breastplate.

25. And the two ends of the two plattings thou shalt put on the two ouches, and thou shalt put them on the shoulders of the ephod in the front-side thereof.

26. And thou shalt make two rings of gold, and shalt put them on the two ends of the breastplate, upon the edge thereof, which is on this side the ephod inwards.

27. And thou shalt make two rings of gold, and shalt put them on the two shoulders of the ephod below on the front-side thereof, near the coupling thereof above the girdle of the ephod.

28. And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a cord of bluish purple, that it may be on the girdle of the ephod, and that the breastplate may not move from the ephod.

29. And Aaron shall bear the names of the sons of Israel in the breastplate of judgment on his heart, when he goeth in unto the Holy, for a memorial before JEHOVAH continually.

30. And thou shalt put into the breastplate of judgment the Urim and Thummim, and they shall be upon the heart of Aaron, when he goeth in before JEHOVAH. And Aaron shall bear the judgment of the sons of Israel on his heart before JEHOVAH continually.

31. And thou shalt make the robe of the ephod all of bluish purple.

32. And the opening for the head shall be in the midst thereof; and a binding shall be to the opening thereof round about, the work of the weaver, as the opening of a coat of mail it shall be, that it be not rent.

33. And thou shalt make upon the borders thereof pomegranates of bluish purple, and of crimson, and of scarlet double-dyed upon the borders thereof round about; and bells of gold in the midst of them round about.

34. A bell of gold and a pomegranate, a bell of gold and a pomegranate, upon the borders of the robe round about.

35. And it shall be upon Aaron for the ministry, and his voice shall be heard when he goeth in unto the Holy before JEHOVAH, and when he cometh out, that he die not.

36. And thou shalt make a plate of pure gold, and thou shalt engrave upon it with the engravings of a signet, HOLINESS to JEHOVAH.

37. And thou shalt put it on a cord of bluish purple, and it

shall be upon the mitre, upon the fore-front of the mitre shall it be.

38. And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity of the holy things, which the sons of Israel shall hallow as to all the gifts of their holy things; and it shall constantly be upon his forehead, to cause them to be well pleasing before JEHOVAH.

39. And thou shalt weave the coat in chequerwork of byssus linen, and thou shalt make the mitre of byssus linen, and the belt thou shalt make with the work of the embroiderer.

40. And for Aaron's sons thou shalt make coats, and thou shalt make for them belts, and headtires thou shalt make for them, for glory and for comeliness.

41. And thou shalt put them upon Aaron thy brother, and upon his sons with him, and shalt anoint them, and fill their hand, and sanctify them, and they shall minister unto Me in the priesthood.

42. And thou shalt make for them breeches of linen to cover the flesh of their nakedness, from the loins and even to the thighs they shall reach.

43. And they shall be upon Aaron, and upon his sons, when they go in unto the tent of meeting, or when they come near unto the altar to minister in the Holy, that they bear not iniquity and die: it shall be the statute of an age unto him and unto his seed after him.

THE CONTENTS.

9804. THE garments of holiness are treated of here, which Aaron and his sons were to put on during their ministry. By the priesthood, the function of which Aaron with his sons was to perform, there was represented the Lord in respect to the Divine Celestial, which is the Divine Good in heaven; and by Aaron's garments there was represented the Divine Spiritual, which is the Divine Truth which proceeds from the former.

THE INTERNAL SENSE.

9805. Verses 1, 2. *And cause thou to approach unto thee Aaron, thy brother, and his sons with him, from the midst of the sons of Israel, that he may minister unto Me in the priesthood; Aaron, Nadab and Abihu, Eleazar and Ithamar, the sons of Aaron. And thou shalt make garments of holiness for Aaron, thy brother, for glory and for comeliness.*

And cause thou to approach unto thee Aaron, thy brother, signifies the conjunction of the Divine Truth with the Divine Good in the Lord's Human; *and his sons*, signifies the Divine Truth which proceeds from the Divine Good; *from the midst of the sons of Israel*, signifies in heaven and in the Church; *that he may minister unto Me in the priesthood*, signifies a representative of the Lord; *Aaron*, signifies in respect to the Divine Celestial; *Nadab and Abihu*, signifies in respect to the Divine Spiritual derived from the former; *Eleazar and Ithamar*, signifies in respect to the Divine Natural; *the sons of Aaron*, signifies which proceed from the Divine Celestial; *and thou shalt make garments of holiness for Aaron, thy brother*, signifies a representative of the spiritual Kingdom which has been adjoined to the celestial Kingdom; *for glory and for comeliness*, signifies in order to present, in its internal and in its external form, the Divine Truth, such as it is in the spiritual Kingdom which has been adjoined to the celestial Kingdom.

9806. *And cause thou to approach unto thee Aaron, thy brother* : that this signifies the conjunction of the Divine Truth with the Divine Good in the Lord's Divine Human, appears from the representation of Moses who was to cause here Aaron to approach to himself, as denoting the Lord in respect to the Divine Truth, see no. 6752, 6771, 7014, 9372; and from the signification of approaching, as denoting conjunction and presence, concerning which see no. 9378; and from the representation of Aaron, as denoting the Lord in respect to the Divine Good, of which we shall speak presently; and from the signification of a brother, as denoting good, see nos. 3303, 3803, 3815, 4121, 4191, 5686, 5692, 6756. It is evident from this, that by Moses causing Aaron his brother to approach unto him, there is signified the conjunction of the Divine Truth with the Divine Good in the Lord. That this was to be in His Divine Human was on this ground, that this conjunction has been accomplished in His Human; for the Lord first made His Human Divine Truth and afterwards Divine Good, see the passages cited in nos. 9199, 9315. That Aaron was chosen to minister in the priesthood, was on account of his being the brother of Moses; for by this means there was represented at the same time the brotherhood of the Divine Truth and of the Divine Good in heaven, because Moses, as said above, represented the Divine Truth, and Aaron the Divine Good. All things in the universe, both in heaven and in the world, in order to be something, have reference to good and to truth; for good is the Esse of truth, and truth is the Existere of good. Wherefore, good apart from truth has no existence, and truth apart from good has no being, from which it is evident that they ought to be conjoined. Their conjunction is represented in the Word by two married partners, and also by two

brothers ; it is represented by two married partners, when the subject treated of is the heavenly marriage which is that of good and truth, and the successive derivation from it ; and by two brothers, when the subject treated of is the twofold ministry, namely, that of judgment and of worship. They who performed the ministry of judgment, were called judges, and afterwards kings ; but they who performed the ministry of worship were called priests ; and inasmuch as all judgment has place through truth, and all worship has place from good, therefore judges in the Word, in the sense abstracted from the person, signify the truth from good, but kings the truth from which is good ; while the priests signify the good itself. On this ground it is that where the Truth is treated of in the Word, the Lord is called a Judge, and likewise a Prophet, and also a King ; but He is called a Priest where Good is the subject under discussion. In like manner He is called Christ, the Anointed, or the Messiah, where Truth is treated of, but Jesus
 3 or Saviour where Good is the subject under discussion. On account of the brotherly relation which exists between the Truth which belongs to judgment, and the Good which belongs to worship, Aaron the brother of Moses was chosen to minister in the priesthood. That Aaron and his house, on this account, signify good, appears from David (Psalm cxv. 9, 10, 12), “O *Israel*, trust thou in Jehovah, He is their help and their shield : O *house of Aaron*, trust ye in Jehovah, He is their help and their shield : Jehovah hath been mindful of us, He will bless *the house of Israel*, He will bless *the house of Aaron*.” Again (Psalm cxviii. 2, 3), “Let *Israel* now say, that His mercy is for ever ; let *the house of Aaron* now say, that His mercy is for ever.” Again (Psalm cxxxv. 19), “O house of Israel, bless ye Jehovah ; O *house of Aaron*, bless ye Jehovah ;” the house of Israel stands for those who are in truths ; the house of Aaron, for those who are in goods ; for where the truth is treated of in the Word, there, on account of the heavenly marriage, good also is treated of (nos. 9263, 9314) ; that the house of Israel denotes those
 4 who are in truths, see nos. 5414, 5879, 5951, 7957, 8234. Again (Psalm cv. 26), “Jehovah sent *Moses* His servant, *Aaron* whom He hath chosen ;” Moses is called a servant, because a servant is predicated of truths (no 3409), and the one chosen, of good (no. 3755). Again (Psalm cxxxiii. 1, 2), “Behold how good and how pleasant it is for *brethren to dwell together in unity*, it is like the good oil upon the head that went down upon the beard, the beard of *Aaron*, that went down upon the mouth of his garments ;” any one not aware of the signification of a brother, of oil, of the head, of a beard, of garments, and also of the representation of Aaron, is unable to comprehend why these things are brought in as comparisons with the dwelling together of brothers ; for what has the oil which runs down from the head

upon the beard of Aaron, and from thence upon his garments, in common with the agreement of brethren? The analogy, however, becomes evident from the internal sense, in which the influx of good into truths is treated of, and their brotherly relation is described in this manner; for oil denotes good, the head of Aaron denotes the inmost part of good, the beard, its outermost part; garments denote truths; coming down denotes influx; from which it is clear that by these words there is signified the influx of good into truths from the interior into the exterior parts, and the conjunction therein. Who is able, apart from the internal sense, to see that heavenly things are contained in the above words? That oil denotes the good of love, see nos. 886, 4582, 4638, 9780; that the head denotes the inmost, see nos. 5328, 6436, 7859, 9656; that the beard denotes the outermost, is evident from Isaiah vii. 20; xv. 2; and from Jeremiah xlviii. 37; and from Ezekiel v. 1; that garments denote truths, see nos. 2576, 4545, 4763, 5319, 5954, 6914, 6917, 9093, 9212, 9216; that Aaron denotes celestial good, see above. From the fact that Aaron was chosen to perform the function of the priesthood, and thus to minister the most holy things, it may be understood how the case was in the Jewish Church with representations, namely, that in them no respect was had to the person who represented, but to the thing which was represented; that, therefore, a holy thing, nay, the most holy, could be represented by persons whose interiors were unclean, yea idolatrous, provided their externals, while they were engaged in worship, were trained in harmony with holiness. What the character of Aaron was, may appear from the following words of Moses (Exod. xxxii. 4, 5), "*Aaron* took from the hands of the sons of Israel the gold, and fashioned it with a graving tool, and made it a molten calf; and *Aaron* built an altar before it, and *Aaron* proclaimed, and said, To-morrow shall be a feast to Jehovah." And in another place (Deut. ix. 20), "*Against Aaron* Jehovah was exceedingly moved with anger, to have destroyed him; but I prayed for Aaron also the same time." That the representatives of the Church among the Israelitish and Jewish nation had no respect to persons, but to the things themselves, see what was cited in no. 9229.

1907. *And his sons*: that this signifies the Divine Truth which proceeds from the Divine Good, appears from the signification of sons, as denoting truths, see nos. 489, 491, 533, 1147, 2623, 2803, 2813, 3373, 3704, in the present case the Divine Truth which proceeds from the Divine Good of the Lord, because they were the sons of Aaron, and by Aaron as the high-priest, there was represented the Lord as to the Divine Good, as has been shown immediately above. That sons denote truths, is on this ground, that all the things in the internal sense of the Word are spiritual; and sons, in the spiritual

sense, are they who are being born anew by the Lord; they, consequently, who are in truths from good; wherefore, abstractedly from persons, they are the very truths which are derived from good. Such, therefore, is the meaning in the Word of the sons of God, of the sons of the king, and of the sons of the kingdom; they are also the sons of the new birth, that is, of the regeneration. The truths and goods also with a regenerate person, that is, with one who has been born anew by the Lord, are circumstanced altogether like families which in a large and long series have descended from one father; there are those which have reference to sons and daughters, those which have reference to grandsons and granddaughters, those which have reference to sons-in-law and daughters-in-law, and thus to relationships of several degrees, and therefore of several genera. Truths and goods thus arranged are what, in the spiritual sense, are signified by sons, daughters, grandsons, granddaughters, sons-in-law, daughters-in-law, in a word, by relations of various degrees, and hence of various genera. That spiritual generations are in such an order, was shown [to me] by living experience, and [I was] at the same time told, that the truths and goods with a regenerate person are in such order on this account, that the angelic societies in heaven are in such order, and that the truths and goods with man correspond to these societies; wherefore also the man, whose truths and goods are in such

² correspondence, is a heaven in the least form. Any one who knows that by sons are signified truths, and by daughters goods, may see many arcana in the Word, especially the prophetic, which otherwise would remain concealed; as for instance, what is specifically meant by the *Son of Man*, as the Lord frequently calls Himself in the Word. That the Divine Truth which proceeds from His Divine Human is meant thereby, appears from those passages in which He is so named, which we may be allowed to adduce in order to confirm at the same time that a son denotes the truth; as in John (xii. 34-36), "The multitude said to Jesus, How sayest Thou, The *Son of Man* must be lifted up? *who is this Son of Man?*" Jesus answered them, Yet a little while is *the light with you*. Walk while ye have *the light*, that darkness overtake you not. While ye have *the light*, believe on the light, that ye may be the sons of the light." From these words it is evident that by the Son of Man is signified the same as by light, for when they asked who is this Son of Man? the Lord replied, that He was the light on which they ought to believe; that this light is the Divine Truth, see the citations in nos. 9548, 9684; wherefore, such also is the

³ meaning of the Son of Man. And in Luke (vi. 22), "Blessed are ye when men shall hate you, *for the Son of Man's sake*;" for the Son of Man's sake means for the sake of the Divine Truth which proceeds from the Lord; the Divine Truth is

everything belonging to the faith and to the love of the Lord, and being hated on account of these things is blessedness. Again (Luke xvii. 22, 23), "The days will come, when ye shall desire to see *one of the days of the Son of Man*, and ye shall not see it; then they shall say to you, Lo here! or Lo there! go not away, nor follow after;" desiring to see one of the days of the Son of Man, means seeing one of the states of the Truth Divine, which is genuine. The end of the Church is under discussion here, when there is no longer any faith, because no longer any charity; at that time all genuine Truth Divine is about to perish; and because the Truth Divine is signified by the Son of Man, therefore it is said, Then they shall say, Lo here! or Lo there! do not follow after, which may be said of the Truth Divine from the Lord, but not of the Lord Himself. Again (Luke xviii. 8), "*When the Son of Man cometh*, shall He ⁴ find faith on the earth?" that is, when the Truth Divine shall be revealed from heaven, it will not be believed; here also the Son of Man means the Lord in respect to Truth Divine, that is, in respect to the Truth Divine which proceeds from the Lord; the Lord's coming means the revelation of the Truth Divine at the end of the Church. And in Matthew (xxiv. 27, 30), "As ⁵ the lightning cometh forth from the east, and shineth even unto the west, *so shall be the coming of the Son of Man*. Then shall appear the sign; and then shall all the tribes of the earth mourn, and they shall see the *Son of Man* coming in the clouds of heaven with power and glory;" the coming of the Son of Man stands for the revelation of the Truth Divine at the consummation of the age, that is, at the end of the Church; all the tribes of the earth, which shall then mourn, denote all the truths and goods of the faith and the love from the Lord, and thus to the Lord, in the aggregate; the clouds of heaven, in which He is about to come, denote the literal sense of the Word; power and glory denote the internal sense; in the inmost of which sense the Lord alone is treated of; see a further explanation of these words in no. 4060. In like manner, in ⁶ another passage (Matt. xxvi. 64), "I say unto you, Henceforth ye shall see the *Son of Man* sitting at the right hand of power, and coming on the clouds of heaven." And in Luke (xxii. 69), "From henceforth shall the *Son of Man* be seated at the right hand of the power of God;" the Son of Man means the Divine Truth which proceeds from the Lord; sitting at the right hand of power means that He has omnipotence, for the Divine Good has omnipotence through the Divine Truth; it being said, that from henceforth they shall see it, signifies that the Divine Truth was in its omnipotence, after the Lord in the world had conquered the hells, and had reduced into order all things in them and in the heavens; and that they could thereby be saved who received Him by faith and love, see no. 9715;

that sitting at the right denotes omnipotence, see nos. 3387, 4592, 4933, 7518, 8281, 9133 ; that good has all power through the truth, see nos. 6344, 6413, 8304, 9327, 9410, 9639, 9643 ; that the Divine Power itself is the Divine Truth, see no. 6948 ; that the clouds in which the Son of Man, that is, the Divine Truth, is about to come, denote the Word in the letter, see Preface to chap. xviii. of Genesis, nos. 4060, 4391, 5922, 6343, 6752, 8443, 8781 ; and that the glory denotes the Divine Truth itself, such as it is in the internal sense of the Word, see 7 Preface to chap. xviii. of Genesis, nos. 4809, 5922, 9429. From this it may now appear what is signified by these words in the Revelation (xiv. 14), "I saw, and behold, a white cloud, and on the cloud there was One *sitting like unto the Son of Man*, having on His head a golden crown." And in Daniel (vii. 13), "I saw in the visions of the night, and lo, there came with the clouds of heaven, One like unto *the Son of Man*." And in John (v. 27), "The Father gave Him also authority to execute judgment, *because He is the Son of Man*;" since all judgment is from truth, therefore it is said, that it was given to the Lord to execute judgment, because He is the Son of Man ; the Son of Man, as was said, is the Divine Truth ; the Father, from whom it proceeds, is the Divine Good (nos. 2803, 3704, 7499, 8328, 8897). Since it is the office of the Divine Truth to do judgment, therefore it is said (Matt. xix. 28 ; xxv. 31), "When *the Son of Man* shall come, He shall sit on the throne of His glory;" and (Matt. xvi. 27), "*The Son of Man* shall render unto every one according to his doings." And in Matthew (xiii. 37, 38), "He who soweth the good seed is *the Son of Man*; the field is the world, *the [good] seed are the sons of the kingdom*; the tares are the *sons of the evil one*;" the good seed denotes the Truth Divine, wherefore it is said that the Son of Man soweth it; the sons of the kingdom denote Truths Divine in heaven and in the Church, for a son means the truth (no. 489, 491, 533, 1147, 2623), and in the opposite sense, the false, which also is the son of the evil one ; the kingdom means heaven, and also the Church. 9 And in John (iii. 13), "No one hath ascended into heaven, but He that descended out of heaven, *the Son of Man who is in the heavens*;" from which it is evident that the Son of Man means the Divine Truth in the heavens; inasmuch as this descends, and therefore ascends, for no one can ascend into heaven, unless the Divine Truth has descended into him out of heaven, because influx is Divine, but not conversely: since the Lord is that Truth, therefore He calls Himself the Son of Man who is in the heavens. And in Matthew (viii. 20), "*The Son of Man* hath not where to lay his head;" the Son of Man stands for the Divine Truth; not having where to lay his head means that the Divine Truth had no place anywhere, that is, with any 10 man at that time. *That the Son of Man would have to suffer,*

and would be killed (see Matt. xvii. 12, 22; xx. 18; xxvii. 2, 24, 45; Mark viii. 31; ix. 12, 31, and elsewhere), implies that such was the treatment of the Divine Truth, and consequently of the Lord, who was the Divine Truth itself; as is also declared by Himself in John (xiv. 6), "I am the Way, and the Truth, and the Life." And in Jeremiah (xlix. 18, 33), "No man (*vir*) shall dwell there, neither shall *any son of man* sojourn in it." And again (Jer. li. 43), "In the cities shall no man (*vir*) dwell, neither shall *any son of man* pass through them." Any one not acquainted with the spiritual sense of the Word, will believe that by cities are here meant cities, and by a man and the son of man are meant a man and a son; and that the cities would be desolated so, that no one would dwell there; but it is the state of the Church in respect to the doctrine of the truth which is described by these words; for the cities denote the doctrinals of the Church, see nos. 402, 2450, 3216, 4492, 4493; a man (*vir*) means the very truth of the Church conjoined to good (nos. 3134, 7716, 9007); wherefore, the son of man means the truth. Since the Divine Truth¹¹ which proceeds from the Lord was signified by the Son of Man, therefore also the prophets, through whom it was revealed, were called *Sons of Man*, as in Daniel viii. 17; and Ezekiel ii. 1, 3, 6, 8; iii. 1, 3, 4, 10, 17, 25; iv. 1, 16; viii. 5, 6, 8, 12, 15; xii. 2, 3, 9, 18, 22, 27; and in many other passages. As¹² most expressions in the Word have also an opposite sense, the case with the signification of the *son of man* is the same; in that sense it denotes the falsity which is opposed to the truth, as in Isaiah (li. 12), "Who art thou that thou art afraid of man [who] dieth; and of the *son of man* [who] is given away, as grass;" of the son of man, given as grass, denotes the scientific through which falsity arises. And in David (Psalm cxlvi. 3), "Put not your trust in princes, in the *son of man*, in whom there is no salvation;" princes denote the chief truths (nos. 2089, 5044); and thus, in the opposite sense, the chief falsities; and the son of man denotes the falsity itself.

9808. *From the midst of the sons of Israel*: that this signifies in heaven and in the Church, appears from the signification of Israel, as denoting those who belong to the Church, thus abstractedly the Church itself, etc., no. 4286, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 8805, 9340; and since Israel denotes the Church, it also denotes heaven, for heaven and the Church make one, and the Church is also the Lord's heaven in the earth; with every member of the Church also heaven is inwardly in him, when he is in the truth, and at the same time in good from the Lord.

9809. *That he may minister unto Me in the priesthood*: that this signifies a representative of the Lord, appears from the representation of the priesthood, as denoting, in the highest

sense, every office which the Lord performs as the Saviour; and whatever He performs as the Saviour is from the Divine Love, thus from the Divine Good, for all good belongs to love; on this ground also by the priesthood in the highest sense there is signified the Divine Good of the Divine Love of the Lord. There is the Divine Good, and there is the Divine Truth; the Divine Good is in the Lord, and consequently it is His Esse, which in the Word is called Jehovah; but the Divine Truth is from the Lord, and consequently it is the Existere from that Esse, which Existere in the Word is meant by God; and since that which exists from the Lord is also Himself, therefore also the Lord is the Divine Truth, which is His Divine in the heavens. For the heavens exist from Him, because the angels who are there are receptions of His Divine; the celestial angels are receptions of the Divine Good which is from Him, but the spiritual angels are receptions of the Divine Truth which is from the former. From this it may appear what of the Lord it was that was represented by the priesthood, and what of the Lord was represented by the regal office; namely, by the priesthood the Divine Good of His Divine Love, and by the regal² office the Divine Truth which is from the former. That the priesthood represented the Divine Good of the Divine Love of the Lord, and thus every office which the Lord performed as the Saviour, appears from the following passages in the Word; from David (Psalm cx. 1-7), "Jehovah said to my Lord, Sit thou at My right hand, till I place thine enemies a stool for thy feet. The sceptre of strength shall Jehovah send forth out of Zion; rule thou in the midst of thine enemies. Thy people are [full] of willingness in the day of thy strength; in the honours of holiness. From the womb of the day-dawn hast thou the dew of thy nativity. Jehovah hath sworn, and will not repent, *Thou art a priest for ever*, according to my word *Melchizedek*. The Lord at thy right hand hath smitten kings in the day of His wrath; He hath judged amongst the nations; He hath filled with dead bodies; He hath smitten the head over much land; He shall drink of the stream in the way, therefore shall He lift up the head." From these words it is evident what the Lord represented as a priest, and consequently what the priesthood represented in the Lord, namely, the whole work of the salvation of the human race; for in these words there are discussed the Lord's combats with the hells, while He was in the world, through which He acquired for Himself the Divine Omnipotence over the hells; by virtue of which He saved the human race, and also at this day saves all those who receive Him. Because this salvation was wrought from the Divine Good of the Divine Love, therefore from this very salvation it is said of the Lord, *Thou art a priest for ever*, according to *my word Melchizedek*; Melchizedek means the

king of justice, and the Lord was called so, because He had become justice, and thereby salvation, according to what was shown in no. 9715. But since every single expression in the 3 above [Psalm] contains hidden things concerning the Lord's combats while He was in the world, and since these cannot be revealed apart from the internal sense, therefore we may briefly unfold them. *Jehovah said to my Lord*, signifies that this has reference to the Lord while He was in the world; that by Lord is meant here the Lord in respect to the Divine Human, appears from Matthew xxii. 41-43; Mark xii. 35, 36; Luke xx. 41-44. *Sit thou at My right hand*, signifies the omnipotence of the Divine Good through the Divine Truth which the Lord then was, and from which He fought and conquered; that sitting at the right hand means a state of power, and when said of the Divine that it means omnipotence, see nos. 3387, 4592, 4933, 7518, 7673, 8281, 9133; and that all power belongs to good through truth, see nos. 6344, 6413, 8304, 9327, 9410, 9639, 9643. *Until I place thine enemies a stool for thy feet*, 4 signifies until the evils, which are in the hells and from the hells, shall be subjugated, and made subject to His Divine Power. *The sceptre of strength shall Jehovah send forth out of Zion*, signifies the power then from celestial good; that Zion denotes that good, see nos. 2362, 9055. *Rule thou in the midst of thine enemies*, signifies that this good has dominion over evils; evils are signified by enemies, because they are opposed to the Divine, and especially to the Lord. *Thy people are [full] of willingness in the day of thy strength*, signifies the Divine Truths which are then combating. *In the honours of holiness*, signifies which are from the Divine Good. *From the womb of the day-dawn hast thou the dew of thy nativity*, signifies conception from the very Divine Good Itself, from which He had Divine Truth. *Jehovah hath sworn, and will not repent*, signifies what is firm and certain. *Thou art a priest for ever*, 5 signifies the Divine Good of the Divine Love in Him. *According to my word Melchizedek*, signifies that His Divine Human is like [unto it]; Melchizedek means the king of justice, thus Jehovah who has become justice through combats and victories (no. 9715). *The Lord at thy right hand*, signifies the Divine Truth which is then from Him, through which He has omnipotence, as above. *Hath smitten kings in the day of His wrath*, signifies the destruction then of falsities; the day of wrath was when He fought against evils, and destroyed them; the kings denote truths, and in the opposite sense falsities (nos. 2015, 2069, 4575, 4581, 4966, 5044, 5068, 6148). *He hath judged amongst the nations*, signifies the dispersion of evils; for the nations denote goods, and in the opposite sense evils (nos. 1259, 1260, 1849, 6005). *He hath filled with dead bodies*, signifies and thus spiritual death, which means a total deprivation of

truth and good. *He hath smitten the head over much land*, signifies the casting down into hell of the infernal love of self, and its damnation. *He shall drink of the stream in the way, therefore shall He lift up the head*, signifies the effort at a rising upwards through reasonings concerning truths. This is the meaning of these words, which is perceived in heaven when

6 the above Psalm is read by man. Since the priesthood was a representative of the Lord in respect to the work of salvation from the Divine Love, therefore also the whole Divine worship belonged to the office of the priest, which worship consisted then chiefly in offering burnt-offerings, sacrifices, and meat-offerings, and in arranging the loaves of bread on the table of faces, in lighting the lamps every day, and in burning incense, consequently in expiating the people, and in forgiving sins. Moreover, it also consisted in explaining the Divine Law, and in teaching, if the priests were at the same time prophets. That Aaron performed all these things with his sons, appears from the institution of the priesthood in [the books of] Moses. That all these things were representative of the works of the Lord's salvation, is plain; on this account also that part of the sacrifices and meat-offerings which belonged to Jehovah, that is, to the Lord, was given to Aaron; in like manner the first-fruits of various kinds, and also the tithes, see Exod. xxix. 1-36; Levit. vii. 35, 36; xxiii. 15-22; xxvii. 21; Numb. v. 6-10; xviii. 8-19, and 25 to the end; Deut. xviii. 1-5. Likewise the first-born; but in the place of all the first-born of men were the Levites; and that they were given as a gift to Aaron, see Numb. i. 47; iii. 9: on the ground of their being Jehovah's,

7 Numb. iii. 12, 13, 40-45. Because the Lord in respect to the whole work of salvation was represented by the high-priest, and the work of salvation itself by his office, which is called the priesthood, therefore to Aaron and his sons there was not given any inheritance and portion with the people, for it is declared that Jehovah God is to them an inheritance and a portion, Numb. xviii. 20; neither was any portion given to the Levites, because they belonged to Aaron, Numb. xxvi. 58-63; Deut. x. 9; xviii. 1, 2; for the people represented Heaven and the Church, but Aaron with his sons and with the Levites represented the good of love and of faith, which constitutes heaven and the Church, and thus the Lord from whom is that good; for this reason He ceded the land to the people for an inheritance, but not to the priests, for the Lord is in them, but not among them as one, and as one distinct. The same is involved in these words in Isaiah (lxi. 6), "*Ye shall be called the priests of Jehovah*, the ministers of our God: it shall be said unto you, Ye shall eat the wealth of the nations, and in their glory ye shall exalt yourselves;" eating the wealth of the nations, stands for appropriating to them-

selves goods ; exalting themselves in their glory means enjoying truths, and thus joy and felicity from both ; that the nations denote good, see nos. 1259, 1260, 4574, 6005 ; and that the glory denotes truth from the Divine, see no. 9429. In many places in the Word there are mentioned in one series kings and priests, and again kings, princes, priests, and prophets : in these places, by the *kings*, in the internal sense, are signified truths in the aggregate, by the *princes* the chief truths, by the *priests* goods in the aggregate, and by the *prophets* doctrines ; as in the Revelation (i. 6 ; v. 10), “Jesus Christ hath made us *kings and priests*.” And in Jeremiah (ii. 26), “The house of Israel were ashamed, they, their *kings*, their *princes*, and their *priests*, and their *prophets*.” Again (Jer. iv. 9), “In that day *the heart of the king* shall perish, and *the heart of the princes*, and the *priests* shall be amazed, and the *prophets* shall wonder.” Again (Jer. viii. 1), “At that time they shall draw forth the bones of *the kings* of Judah, and the bones of *his princes*, and the bones of *the priests*, and the bones of *the prophets* ;” that by the kings in a sense abstracted from persons, there are signified truths in the aggregate, see nos. 1672, 2015, 2069, 4581, 4966, 5044, 6148 ; by the princes the chief truths, see nos. 1482, 2089, 5044 ; that the priests denote goods, see nos. 1728, 2015, 3670, 6148 ; and that the prophets denote doctrines derived from the above, and concerning them, see nos. 2534, 7269. The regal office of the Lord is also signified by His name Christ, Anointed, Messiah ; and His priestly office by His name Jesus ; for Jesus means Saviour or salvation, concerning which it is thus written in Matthew (i. 20, 21), “The angel appearing in sleep to Joseph, said, Thou shalt call *His name Jesus*, for *He shall save* His people from their sins ;” since this belonged to the priesthood, therefore the like was represented by the office of the high-priest in expiating the people from sins (Levit. iv. 26, 31, 35 ; v. 6, 10, 13, 16, 18 ; ix. 7 ; xv. 15, 30). Inasmuch as evil cannot on any account be adjoined to good, because they mutually repel each other, therefore purifications of various kinds were enjoined upon Aaron and his sons when they performed the function of the priesthood, whether at the altar, or in the tent of meeting ; as in respect to this, that the high-priest was not to marry any but a virgin, no widow, nor any one divorced, nor a harlot (Levit. xxi. 13–15) ; that those of the sons of Aaron who were unclean, should they eat of the sanctified things, were to be cut off (Levit. xxii. 2–9) ; that no one of the seed of Aaron, in whom was a blemish, was to offer bread (xxi. 17–21) ; that the high-priest was not to shave his head, nor to rend his garments, nor to defile himself with any dead body, not even for his father and his mother, and that he was not to go out of the sanctuary (xxi. 10–12). These and many other laws, as was said, were enacted on this ground,

that the high-priest represented the Lord in respect to the Divine Good; and that the quality of good is such, that evil cannot be adjoined to it, because good shuns evil, and evil dreads good, as hell heaven, wherefore no conjunction of them
 11 is possible. But with respect to the truth, this is of such a quality, that falsity may be adjoined to it, yet not a falsity in which there is evil, but in which there is good; as is the case with children, and with youths and maidens, so long as they are still in innocence, and with upright Gentiles who are in ignorance; and as is the case with all who are in the literal sense of the Word, and who abide in the doctrine from that sense, and who nevertheless have for an end the good of life; for this good, in the capacity of an end, drives away all the evil intention of a falsity, and by application forms it into some resemblance to the truth.

9810. *Aaron*: that this signifies in respect to the Divine Celestial, namely, as a representative of the Lord, appears from the representation of Aaron, as denoting the Lord in respect to the Divine Good, see above, no. 9806. The Divine Celestial is the Divine of the Lord in the inmost heaven; for the angels in that heaven are called celestial angels, and they are receptions of the Divine Truth in their will part; the Divine Truth which proceeds from the Lord when received in that part is called celestial good, but when received in the intellectual part is called spiritual good. What the quality is of both these goods, that is, of celestial good and of spiritual good, and what the difference between them, may be seen in the passages cited in nos. 9277, 9543.

9811. *Nadab and Abihu*: that this signifies in respect to the Divine Spiritual derived from the former, appears from the representation of the sons of Aaron, as denoting the Divine Truth which proceeds from the Divine Good, concerning which see above, no. 9807. The Divine Spiritual is the Divine Truth which proceeds from the Divine Celestial, and therefore the Divine of the Lord which is received in the middle or second heaven. It is represented by the two first-born sons of Aaron, because it proceeds, and thus is as it were born, as a son from a father, from the celestial good which is in the inmost heaven. By the two younger sons of Aaron, however, who are Eleazar and Ithamar, during the life-time of the first-born Nadab and Abihu, there is represented the Divine in the ultimate heaven (which heaven follows immediately the former or middle heaven); this is the Divine Natural, which will be treated of in the article that now follows.

9812. *Eleazar and Ithamar*: that this signifies in respect to the Divine Natural, appears from the circumstance of their being the younger sons of Aaron, and that by Aaron is represented the Lord in respect to the Divine Celestial, wherefore

by his sons is represented the Lord as to the Divine that follows in order; thus by the elder sons the Lord as to the Divine Spiritual, and by the younger sons the Lord as to the Divine Natural; for in this order the Divine goods follow in the heavens; yea, the heavens themselves which are in those goods, succeed in this order; one good also exists, and likewise subsists through the other. Divine celestial good, which constitutes the third or inmost heaven, is the good of the love to the Lord; Divine spiritual good, which constitutes the middle or second heaven, is the good of charity towards the neighbour; and Divine natural good, which constitutes the first or ultimate heaven, is the good of faith and of obedience. To the Divine natural good belongs also civil good, by which appellation is meant that which is just and right (*justum*) among citizens, and also moral good, which belongs to all the virtues connected with what is honourable. Those three goods follow in order, as the end, the cause, and the effect; and even as the end is the soul of the cause, and the cause is the whole efficient force in the effect, so also celestial good is the soul of spiritual good, and spiritual good the all in natural good. That which is in another as its soul, and its all, is interiorly in it as the effort in the motion, or as the will in the action: that the will is the soul and the all in an action, is evident, for when the will ceases, the action ceases. From this it may appear how the case is with the Celestial, the Spiritual, and the Natural, namely, that inmost in natural good there must be celestial good, that is, the good of the love to the Lord, which also is the good of innocence.

9813. *The sons of Aaron*: that this signifies the things that proceed from the Divine Celestial, appears from the signification of sons, as denoting those things which are born from another as from a father, and therefore those things which proceed; and from the representation of Aaron, as denoting the Lord in respect to the Divine Celestial, see immediately above (no. 9810); from this it is evident that the sons of Aaron signify those things which proceed from the Divine Celestial.

9814. *And thou shalt make garments of holiness for Aaron, thy brother*: that this signifies a representative of the spiritual Kingdom which has been adjoined to the celestial Kingdom, appears from the signification of garments, which in general denote truths, and indeed the truths which clothe good, see nos. 5954, 9212, 9216. The cause why garments denote truths, originates in heaven, for there the angels appear clothed in garments according to the truths from good, see nos. 165, 5248, 5954, 9212; from this it may be manifest, that by the garments of Aaron there was represented the spiritual Kingdom of the Lord which has been adjoined to His celestial Kingdom; for Aaron represented the Lord in respect to the Divine Celestial

(no. 9810); wherefore the garments that were added to him represented the Divine Spiritual which had been added or adjoined to the celestial Kingdom, as a garment to the body. The Divine Spiritual is the Divine Truth which proceeds from the Divine Good of the Lord; this appears in heaven as light, and it is also the light which illuminates the external as well as the internal sight of the angels. The modification of this light, according to the subjects that receive it, which are the angels, presents to the sight various phenomena, such as clouds, rainbows, colours and refulgences of various kinds; and it also presents shining garments about the angels. From this it may appear that the Lord's spiritual Kingdom was represented by Aaron's garments of holiness. For there are two Kingdoms into which the heavens are divided, the celestial Kingdom and the spiritual Kingdom, see no. 9277; they who are in the celestial Kingdom appear naked, but they who are in the spiritual Kingdom appear dressed. From this it is again clear, that it is the Divine Truth, that is, the Divine Spiritual which² appears as light, that arrays or drapes. But who would ever believe that, within the Church, where, however, there is the Word, and from it enlightenment in respect to Divine and heavenly things, there prevails so great an ignorance, that it is not known that angels and spirits are in the human form, and appear to themselves as men, and also that they see and hear each other, and converse with one another; and that it is still less known that they appear clothed in garments. That this is the case, not only enters into doubt with, but is also denied altogether by, those who are so much in outward things, as to believe that the body alone lives, and that what they do not see with the bodily eyes, and touch with the bodily hands, is nothing, see no. 1881; when yet the heavens are full of men, who are angels, and who are clothed in garments which are resplendent in various degrees. These angels, however, cannot be seen at all by man on earth through the eyes of his body, but through the eyes of his spirit when they are opened by the Lord. The angels who appeared to the Ancients, as to Abraham, Sarah, Lot, Jacob, Joshua, Gideon, and also to the prophets, were not seen with the eyes of their bodies, but with those of their spirits, which were then opened. That the angels also appeared arrayed in garments, appears from the angels who sat at the Lord's sepulchre, and were seen in shining white garments by Mary Magdalene, and by Mary [the wife] of James (Matt. xxviii. 3; Mark xvi. 5; Luke xxiv. 4); and it appears especially from the case of the Lord when He was seen by Peter, James, and John in His glory, and when He had a garment which was white and glittering as the light (Matt. xvii. 2; Luke ix. 29); by that garment there was also represented the Divine Spiritual, that is, the Divine Truth

which is from Him. From this it may appear what is signified ³ by white garments in the Revelation (iii. 4, 5), "Thou hast a few names in Sardis, *which have not defiled their garments, and they shall walk with Me in white*, because they are worthy. He that overcometh *shall be clothed with white garments*;" the garments denote here spiritual truths, which are truths from good, as was shown above; and white means genuine truth (nos. 3301, 4007, 5319). In like manner in another place (Rev. xix. 11, 14), "I saw the heaven opened; and behold a white horse, and He that sat thereon was called Faithful and True, who in righteousness (or justice) doth judge and combat; His armies in heaven followed Him *clothed in fine linen white and clean*." And in another place (Rev. iv. 4), "On the thrones I saw four and twenty elders, *arrayed in white garments*."

9815. *For glory and for comeliness*: that this signifies in order to present, in its internal and in its external form, the Divine Truth, such as it is in the spiritual Kingdom which has been adjoined to the celestial Kingdom, appears from the signification of glory, as denoting the Divine Truth, see Preface to Chap. xviii. of Genesis, and nos. 5922, 9429; and from the signification of comeliness, which also denotes the Divine Truth, but in an external form, for the resplendent brightness and beauty of the Divine Truth which appears in externals is meant by comeliness. On this ground it is that the Word in the internal sense is called glory, but in the external sense, in respect to the resplendent brightness and beauty resulting from it, it is called comeliness. The spiritual heaven, consequently, which is meant here by the garments of holiness that serve for glory and comeliness, is meant here by glory so far as the Divine Truth is there in the internal form, and it is also meant by comeliness. The same is signified by comeliness ² in the following passages, in Jeremiah (Lam. ii. 4), "The Lord in His anger covereth with a cloud the daughter of Zion; He hath cast down from the heavens to the earth *the comeliness of Israel*, nor doth He remember His footstool;" where the daughter of Zion stands for the celestial Church; and the comeliness of Israel for the spiritual Church, which is called comeliness by virtue of the resplendent brightness and beauty of the Truth. In like manner, in Isaiah (xlv. 13), "I have brought near My justice, it is not far off; and My salvation shall not tarry, I will give salvation in Zion, *to Israel My comeliness*." Again (Isa. lxiii. 15), "Look down from the heavens, from the habitation of Thy holiness, and of *Thy comeliness*;" the habitation of holiness stands for the celestial Kingdom, and the habitation of comeliness for the spiritual Kingdom. And in Daniel (viii. 9), "One horn came forth from the little one and grew exceedingly towards the south, and towards the east, and *towards comeliness*." And again (Dan.

xi. 16, 41), "The king of the north *shall also stand in the land of comeliness*, and consummation shall be through his hand. And when he shall come *into the land of comeliness*, many shall be overthrown;" the land of comeliness stands for the Lord's Church, in which is the Divine Truth or the Word.

9816. Verses 3, 4. *And thou shalt speak unto all that are wise in heart, whom I have filled with the spirit of wisdom; and they shall make the garments of Aaron, to sanctify him, that he may minister unto Me in the priesthood. And these are the garments which they shall make, a breastplate, and an ephod, and a robe, and a chequered coat, a mitre, and a belt; and they shall make garments of holiness for Aaron thy brother, and for his sons, that he may minister unto Me in the priesthood.*

And thou shalt speak unto all that are wise in heart, signifies the Lord's influx through the Word into all who are in the good of love; *whom I have filled with the spirit of wisdom*, signifies in whom has been inscribed the Divine Truth; *and they shall make the garments of Aaron*, signifies through whom [exists] the spiritual Kingdom; *to sanctify him*, signifies [that] thus [he may be] a representative of the Divine Truth in that Kingdom; *that he may minister unto Me in the priesthood*, signifies a representative of the Lord; *and these are the garments which they shall make*, signifies the Divine Truths in the spiritual Kingdom, in what order [they shall be]; *a breastplate*, signifies the Divine Truth which shines forth from Divine Good; *and an ephod*, signifies the Divine Truth there [in that Kingdom] in the external form, in which interior things terminate; *and a robe*, signifies the Divine Truth there in the internal form; *and a chequered coat*, signifies Divine Truth which inmosty proceeds there immediately from the Divine Celestial; *and a mitre*, signifies intelligence and wisdom; *and a belt*, signifies a general bond, so that all things may have respect to one end; *and they shall make garments of holiness for Aaron, thy brother, and for his sons*, signifies [that] thus [there may be] a representative of the spiritual Kingdom which has been adjoined to the celestial kingdom; *that he may minister unto Me in the priesthood*, signifies a representative of the Lord.

9817. *And thou shalt speak unto all that are wise in heart*: that this signifies the Lord's influx through the Word into all who are in the good of love, appears from the signification of speaking, as denoting influx, see nos. 2951, 5481, 5743, 5797, 7270; and from the signification of those who are wise in heart, as denoting those who are in the good of love, of which we shall speak presently. That the Lord's influx has place *through the Word* is on this ground, that the Lord with the member of the Church flows in chiefly through the Word; the cause of which is, that the Word is so circumstanced that each and all things in the same correspond to the Divine spiritual and the Divine celestial

things which are in the heavens; from which there results a communication of the affections and the thoughts of the man with the angels to such a degree that they are as it were a one. On this ground it is that the world is conjoined with heaven through the Word, yet [only] with those who are in the good of faith and of love. From this it may appear that the Lord's influx with the member of the Church has place through the Word; for the Lord is the All in the heavens, inasmuch as the Divine which proceeds from the Lord, and which has been received by the angels, constitutes heaven. The reason why² they who are wise in heart signify those who are in the good of love is, that wisdom with the man is predicated of the life of heaven, and that by the heart also there is signified the good of love. The life of heaven with the man is expressed in the Word by spirit and by heart; by spirit is meant the life of man's intellectual part, and by the heart the life of his voluntary or will part; to the intellectual part belongs the truth, but to the will part belongs good; the former is the subject of faith, but the latter of love; for the understanding receives the truths which are the subjects of faith, and the will the goods which are the subjects of love. From this it is evident that by those who are wise in heart are signified they who are in the good of the love from the Lord: the good of love is celestial good, through which is [obtained] spiritual good; and it is spiritual good that covers celestial good, as garments cover the body. Inasmuch as by the garments of Aaron there was represented the Lord's spiritual Kingdom which has been adjoined to His celestial Kingdom, and inasmuch as the former exists through the latter, therefore it is here said that they who are wise in heart, that is, they who are in the good of the love from the Lord, shall make garments for Aaron and his sons, as was also done. That the heart denotes the good of love or celestial good, see nos. 3635, 3880, 3883-3896, 9050; and that on this account it denotes the will, see nos. 2230, 3888, 7542, 8910, 9113, 9300, 9494.

9818. *Whom I have filled with the spirit of wisdom*: that this signifies in whom has been inscribed the Divine Truth, appears from the signification of the spirit of wisdom when those are treated of who are in celestial good, as denoting the Divine Truth, of which we shall speak presently; they are said to be filled with that spirit when what has been inscribed remains. The case herein is as follows: they who are in the Lord's celestial Kingdom are acquainted with truths not from [a principle of] knowledge, and from a faith derived therefrom, but from an internal perception; for they are in the good of the love from the Lord, and all truths are inherent in that good; the good itself is implanted in their voluntary or will part, and the truth from that good in their intellectual part. The will

part and the intellectual part also with them act altogether as one, quite differently from what is the case with those who are in the spiritual Kingdom. Hence it is that they who are in the Lord's celestial Kingdom, from their intellectual part are not acquainted with truths, but that they perceive them; for the good that has been implanted in the will is presented in the understanding according to its quality and in its form, and it exhibits itself there in an almost blazing light: the form of good and its quality is the truth for them, and they do not see it, but perceive it from good. Hence it is that among them there is never any dispute about truths, so little indeed that when truths are the topics of conversation, they say Yea, or Nay, and nothing beyond, for if they go beyond it does not come from good; these are they who are meant in Matthew (v. 37), "Let your speech be, Yea, yea, Nay, nay; whatsoever is more than these is from evil." That they who are in the Lord's celestial Kingdom are of such a quality, see nos. 2715, 2718, 3246, 4448, 5113, 6367, 7877, 9166, 9543. What difference there is between those who are in the celestial Kingdom, and those who are in the spiritual Kingdom, see the passages cited in no. 9277. From this it may appear what is meant by

² the Divine Truths that have been inscribed. In many passages in the Word, occurs the expression Spirit, and when application is made to man, there is signified by spirit the good and the truth that has been inscribed on the intellectual part, consequently, on the life of that part. That such is the meaning of spirit, when predicated of man, is on this ground, that the man as to his interiors is a spirit, also that as to his interiors he is one with spirits. On this subject see what has been abundantly shown above, namely, that there are spirits and angels with the man, and that he is governed by the Lord through them (nos. 50, 697, 986, 2796, 2886, 2887, 4047, 4048, 5846-5866, 5976-5993; that the man is among spirits and angels of such a quality as he himself is, see nos. 4067, 4073, 4077, 4111; that every man has a spirit through which his body has life,

³ no. 4622. From this it may be known what the meaning of Spirit is, when it is applied to the Lord, namely, that it means the Divine Truth which proceeds from His Divine Good, and that this same Divine when it flows in with the man, and is received by him, is the Spirit of Truth, the Spirit of God, and the Holy Spirit; for that [Divine] flows in immediately from the Lord, and also mediately through angels and spirits; see the citations in no. 9682; that the Spirit of Truth, the Spirit of God, and the Holy Spirit is that Divine, will be seen in what follows. For first it has to be shown that by spirit in the Word, when applied to the man, there is meant the good and truth that has been inscribed on his intellectual part, consequently that it is the life of that part; for there is the life of

the intellectual part, and there is the life of the voluntary part ; the life of the intellectual part consists in knowing, seeing, and understanding that a truth is true, and that a good is good. But the life of the voluntary part consists in willing and loving the truth for the sake of truth, and good for the sake of good ; this latter life in the Word is called heart, but the former spirit. That such is the case, appears from the following passages in the Word ; in Ezekiel (xviii. 31), “ Make you a *new heart* and a *new spirit* : for why will ye die, O house of Israel.” And again (Ezek. xxxvi. 26), “ I will give you a *new heart*, and a *new spirit* I will put in the midst of you ;” a new heart means a new will, and a new spirit a new understanding. And in Zechariah (xii. 1), “ Jehovah stretcheth forth the heavens, and layeth the foundation of the earth, and *formeth the spirit of man in the midst of him* ;” stretching out the heavens and laying the foundation of the earth denotes a new Church ; that this Church is meant by the heaven and the earth, see nos. 1733, 1850, 2117, 2118, 3355, 4535 ; forming the spirit of man in the midst of him, denotes regenerating [him] as to the understanding of truth and good. And in David (Psalm li. 12–13, 5 19), “ *Create for me a clean heart, O God, and renew a steadfast spirit* in the midst of me ; cast me not away from before Thee, and take not *the spirit of Thy Holiness* away from me ; restore unto me the joy of Thy salvation ; and let a *willing spirit* uphold me ; the sacrifices of God are a *broken spirit* ; a *broken and contrite heart* God doth not despise ;” a clean heart stands for a will that shuns evils, which are unclean things ; a steadfast spirit stands for the understanding and the faith of the truth ; a broken spirit and a broken heart denote a state of temptation and the humiliation resulting thence of either life. That spirit denotes life, appears from each of the above expressions ; the Divine Truth from which that life comes, is the Spirit of Holiness. Again (Psalm lxxviii. 8), “ A generation that set not *their heart* aright, and *whose spirit* is not steadfast with God ;” a heart which is not right means a will not right ; a spirit not steadfast with God means an understanding and a faith of Truth Divine which is not steadfast. And in Moses (Deut. ii. 6 30), “ Jehovah God had hardened *the spirit of Sihon* king of Heshbon, and had made *his heart* obstinate ;” here also the spirit and the heart denote the two lives, which are said to be obstinate when there is no will to understand what is true and good, and no will to do them. And in Ezekiel (xxi. 12), “ *Every heart shall melt*, and all hands shall relax, and *every spirit shall droop* ;” where the meaning is the same. And in Isaiah (xlii. 5), “ Jehovah that giveth a *soul* unto the people on the earth, and a *spirit* to them that walk therein ;” giving a soul to the people means giving the life of faith ; that by soul is meant the life of faith, see no. 9050 ; and giving a spirit denotes impart-

ing the understanding of the truth. Again (Isa. xxvi. 9), "*With my soul have I desired Thee in the night; also with my spirit in the midst of me I have waited for Thee in the morning;*" 7 which has the same meaning. Again (Isa. xxxiii. 11), "*Ye shall conceive chaff, ye shall bring forth stubble, your spirit the fire shall devour;*" the spirit which the fire shall devour, stands for the understanding of the truth, and thus for intelligence; fire means an eager desire, which, when it springs from evil, destroys. And in Ezekiel (xiii. 3), "*Woe unto the foolish prophets that follow after their own spirit.*" Again (Ezek. xx. 32), "*That which cometh up in your spirit shall not be done at all.*" And in Malachi (ii. 15), "*Not one hath done so, and the rest who have the spirit.*" What therefore hath done the one? He was seeking the seed of God: wherefore take heed *by your spirit*, that he may not deal treacherously against the wife of thy youth." And in David (Psalm xxxii. 2), "*Blessed is the man to whom Jehovah imputeth not iniquity, in whose spirit there is no deceit.*" And in Matthew (xv. 3), "*Blessed are the poor in spirit, for theirs is the kingdom of the heavens.*" Again, Jesus said to the disciples (Matt. xxvi. 41), "*Watch and pray, lest ye enter into temptation; the spirit indeed is* 8 *willing, but the flesh is weak.*" That in these passages by spirit is meant the very life of man, is very evident; that the spirit denotes the intellectual life, that is, the life of truth, may appear from this circumstance, that in the natural sense there is meant by spirit the respiratory life of man; and that the respiration, which belongs to the lungs, corresponds to the life of the truth, which is the life of faith, and therefore of the understanding; whilst the pulsation, which belongs to the heart, corresponds to the life of the will, and thus of the love: that such is the correspondence of the lungs and of the heart, see nos. 3883-3896, 9300, 9495. From this may appear what 9 life, in the spiritual sense, is meant by spirit. That spirit, in the general sense, means the respiratory life of man, is very evident from David (Psalm civ. 29, 30), "*Thou hidest Thy faces, they are troubled; Thou gatherest in their spirit, they expire; Thou sendest forth Thy spirit, they are created.*" Again (Psalm cxliii. 7), "*Answer me, O Jehovah, my spirit is consumed, hide not Thy faces from me.*" And in Job (xvii. 1), "*My spirit is consumed, my days are extinct.*" And in Luke (viii. 54, 55), "*Jesus took hold of the hand of the dead maiden, and said, Maiden, arise; her spirit therefore returned, and she rose up immediately.*" And in Jeremiah (x. 14; li. 17), "*Every man is become foolish with knowledge; a graven image is a lie, and there is no spirit in it.*" And in Ezekiel (xxxvii. 1, 5, 9, 10), "*He carried me forth in the spirit of Jehovah, and put me down in the midst of the valley, and there the Lord Jehovah said to the dry bones, Behold, I bring spirit into you that ye*

may live: thus saith the Lord Jehovah, *Come, spirit, from the four winds, and breathe upon these slain; and the spirit came into them, and they lived.*" And in the Revelation (xi. 7, 11), "The two witnesses were killed by the beast that came up out of the abyss: but after the three days and a half *the spirit of life* from God entered into them, that they stood upon their feet." From these passages it is very evident that the spirit ¹⁰ means the life of man: that specifically it means the life of the truth, which is the life of man's intellectual part, and is called intelligence, is clear from John (iv. 23, 24), "The hour cometh, and now is, when the true worshippers shall worship the Father *in spirit and truth*: God is a spirit, therefore they who worship Him must worship *in spirit and truth.*" And in Daniel (v. 12, 14), "Forasmuch as in him there is an *excellent spirit*, both of knowledge and understanding." And in Luke (i. 80), "John grew, and *waxed strong in spirit.*" And concerning the Lord (Luke ii. 40.), "The child Jesus grew and waxed *strong in spirit*, and was filled *with wisdom.*" And in John (iii. 34), "He whom the Father hath sent speaketh the words of God, *for God had not given to Him the spirit by measure;*" the spirit stands here for intelligence and wisdom; speaking the words of God, means speaking Divine Truths. From this it is made ¹¹ clear what is signified by spirit in John (iii. 5, 6), "Jesus said to Nicodemus, Except a person be born *of water and the spirit*, he cannot enter into the kingdom of God; that which is born of the flesh is flesh, *but that which is born of the spirit is spirit;*" being born of water means being born by the truth, and being born of the spirit means life thereby from the Lord, which is called spiritual life; that water denotes the truth through which the regeneration is effected, see nos. 2702, 3058, 3424, 4976, 5668, 8568, 9323; but the flesh denotes man's own self (*proprium*), in which there is nothing of spiritual life (nos. 3813, 8409). The same is signified by spirit and flesh in the same ¹² Evangelist (John vi. 63), "*It is the spirit that quickeneth, the flesh profiteth nothing.* The words that I speak unto you *are spirit and are life;*" the words that the Lord spake are Divine Truths, the life therefrom is meant by spirit. And in Isaiah (xxxi. 3), "Egypt is man, not God, and *his horses flesh, and not spirit;*" Egypt stands for science or knowledge in general; its horses for the scientific which is from the Intellectual, which is called flesh and not spirit, when there is nothing in it of spiritual life; that Egypt denotes science, see the citations in nos. 9340, 9391, that the horses denote the Intellectual, nos. 2761, 2762, 3217, 5321; and that the horses of Egypt denote the scientifics from the Intellectual, see nos. 6125, 8146, 8148. He who does not know what is signified by Egypt, what by horses, and what by flesh and spirit, cannot possibly know what is implied in these words. When it is known what is meant ¹³

by spirit with man, we may also know what is signified by spirit when it is applied to Jehovah, that is, to the Lord, to whom are attributed all the things that belong to man, namely, a face, eyes, ears, arms, hands, and also a heart and a soul, consequently also a spirit, which in the Word is called the Spirit of God, the Spirit of Jehovah, the Spirit of His mouth, the Spirit of Holiness or the Holy Spirit. That hereby is meant the Divine Truth which proceeds from the Lord, appears from many passages in the Word. The cause why the Divine Truth which proceeds from the Lord is signified by the Spirit of God is, that the whole life of man comes from it, and that those have heavenly life by whom that Divine Truth is received in faith and in love. That this is meant by the Spirit of God, the Lord Himself teaches in John (vi. 63), "*The words that I speak unto you are spirit and are life;*" the words that the Lord spake are

¹⁴ Divine Truths. Again, in the same Evangelist (John vii. 37–39), "Jesus cried with a great voice, saying, If any one thirst, let him come unto Me and drink. Whosoever believeth on Me, as the Scripture hath said, out of his belly shall flow streams of living water. This *He spake of the Spirit*, which they that believed on Him were to receive; *for the Holy Spirit was not yet*, because Jesus was not yet glorified;" from the several expressions used here, it is evident that by the Spirit, which they who believed in the Lord were to receive from Him, is meant the life which comes from the Lord, which is the life of faith and of love; for thirsting and drinking signify the desire of knowing and perceiving the truth; the streams of living water, which shall flow from the belly, signify truths Divine. From this it appears that the Spirit, which they were to receive, and which is also called the Holy Spirit, is the life from the Divine Truth which proceeds from the Lord, which life, as was stated immediately above, is called the life of faith and of love, and which is the very spiritual and celestial life with man. The reason of the expression being used that the Holy Spirit was not yet, because Jesus was not yet glorified, is, that while the Lord was in the world, He Himself taught the Divine Truth, but that after He had been glorified, which was after the resurrection, He taught the same through angels and spirits. That holy [influence] which proceeds from the Lord, and which flows in through the angels and the spirits who are with the man, whether openly, or not openly, is the Holy Spirit with him; for the Divine Truth which proceeds from the Lord is what is called in the Word the Holy [that is, the element of

¹⁵ holiness] (no. 9680). On this ground it is that the Holy Spirit is called *the Spirit of Truth*; and it is said that he *shall guide into all Truth*; and *shall not speak from himself, but what things he shall have heard from the Lord*; and that he *shall take from the Lord* the things which he was to declare (John xvi. 13, 14).

Hence also it is that when the Lord departed from the disciples, He breathed on them, and said, *Receive ye the Holy Spirit* (John xx. 21, 22). Respiration or breathing signifies the life of faith (nos. 9229, 9281); wherefore the inspiration [that is, the breathing upon] by the Lord signifies the faculty imparted of perceiving Divine Truths, and thus of receiving the above life; for this reason also [the word] spirit is derived from blowing and from wind, because from breathing or from respiration, wherefore spirit sometimes is called wind. That the breathing which belongs to the lungs, corresponds to the life of faith, and the pulsation which belongs to the heart, to the life of love, see nos. 3883–3896, 9300, 9495. The same is signified by inspiration¹⁶ or breathing into in the book of Genesis (ii. 7), “*And Jehovah breathed into the man’s nostrils the breath (anima) of lives;*” on this ground the Lord is called “*the spirit or breath of our nostrils*” (Lam. iv. 20); and because the Divine Truth consumes and lays waste the evil, therefore it is said in David (Psalm xviii. 16), “*The foundations of the world were laid bare at the blast of the breath of Thy nostrils.*” And in Job (iv. 9), “*At the blast of God they perish, and by the breath of His nose they are consumed.*” And in David (Psalm xxxiii. 6), “*By the Word of Jehovah were the heavens made, and all the host of them by the breath of His mouth;*” the word of Jehovah means the Divine Truth, also the breath of His mouth. That this is the Lord, appears from John (i. 1–3, 14), “*In the beginning was the Word, and the Word was with God, and God was the Word; all things were made through the Same; and the Word was made flesh, and dwelt amongst us.*” That¹⁷ the Divine Truth, from which is the heavenly life of man, is the Holy Spirit, is evident also from the following passages: Isaiah (xi. 1, 2), “*There shall come forth a shoot out of the stock of Jesse; the Spirit of Jehovah shall rest upon Him, the spirit of wisdom and intelligence, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah;*” these things are said of the Lord, in whom the Divine Truth, and consequently the Divine Wisdom and Intelligence, are called the Spirit of Jehovah, and this Spirit is the spirit of wisdom and intelligence, of counsel, of might, and of knowledge. Again (Isa. xlii. 1), “*I have put My Spirit upon Him; He shall bring forth judgment to the nations;*” here also the Lord is treated of; the Spirit of Jehovah upon Him denotes the Divine Truth, and consequently the Divine Wisdom and Intelligence; the Divine Truth is also called judgment (no. 2235). Again (Isa. xlii. 18), “*He shall come as a hemmed in stream, the Spirit of Jehovah shall lift up a sign against him.*” Again (Isa. lxi. 1), “*The Spirit of the Lord Jehovah is upon Me, because Jehovah hath anointed Me to preach the glad tidings to the poor;*” here also the Lord is treated of; the Divine Truth which was in the

- Lord while He was in the world, and which was Himself at
 19 that time, is the Spirit of Jehovah. That the Spirit of Jehovah means the Divine Truth, and that the man who receives it has heavenly life therefrom, is still more evident from the following passages: Isaiah (xxxii. 15, 16), "*Until the Spirit be poured upon us from on high; then shall the wilderness become a fruitful field; then judgment shall dwell in the wilderness;*" regeneration is treated of here; the Spirit from on high means life from the Divine; for the wilderness becoming a fruitful field, and judgment dwelling in the wilderness, signifies intelligence where there was none before, and thus new life.
- 20 In like manner in Ezekiel (xxxvii. 13, 14), "That ye may know, *that I will put My spirit in you, that ye may live.*" Again (Ezek. xxxix. 29), "Then I will no longer hide My faces from them; *for I shall pour out My spirit upon the house of Israel.*" And in Joel (iii. 2), "*I will pour out My spirit upon all flesh; and upon the servants, and upon the hand-maids, in those days will I pour out My spirit.*" And in Micah (iii. 8), "I am filled with might, *with the Spirit of Jehovah,* and with judgment and strength to declare unto Jacob his transgression, and to Israel his sin." And in Zechariah (vi. 8), "The horses that went forth into the land of the north, *have caused My Spirit to rest in the land of the north.*" And in Isaiah (xliv. 3), "I will pour out waters upon what is thirsty, and streams upon the dry [land]; *I will pour out My spirit upon thy seed.*" That in these passages by the Spirit of Jehovah is meant the Divine Truth, and through the same the life of faith and of love, is evident; that it flows in immediately from the Lord, and mediately from
- 21 Him through spirits and angels, see no. 9682. In like manner in other passages; in Isaiah (xxviii. 5, 6), "In that day shall Jehovah of Hosts be for a crown of embellishment, and for a mitre of comeliness unto the residue of His people, and *for a spirit of judgment* to him that sitteth in judgment, and for strength to them;" the crown of embellishment stands here for the wisdom which belongs to good; the mitre of comeliness for the intelligence which belongs to truth; the spirit of judgment stands for the Divine Truth, for judgment is predicated of the truth (nos. 2235, 6397, 7206, 8685, 8695, 9260,
- 22 9383). Again (Isa. lxiii. 9-11, 14), "The angel of the faces of Jehovah delivered them; by reason of His love and His pity He redeemed them; but they rebelled, and *grieved the Spirit of His Holiness,* therefore He was turned to be their enemy. He put *the Spirit of His Holiness* in the midst of him; *the Spirit of Jehovah led him;*" the Spirit of Holiness in this passage means the Lord in respect to the Divine Truth, thus in respect to the Divine Truth which is from the Lord; the angel of the faces means the Lord in respect to the Divine Good, for the face of Jehovah is Love, Mercy, and Good. And in the Revela-

tion (xix. 10), "The Testimony of Jesus is *the spirit of prophecy*;" the Testimony of Jesus means the Divine Truth which is from Him and concerning Him, see no. 9503. And in ²³ David (Psalm cxiv. 4), "Jehovah God *maketh His angels spirits*, and His ministers a flaming fire;" making angels spirits means making them receptions of the Divine Truth; making them a flaming fire means making them receptions of the Divine Good, that is, of the Divine Love. And in Matthew (iii. 11), "John said, I baptize you with water unto repentance, but He that cometh after me, He shall *baptize you with the Holy Spirit and with fire*;" baptizing means regenerating; with the Holy Spirit means through the Divine Truth; and with fire means from the Divine Good of the Divine Love; that baptizing means regenerating, see nos. 5120, 9088; and that fire means the Divine Good of the Divine Love, nos. 4906, 5215, 6314, 6832, 6834, 6849, 7324. And in Luke (xi. 13), "If ye being ²⁴ wicked know how to give good things unto your children, how much more shall the Father who is in heaven *give the Holy Spirit* to them that ask Him;" giving the Holy Spirit means enlightening with the Divine Truth, and imparting the life from the same, which is the life of intelligence and wisdom. And in the Revelation (iv. 5), "The seven lamps of fire burning before the throne *are the seven spirits of God*." And again (Rev. v. 6), "In the midst of the elders a lamb was standing, having seven horns, and seven eyes, *which are the seven Spirits of God* sent forth into all the earth;" that the spirits in these passages do not mean spirits, appears from this circumstance, that lamps and the eyes of the lamb are called spirits of God; [they are called so] because lamps denote Divine Truths, nos. 4638, 7072), and eyes denote the understanding of the truth, and when applied to the Lord, the Divine Intelligence and Wisdom (nos. 2701, 4403-4421, 4523-4534, 9054); from this it is evident that the Spirits of God signify Divine Truths. When therefore it is known that by the Holy Spirit there is ²⁵ meant the Divine Truth which proceeds from the Lord, which is the essential [element of] holiness, the Divine meaning of the Word may be known, wherever the Spirit of God and the Holy Spirit are mentioned, as in the following passages; John (xiv. 16-18, 26), "I will ask the Father, that He may give you another Helper, that He may abide with you for ever, *the Spirit of Truth*, whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He abideth with you, and shall be in you. I will not leave you orphans. *The Helper, the Holy Spirit*, whom the Father will send in My name, He shall teach you all things, and bring to your remembrance all the things that I said unto you." And in another ²⁶ place (John xv. 26, 27), "When *the Helper* is come, whom I will send unto you from the Father, *the Spirit of Truth*, who

proceedeth from the Father, He shall bear witness of Me, and ye shall bear witness." And yet in another place (John xvi. 7), "I tell you *the truth*; it is expedient for you, that I go away; if I go not away, the *Helper* will not come to you; but if I go, I will send Him unto you." From these passages it is again evident, that the Divine Truth which proceeds from the Divine Good, which is the Father, is the Helper and the Holy Spirit; for this reason also it is called the Spirit of Truth; and it is said concerning it, that it will remain in them, that it will teach all things, that it will bear witness of the Lord; bearing witness of the Lord, in the spiritual sense, means teaching Him. It is said that the Helper, which is the Holy Spirit, is sent from the Father in the name of the Lord, and again, that the Lord will send Him from the Father, and afterwards that the Lord Himself will send, and, indeed, for this reason, that the Father signifies the very Divine which is in the Lord, and because the Father and He are one, as the Lord manifestly declares

²⁷ in John x. 30; xiv. 9-11. And in Matthew (xii. 31, 32), "Every sin and blasphemy shall be forgiven unto men, but *the blasphemy against the Spirit* shall not be forgiven to men. Whosoever shall speak a word against the Son of Man, it shall be forgiven him, *but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come;*" speaking a word against the Son of Man means speaking against the Truth Divine which has not yet been implanted, that is, inscribed on the life of man; that the Son of Man means the Divine Truth, see above, no. 9805; but speaking against the Holy Spirit means speaking against the Divine Truth that has been implanted, that is, inscribed on the life of man; it means especially speaking against the Divine Truth concerning the Lord Himself; speaking against this, that is, denying it, after it has once been acknowledged, is profanation; and the nature of profanation is such, that it destroys altogether the interiors of man; on this ground it is said that that sin cannot be forgiven: what is meant by profanation, see nos. 3398, 3898, 4289, 4601, 6348, 6959, 6963,

²⁸ 6971, 8394, 8882, 9298. And again (Matt. xxviii. 19), "Jesus said to the disciples, Go ye, and baptize in the *name of the Father, and of the Son, and of the Holy Spirit;*" the Father here means the Very Divine; the Son means that Very Divine in a human form; and the Holy Spirit means the Divine which proceeds; wherefore, there is one Divine, and still a Trinity. That the Lord is the Very Divine under a human form, He Himself teaches in John (xiv. 7, 9, 10), "*Henceforth ye have known the Father, and have seen Him; he that seeth Me seeth the Father; I am in the Father, and the Father in Me.*"

9819. And they shall make the garments of Aaron: that this signifies through whom [exists] the spiritual kingdom, appears

from the signification of Aaron's garments, which were a representative of the Lord's spiritual Kingdom that had been adjoined to His celestial kingdom, concerning which see above, no. 9814. That they who were wise in heart, and filled with the spirit of wisdom, were to make them, was on account of those that were wise in heart, and filled with the spirit of wisdom, denoting those who are in the celestial Kingdom, and because the spiritual Kingdom is what is derived from the former Kingdom, and thus what covers that Kingdom, as a garment covers the body; as may also appear from what was said in no. 9818.

9820. *To sanctify him*: that hereby is signified [that] thus [he may be] a representative of the Divine Truth in that Kingdom, appears from the signification of being sanctified, which means being imbued with the Divine Truth from the Lord; for the Divine Truth which proceeds from the Lord is what in the Word is called the Holy, or [the element of] holiness, on this ground that the Lord alone is Holy, and therefore whatever proceeds from Him, see no. 9680; hence it is that the Holy, that is, the holy [influence] proceeding from Him, is called the Holy Spirit, as was shown immediately above (no. 9818); consult also what has been adduced on this subject in the passages cited in no. 9229. From this it is² evident how it is to be understood, that the Angels, the Prophets, and the Apostles, are called holy (the Angels, in Matt. xxv. 31; Mark viii. 39; Luke ix. 26; the Prophets, in Rev. xvi. 6; xviii. 20; and the Apostles, in Rev. xviii. 20); namely, that they were not holy from themselves, but from the Lord: *the Angels*, because they are the receptions of the Divine Truth which is from the Lord, for which reason truths Divine are signified by them in the Word; and in general they signify something of the Lord (nos. 1925, 2821, 4085, 4295); but *the Prophets*, because they signify the Word which is the Divine Truth, and specifically the doctrines that are derived from the Word (nos. 2534, 3652, 7269); and the *Apostles*, because by them there is signified every truth which belongs to faith, and every good which belongs to love, in the aggregate (nos. 3488, 3858, 6397). That the Divine Truth³ which proceeds from the Lord is the very Holy, and thus the Lord, from whom it comes, is plain from many passages in the Word; at present we may adduce only the Lord's words in John (xvii. 17, 19), "Father, sanctify them *in thy Truth, thy Word is the Truth: for their sakes I sanctify Myself, that they themselves also may be sanctified in the Truth*" (xvii. 17, 19). From this it is evident that it is the Lord who sanctifies the man, the spirit and the angel, because *He alone is holy* (Rev. xv. 4); and that they are holy in the same proportion, in which they receive what is the Lord's, that is, in which they receive what belongs to faith and to love towards Him, from Him.

9821. *That he may minister unto Me in the priesthood:* that this signifies a representative of the Lord, appears from what was shown above in no. 9809.

9822. *And these are the garments which they shall make:* that this signifies the Divine truths in the spiritual Kingdom in their order, appears from the signification of the garments of Aaron, as denoting the spiritual Kingdom that has been adjoined to the celestial Kingdom, see above, no. 9814. They denote the Divine Truths in that Kingdom, because garments signify truths, see nos. 5954, 9212, 9216; and because that Kingdom is called the spiritual Kingdom by virtue of the Divine Truths which are there. For there are two Kingdoms into which heaven is distinguished, the celestial Kingdom and the spiritual Kingdom; good reigns in the celestial Kingdom, and truth in the spiritual Kingdom, both from the Lord; and since the garments of Aaron represented the latter Kingdom, and those garments were an ephod, a robe, and a coat, therefore by them are signified the Divine Truths in that Kingdom in their order.

9823. *A breastplate:* that this signifies the Divine Truth which shines forth from the Divine Good, appears from the signification of the breastplate, as denoting the Divine Truth which shines forth from the Divine Good, in the present case in ultimate or last things progressively from the inmost things in the heavens; for the ephod, on which was that breastplate, represented the ultimate or last things of the spiritual Kingdom, and consequently the last things of heaven. The breastplate had this signification because it was fastened over the breast where the heart is, and was filled with precious stones, and because the heart corresponds to celestial good, which is the good of the love to the Lord from the Lord, and the twelve precious stones correspond to the Divine Truths which are derived therefrom. On this ground it is that by the breastplate in the highest sense is signified the Divine Truth which shines forth from the Divine Good of the Lord. That the heart corresponds to celestial good, that is, to the good of the love to the Lord from the Lord, see nos. 170, 172, 176, 3635, 3883-3896, 7542, 9050, 9300, 9495; and that the twelve precious stones correspond to the Divine Truths which are from the Divine Good, will be seen in the following portions of this chapter, where this breastplate is described at considerable length, and where it is called the breastplate of judgment, and the Urim and Thummim, on account of the twelve precious stones with which it was filled. That it was fastened upon the breast where the heart is, appears from the description which is given of it below, where this is plainly stated in these words (ver. 29), "Aaron shall bear the names of the sons of Israel in the breastplate of judgment *upon his heart*;" and

again (verse 30), "*They shall be upon Aaron's heart*, when he goeth in before Jehovah, and Aaron shall bear the judgment of the sons of Israel *upon his heart* before Jehovah continually;" that judgment also denotes the Divine Truth which proceeds from the Divine Good of the Lord, will be seen in what follows.

9824. *And the ephod*: that this signifies the Divine Truth in that Kingdom in the external form in which interior things terminate, appears from the signification of the ephod, which denotes the Divine Truth in an external form. Such is the signification of the ephod because by the garments of holiness of Aaron there were represented the Divine Truths in the spiritual Kingdom in their order, see above, no. 9822; and because the ephod was the outermost of the three garments, for the garments of Aaron's priesthood were the ephod, the robe, and the chequered coat. That which is outermost not only contains the interior things, but the interiors also terminate in it: such is the case in the human body, and consequently also in the heavens, to which the things belonging to the human body correspond. With truths and goods the case is similar, for the latter and the former constitute the heavens. Since the ephod represented the outermost of the Lord's spiritual Kingdom, therefore it was more holy than the rest of the garments, and there was in it the breastplate, in which were the Urim and Thummim, through which answers were given by the Divine. That the outermost is more holy than the internal things, is on this ground, that by the external all interior things are held together in their order, and in their form and connexion, and indeed to such a degree, that should the external be removed, the internal things would be dispersed, because the internal things not only terminate in the external, but are also together in it. That this is so, may be known to those who are aware how the case is with things successive, and things simultaneous, namely, that the successive things which proceed and follow one another in their order, are nevertheless also presented together in the last or ultimate things. Let the end, the cause, and the effect serve as an example: the end is the first in order, the cause the second, and the effect the last; thus also they progress successively, but, nevertheless, the cause is presented together in the effect which is the last, and the end in the cause; wherefore, the effect is a container filled up (*complementum*), in which interior, that is, prior things are likewise brought together, and where they lodge. With the willing, thinking, and doing in man the case is the same; willing is the first, thinking the second, and doing the last; this last also is the effect, in which prior, that is, interior things exist together, for so far as a man's doing, or his deed, contains in itself what the man thinks, and

what he wills, so far the interior things are held together in their form and connexion. On this ground it is declared in the Word that a man will be judged according to his deeds, that is, according to his works, by which is meant that he will be judged according to his thinking and willing; because these are in his doings as the soul is in its body. Now, inasmuch as the interior things present themselves together in the last or ultimate, therefore, as said above, if order is perfect, the ultimate is regarded as more holy than the interior things, because in the ultimate or last the holiness of the interior

4 things is gathered up. Since in ultimate things the interior things are together, in the same way in which, as said above, a man's thinking and willing, or in spiritual things, his faith and love are in his deeds or works, therefore John was more beloved by the Lord than the rest of the disciples, and lay at His breast (John xiii. 23; xxi. 20, 22); the reason is that this disciple represented the works of charity, see Preface to chap. xviii. and to chap. xxii. of Genesis, also no. 3934. From this also it is clear why the external or ultimate, which is in perfect order, is more holy than the internal things regarded each by itself; for when the Lord is in the last or ultimate, He is at the same time in all things, and when He is in that ultimate, the interior things are held together in their order, connexion, and form, and under supervision and guidance at [His own good] pleasure. This is the arcanum which is meant

5 in no. 9360, which you may consult. And this is the reason why the ephod, on account of its being the representative of the ultimate or last in the Lord's spiritual Kingdom, was accounted more holy than the rest of the garments of the priesthood; wherefore the ephod was the chief sacerdotal vestment, and was made of threads of gold in the midst of bluish purple, of crimson, of scarlet double-dyed, and of twined byssus linen (Exod. xxxix. 3); but the rest of the priests had ephods of linen (1 Samuel ii. 18; xxii. 18). On this account also the ephod stood for all the vestments of a priest, and he was said to wear an ephod, whereby was signified that he was a priest (1 Samuel ii. 28; xiv. 3); the reason also why the breastplate was fastened to the ephod, and why answers were given by the Urim and Thummim when they were there, was that this vestment was a representative of the ultimate or last in the Lord's spiritual Kingdom, and that Divine answers are given forth in ultimate or last things, for these answers pass successively through all the interior things, and are dictated in the last things because the former things terminate in them. That answers were given, when the priests were clothed with the ephod, appears from 1 Samuel xxiii. 6-13; and chap. xxx. 7, 8. And also in Hosea (iii. 4), "Many days the sons of Israel were sitting without king, and without prince, and without sacrifice,

and without pillar, and *without ephod* and *teraphim*:" the *teraphim* signify Divine answers, for by them they were formerly given (Zech. x. 2). In the original language also [the word] *ephod* is derived from [a word which means] enclosing all interior things, as appears from the meaning of that expression (Exod. xxix. 5, and Levit. viii. 7).

9825. *And a robe*: that this signifies the Divine Truth there in the internal form, appears from the signification of the robe, as denoting the middle of the spiritual Kingdom, and thus the very truth which is there, for by the garments of Aaron there was represented the Lord's spiritual Kingdom (no. 9814); and thus the truths which are there in their order (no. 9821); and since that Kingdom is distinguished into three degrees; into the inmost, the middle, and the outermost, therefore by the robe is signified what is in the middle of that Kingdom. The reason of this Kingdom being distinguished into three degrees is, that the inmost in that Kingdom communicates with the Celestial, and the outermost with the Natural, wherefore the middle partakes equally of both. In order also that anything may be perfect, it must be distinguished into three degrees; such is the case with heaven, and therefore with the goods and truths [which are] in it; that there are three heavens is well known, consequently there are three degrees of the goods and truths in heaven; each of the heavens also is distinguished into three degrees; for its inmost has to communicate immediately with the higher, and its external with the lower, and therefore the middle, through both, with the higher and the lower; from this results the perfection of heaven. The case is the same with man's interiors, which in general are distinguished into three degrees, namely, into the Celestial, the Spiritual, and the Natural; each of these in like manner is distinguished into its three degrees; for the man who is in the good of faith and in the love to the Lord, is a heaven in the least form which corresponds to [heaven in] the greatest [form], see no. 9279; the case also is the same in all things of nature. That the Natural of man is distinguished into three degrees, see no. 4570; and in general all his interiors and exteriors, see no. 4154. The reason why this is so is, that everywhere there must be the end, the cause, and the effect; in order that a thing may be perfect, the end must be its inmost, the cause its middle, and the effect its last or ultimate; on this ground it is that the number three in the Word signifies what is complete from beginning to end (nos. 2788, 4495, 7715, 9198, 9488, 9489). From this it may be known why the garments or vestments of holiness of Aaron were an *ephod*, a *robe*, and a *coat*; and further, that the *ephod* there represented the External, the *robe* the Middle, and the *coat* the Inmost. Since the *robe* represented the middle in the² spiritual Kingdom, and the middle partakes of the nature of

both [the others], therefore it is taken representatively for that Kingdom itself, as in 1 Samuel (xv. 27, 28), "*Samuel turned about to go away, but Saul laid hold upon the skirt of his robe, and it rent; wherefore Samuel said, Jehovah shall rend the kingdom of Israel from thee this day, and shall give it to thy companion who is better than thee;*" from these words it is evident that the rending of the skirt of Samuel's robe signified the rending of the kingdom of Israel from Saul, for the kingdom of Israel signifies the Lord's spiritual Kingdom, see nos. 4286, 4598, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 8805: in like manner in the same Book (1 Samuel xxiv. 4-6, 16, 21), "*David cut off the skirt of Saul's robe privily; and when he showed it to Saul, Saul said, Now I know that reigning thou wilt reign as a King, and that the kingdom of Israel shall be established in thy hand.*" When Jonathan also made a covenant with David, *he stripped himself of the robe, and gave it to David, even to his sword, his bow, and his girdle*" (1 Samuel xviii. 3, 4); by which was represented that Jonathan, who was the heir, abdicated the kingdom of Israel, and transferred it to David. Since the robe represented the spiritual Kingdom, therefore it represented likewise the truths of that Kingdom in general; the truths of that Kingdom are what are called spiritual truths, which are in the intellectual part of man; these are signified by robes in Ezekiel (xxvi. 16), "*All the princes of the sea shall come down from their thrones, and lay down their robes, and strip off their broidered garments.*" Tyre is here treated of, by which are signified the knowledges of good and truth (no. 1201); the vastation of these knowledges in the Church is here described; the robes which they shall lay down denote the truths of faith which are in the intellectual part, but the broidered garments, the scientific truths which are in the Natural (no. 9688); the reason why these truths are [here] signified is, that the truth which belongs to the understanding reigns in the Lord's spiritual Kingdom, but the good which belongs to the will in the celestial Kingdom. And in Matthew, "*The scribes and Pharisees do all their works for to be seen of men, they enlarge the borders of their robes;*" enlarging the borders of the robes stands for speaking the truths boastfully, only to be heard and seen by people. That such things are signified by the robe, will appear still better from its description in the following parts of this chapter, vers. 31-35.

9826. *And a chequered coat:* that this signifies the Divine Truth which inmosty proceeds there immediately from the Divine Celestial, appears from the signification of a coat or tunic as denoting natural truth; but when Aaron is treated of, whose garments represented the truths of the Lord's spiritual Kingdom (nos. 9814, 9826), then by the coat is meant the inmost Divine Truth in that Kingdom, and therefore that which

proceeds immediately from the Divine Celestial, which is the Lord's Divine Good in the inmost heaven; that such things are signified by coats, see no. 4677. For there are three heavens; the inmost, which is called celestial; the middle, which is called spiritual, and the last, which borders on the Natural. In the inmost heaven reigns the good of the love to the Lord, in the middle the good of the charity towards the neighbour, and in the last the good of faith. These heavens are most distinct from each other, and indeed so much so, that no one who is in one heaven can in any wise pass into another heaven; and yet they are one heaven, being conjoined by intermediate angelic societies; wherefore one heaven proceeds from another. Now since the garments of Aaron represent the spiritual heaven, and therefore the truths in that heaven in their order, it is evident that by the inmost garment, which is called a chequered coat, there is represented the inmost truth in that heaven which proceeds immediately from the Divine Celestial. It is said to be chequered, because it was woven, as appears from what follows in the Book of Exodus (xxxix. 27), "*They made coats of byssus linen, the work of the weaver*, for Aaron and for his sons;" the reason of their being made of byssus was, that the truth from a celestial origin might be represented; that this truth is signified by byssus, see no. 9469.

9827. *And a mitre*: that this signifies intelligence and wisdom, appears from the signification of a mitre, as denoting intelligence and wisdom. A mitre has this signification, on the ground of its being a covering of the head, and the head signifying the interiors of man, which belong to intelligence and wisdom (no. 9656). All articles of clothing derive their signification from the part of the body which they cover; as for instance the vestment which covers the breast, like the breast-plate; that which covers the loins, like the breeches; that which covers the feet, like the stockings; that which covers the soles of the feet, like the shoes; and so likewise that which covers the head, like the mitre, the turban, the cap. That such ² is the case, appears from representatives in the other life; when spirits there are deprived of wisdom and intelligence, as is the case when angelic societies are removed from them, they appear to be deprived of the covering of the head; in consequence of which they become stupid, and are without any perception of the truth and of good; afterwards, however, when intelligence and wisdom return [to them], their head is again covered. But the headgear there does not signify so much the wisdom belonging to good, as the intelligence which belongs to truth; the mitre, however, which belonged to Aaron, signifies also wisdom, because it was of byssus linen, and because the crown of holiness was placed upon it, which was a plate of pure gold, on which was engraven Holiness to Jehovah, concerning which

see what follows in this chapter (vers. 37, 39 ; also Exod. xxix. 6 ; xxxix. 28). The mitre of linen, however, and the rest of the garments of linen, which were also Aaron's, signified the intelligence belonging to the truth, but not the wisdom which belongs to good ; concerning those garments, and this mitre, see Levit. xvi. 4 ; Ezek. xlv. 18 ; for linen signifies the truth in the man's Natural (no. 7601) ; wherefore a mitre of linen means natural intelligence. They who do not know how the case is with representatives and correspondences, can only with difficulty be led to believe that such things are signified ; let them consider, however, that spiritual things are perceived in heaven, in the place of natural things ; and thus, that in the place of the mitre, and in general in the place of garments, such things are perceived there as belong to intelligence and wisdom, and also to faith and love, and in general such things as belong to truth and good ; for both the former and the latter are spiritual things, because heaven is the spiritual world. Let them consider also, that the vestments of Aaron were delineated and ordered by Jehovah on Mount Sinai ; and that, therefore, in each of the things there is the Divine Celestial, which is contained within them, and which is unfolded only by means of the knowledges of correspondences and representatives.

9828. *And a belt:* "that this signifies a general bond, so that all things may have respect to one end, appears from the signification of a belt, or girdle, as denoting a general bond ; for it collects, encloses, holds in connexion, and renders secure all the interior things, which apart from it would be dissolved and would melt away. Its being a general bond to the intent that all things may have respect to one end, is on this ground, that in the spiritual world the end governs, so much so indeed that all the things which are there may be called ends ; for the Lord's Kingdom, which is the spiritual world, is a Kingdom of uses, and uses there are ends, wherefore it is a Kingdom of ends. The ends, however, follow there one another, and they are also consociated there with one another in various order ; the ends which follow [one another] are called middle or mediate ends, but those which are consociated with one another are called consociate ends. All these ends are mutually conjoined and subordinated in such a manner that they have respect to one end, which is the universal end of them all ; this end is the Lord, and with those in heaven who receive it, it is love and faith in the Lord ; love is the end of all the will-faculties in heaven, and faith the end of all the thoughts, which belong to the
² understanding. When each and all things have respect to one end, they are kept in an unbroken connexion, and make a one ; for they are under the aspect, the government, and the Providence of the One who in accordance with the laws of subordination and consociation inclines all towards Himself, and

thus conjoins them to Himself; and who at the same time con-
sociates them also mutually with their companions, and thereby
conjoins them with one another. On this ground it is, that
the faces of all in heaven are kept in the direction of the Lord,
who is the sun in heaven, and thereby is the centre of the looks
of all; and, what is wonderful, such is the case, in whatsoever
direction the angels may turn (no. 3638). And inasmuch as
the Lord is in the good of mutual love, and in the good of the
charity towards the neighbour—for He loves all, and through
love conjoins all—therefore also by regarding their companions
from that love, they become turned to the Lord. Those things, 3
therefore, which are in ultimate or last things, and which gather
up and enclose, so that each and all things may be kept together
in such a connexion, were represented by belts or girdles, which
in the spiritual world are nothing else but goods and truths in
the last or outermost things, through which interior things are
enclosed. By the girdles around the loins were represented
celestial goods, and by the girdles around the thighs, and also
around the breast, spiritual goods and truths in last or outer-
most things. Such things are signified by the girdles around
the loins in the following passages; in Jeremiah (xiii. 1–12),
“Jehovah said unto Jeremiah, Buy thee a linen girdle, and put
it *upon thy loins*, but do not draw it through water. So I bought
a girdle, and put it *upon my loins*. Then the word of Jehovah
came unto me, saying, *Take the girdle*, and go to Euphrates, and
hide it in a hole of the rock. At the end of many days I went
to Euphrates, and took again the girdle, and behold it was
marred, it was profitable for nothing. Then said Jehovah,
This evil people refuse to hear My words, and have gone after
other gods; therefore they shall be *even as this girdle*, which is
profitable for nothing;” by the linen girdle there is meant here, 4
in the spiritual sense, the good of the Church by which the
truths in it are enclosed and held together in connexion:
because the good of the Church had then become none, and
the truths on that account had become dispersed, therefore it is
said that it should not be drawn through the water, because
water signifies the truth which purifies, and thereby restores;
the hole of the rock, in which the girdle was hid, means the truth
falsified; the Euphrates denotes the extension and boundary
of the celestial things which pertain to good in the ultimate
thereof. Any one who does not know how the Word is circum-
stanced, may imagine that in the above there is merely a com-
parison of the people and their corruption with the girdle and
its corruption; but all comparisons and metaphorical expres-
sions in the Word are real correspondences (nos. 3579, 8989).
Unless each single thing in the above passage were a corre-
spondence, it would not have been ordered at all, that the girdle
should not be drawn through the water, that it should be put

upon the loins, that the prophet should go to the Euphrates, and should hide it there in a hole of the rock. It is said that the girdle should be put upon the loins, because the loins by virtue of correspondence signify the good of celestial love (no. 3021, 4280, 5050-5063); wherefore putting the girdle upon the loins means conjunction with the Lord through the good of love by the mediation of the Word. That a girdle denotes the good which bounds and conjoins, is evident also from Isaiah (xiv. 1, 5), "*There shall come forth a shoot from the stock of Jesse, justice shall be the girdle of His loins, and truth the girdle of His thighs*;" the Lord is here treated of; the justice which is the girdle of the loins, means the Good of His love, which protects heaven and the Church. It is said of the sons of Israel, that when eating the passover, *their loins were to be girded* (Exod. xii. 11); by this is signified, that thus all things were in order, and ready for the reception of good from the Lord, and for action (no. 7863); on this ground it is that they who are ready are said to be girded; as was the case also with the seven angels in the Revelation (xv. 6), "*And there came out from the temple the seven angels that had the seven plagues, clothed in white and shining linen, and girt about the breasts with golden girdles*." Of Elijah it is said, that he was an hairy man, and *girt with a girdle of leather about his loins* (2 Kings i. 8); also of John (Matt. iii. 4), "*John had his clothing of camel's hair, and a leathern girdle about his loins*;" Elijah and John were clad and girt in this manner, because both represented the Word; wherefore their garments denote the Word in the external sense which is natural, for the hairs denote the Natural (nos. 3301, 5247, 5569-5573); by the camels are meant the general scientifics in the Natural (nos. 3048, 3071, 3143, 3145); leather and the skin signify the External (no. 3540); wherefore a leathern girdle signifies that which gathers up, encloses and holds together in connexion interior things. That Elijah represented the Word, see Preface to chapter xviii. of Genesis, and nos. 2762, 5247; in like manner John the Baptist (no. 9372). Since truths and goods are dissolved and dispersed through wicked deeds, therefore after Joab had slain Abner by treachery, it is said that he brought the bloods of war *to his girdle which was around his loins* (1 Kings ii. 5); hereby is signified that he dispersed and destroyed truths and goods; on this account, when truths have been dispersed and destroyed, it is said, that *instead of a girdle there shall be a rent*, and instead of twisted work, baldness (Isaiah iii. 24); the daughters of Zion are treated of here, by whom are signified the goods which belong to the celestial Church; a rent instead of a girdle denotes the dissipation of celestial good. It is also said of Oholiba, who is Jerusalem, in Ezekiel (xxiii. 14, 15), "*That when she saw men pourtrayed*

upon a wall, the images of the Chaldeans pourtrayed with vermilion, *girded with girdles upon the loins*, she doted upon them;" by this are signified truths profaned; for the Chaldeans denote those who in outward things profess truths, but in internal things deny, and thus profane them; men pourtrayed upon the wall denote appearances of the truth in outward things; in like manner images painted with vermilion; the girdles, with which they were girt about the loins, denote the goods which they simulate, so that [their] truths may be believed on that account. From this it may appear what was 9 signified in the representative Church by the girdles, by which the garments were gathered together into one. The natural man, however, can only with difficulty be brought to believe that such things were signified, because it is difficult for him to reject the natural idea concerning girdles, and generally the natural idea concerning garments, and to accept instead the spiritual idea, which is that of the good, whereby truths are held together in connexion; for the natural that appears before the sight, keeps the mind fixed on itself, and is not removed, unless the intellectual sight can be raised even into the light of heaven, and unless the man is thus able to think almost abstractedly from natural things; when such is the case, the spiritual things, which belong to the truth of faith and to the good of love, and which cannot be discerned by the merely natural man, effect an entrance.

9829. *And they shall make garments of holiness for Aaron thy brother, and for his sons:* that hereby is signified, [that] thus [there may be] a representative of the spiritual Kingdom which has been adjoined to the celestial Kingdom, appears from what was shown above, no. 9814.

9830. *That he may minister unto Me in the priesthood:* this signifies a representative of the Lord, as above, nos. 9809, 9810.

9831. Verses 5-8. *And they shall take gold, and bluish purple, and crimson, and scarlet double-dyed, and byssus linen. And they shall make the ephod of gold, of bluish purple and crimson, of scarlet double-dyed, and of twined byssus linen, the work of the cunning workman. It shall have two shoulders [i.e. shoulder-pieces] joined together at the two ends thereof, and it shall be joined together. And the girdle of his ephod, which is upon it, according to the same work it shall be from it, of gold, of bluish purple and crimson, and scarlet double-dyed and twined byssus linen.*

And they shall take gold, signifies the good which reigns universally; *and bluish purple, and crimson, and scarlet double-dyed, and byssus linen*, signifies the good of charity and of faith; *and they shall make the ephod of gold, of bluish purple, and crimson, of scarlet double-dyed, and twined byssus linen*, signifies the External of the spiritual Kingdom derived from this good; *the work of the cunning workman*, signifies from

the Intellectual; *it shall have two shoulders [i.e. shoulder-pieces], joined together at the two ends thereof, and it shall be joined together*, signifies the preservation, by a complete union, of good and truth on all sides and for ever, with every exertion and power; *and the girdle of his ephod which is upon it*, signifies the outward bond that gathers together; *according to the same work it shall be from it*, signifies what is like and continuous from the External of the spiritual Kingdom; *of gold, of bluish purple, and crimson, and scarlet double-dyed, and twined byssus linen*, signifies thus from the good belonging to faith and to charity, in external things.

9832. *And they shall take gold*: that this signifies the good which reigns universally, appears from the signification of gold, as denoting the good of love, see nos. 113, 1551, 1552, 5658, 6914, 6917, 9490, 9510; that this reigns universally, is signified by the gold being interwoven everywhere in the ephod, as appears from what follows in this book (Exod. xxxix. 3), "*The plates of gold they beat thin, and he cut them into threads to work them in the midst among the bluish purple, and in the midst among the crimson, and in the midst among the scarlet double-dyed, and in the midst among the byssus linen.*" That which reigns universally is what exercises dominion, and thus what is in each and all things, see nos. 5949, 6159, 7648, 8067, 8853-8865. The gold was interwoven everywhere for this reason, that by the vestments of Aaron there was represented the spiritual heaven (no. 9314), and that good reigns in that heaven, as well as in the other heavens; in the inmost heaven the good of the love to the Lord, in the middle the good of charity towards the neighbour, and in the last or ultimate the good of faith. The truth, however, which belongs to faith, introduces to good, and afterwards is produced out of good. From this it is evident that no man is in heaven, before he is in good: if he is only in the truths which are called the truths of faith, he stands merely before the door, and if from those truths he looks to good, he enters into the entrance court; but if he does not look to good from those truths, he does not see heaven, not even from a distance. It was said that no man is in heaven before he is in good, because so long as a man is in the world, he ought to have heaven in himself, so that he may enter into it after death; because heaven is in man, and out of mercy is given to those who during their life in the world suffer themselves to be introduced into the charity towards the neighbour, and into the love to the Lord through the truths of faith. That no man is in heaven, before he is in such a state that he can be led by the Lord through good, see nos. 8516, 8539, 8722, 8772, 9139. By good is meant the good of life, and the good of life consists in doing good from willing good, and willing good proceeds from the love, for what a man loves that he wills.

9833. *And bluish purple, and crimson, and scarlet double-dyed, and byssus linen*: that this signifies the good of charity and of faith, appears from the signification of bluish purple, as denoting the celestial love of the truth, see no. 9466; and from the signification of crimson, as denoting the celestial love of good, see no. 9467; and from the signification of scarlet double-dyed, as denoting spiritual good, see nos. 4922, 9468; and from the signification of byssus linen, as denoting the truth from a celestial origin, see nos. 5319, 9469; thus when taken all together they signify the good of love and of faith, but in the present case the good of charity and of faith, because they are predicated of the spiritual Kingdom (no. 9814). That bluish purple, crimson, scarlet double-dyed, and byssus linen signify the things which belong to love or charity, and to faith, is due to their colours; for the colours which appear in heaven derive their origin from the light of heaven, which light is the Divine Truth that proceeds from the Lord, and from which comes all intelligence and wisdom. On this account the variegations of that light, which before the external sight in heaven appear as colours, are variegations of the intelligence and wisdom which are derived from the truths and goods belonging to faith, charity, and love; see nos. 1042, 1053, 1624, 3993, 4530, 4677, 4741, 4742, 4922, 9466; and that the colours in heaven, so far as they partake of red, so far signify good, but so far as they partake of white, so far signify truth, see no. 9467.

9834. *And they shall make the ephod of gold, of bluish purple and crimson, of scarlet double-dyed, and twined byssus linen*: That this signifies the External of the spiritual Kingdom out of that good, appears from the signification of the ephod, as denoting the External of the spiritual Kingdom, see no. 9824; and from the signification of gold, as denoting good, in the present case the good which reigns universally, see above, no. 9832; and from the signification of bluish purple, of crimson, of scarlet double-dyed, and of twined byssus linen, as denoting the good of charity and of faith, concerning which see immediately above, no. 9833; wherefore it is derived from that good.

9835. *The work of a cunning workman*: that this signifies from the Intellectual, appears from the signification of a cunning workman (*excogitator*), as denoting the Intellectual, see nos. 9598, 9688; wherefore the work of a cunning workman denotes what is from the Intellectual. A cunning workman or an excogitator denotes the Intellectual on this ground, that the thought (*cogitatio*) belongs to the understanding (*intellectus*), even as the affection which is of love belongs to the will. A cunning workman or an excogitator, in the internal sense, signifies the same as thought (*cogitatio*); for in the internal sense only the thing, not the person is attended to; and the

cunning workman or excogitator involves a person; that such is the case, see nos. 5225, 5287, 5434, 8343, 8985, 9007. It shall be stated in a few words what is meant by a thing coming or being derived from the Intellectual. The Lord's spiritual Kingdom is here treated of, and this Kingdom as to all the truths and goods that are in it, belongs to the intellectual part, but those things which are in the Lord's celestial Kingdom, belong to the voluntary or will part; for there are two things to which all the things in the world have reference, namely, good and truth. On this account there are two faculties in man, the will and the understanding; the will is for the sake of good, and the understanding for the sake of truth; for the will is the recipient of good, and the understanding of truth.

² In the heavens the case is similar; two Kingdoms are there, the celestial and the spiritual; the celestial Kingdom for the sake of the reception of good, and the spiritual Kingdom for the sake of the reception of truth; and since the whole heaven corresponds to all the things which are with a man, and since heaven on that account is before the Lord as one man, that man therefore has also two faculties, a will and an understanding; his will is in the celestial Kingdom, and his understanding in the spiritual Kingdom. And now since the spiritual Kingdom is represented by Aaron's vestments, and since the Intellectual of heaven is in that Kingdom, therefore by the work of a cunning workman or an excogitator there is signified the Intellectual. That the whole heaven, by virtue of the correspondence with each and all things of the man, is as one man, and is called the Grand Man, see the citations in no. 9276 towards the end. That goods and truths with those who are in the Lord's spiritual Kingdom, are inscribed on their intellectual part, but with those who are in the celestial Kingdom on their voluntary or will part, see also in the citations in nos. 9277, 9596.

9836. *It shall have two shoulders [i.e. shoulder-pieces] joined together at the two ends thereof, and it shall be joined together:* that this signifies the preservation, by a complete union, of good and truth on all sides and for ever, with every exertion and power, appears from the signification of the shoulders, as denoting all strength and power, see nos. 1085, 4931–4937; but by putting on the shoulders, and by carrying upon them—as is said in what follows of the two onyx stones, on which were engraven the names of the sons of Israel—there is meant the preservation of good and truth for ever: for by the names of the sons of Israel are signified all goods and truths in the aggregate, concerning which see in what follows; it appears also from the signification of having been conjoined together and of being conjoined, as denoting a complete union, and from the signification of the two ends, that is, to the right and

to the left, as denoting on all sides, see no. 8613. The case² herein is as follows: by the ephod, as was shown above, there was represented the External of the Lord's spiritual Kingdom, and therefore by the shoulder-pieces on which were placed the two onyx stones with the names of the sons of Israel, there was represented the perpetual preservation of good and truth; and by the conjunction of the ephod on the shoulders, and also in front before the breast, and behind on the back, a complete union. From this it may appear what is signified by what follows concerning the shoulder-pieces and the engravings upon them, namely, the preservation of good and truth for ever by every exertion and power, and hence the preservation of the heavens. Those stones, with the names of the sons of Israel, were placed on the shoulder-pieces of the ephod, by which was represented the External of the spiritual Kingdom, on this ground, that all preservation depends on the state of the last or ultimate things; for all the interior things terminate there, and form there a plane in which they may subsist. The ultimate or last things are like the soles and the feet, on which the whole body rests, and they are also like the hands and arms, through which the body exerts its powers; the forces of the body are also transferred thither. On this ground also it is that the hands and arms, as well as the soles and feet, correspond to the ultimate or last things of heaven. That power and strength reside in the last or ultimate things, was represented in the Ancient Church by the hair with the Nazarites, in which resided their strength, as is evident from Samson (Judges xiv. xvi.); also holiness (no. 3301); that the hair, which with them was the Nazariteship, corresponds to the ultimate or last things of good and truth, or to good and truth in ultimate, that is, in last things, see nos. 3301, 5247, 6437. That power resides in ultimate or last things, and also the³ preservation of interior things in their state, those are able to understand who know how successive things, and the simultaneous things from them, are circumstanced in nature; namely, that the successive things in the ultimate or last things form at last that which is simultaneous, in which these successive things are in a like order collaterally. The simultaneous things, therefore, which are ultimate or last, serve the successive things, which are prior, as corresponding fulera or props, on which they can bear down, and through which there is caused their preservation. That the shoulders signify *all force and*⁴ *power in resisting, in breaking and in acting*, appears from Ezekiel (xxxiv. 21), "*Ye thrust with side and shoulder, and push with your horns all the feeble sheep, till ye have scattered them abroad.*" Again (Ezek. xxix. 6, 7), "*Egypt was a staff of reed to the house of Israel; when they took hold of thee in the hand, thou brakest, and didst pierce through all their shoulder;*"

piercing through all the shoulder means depriving of all the power of grasping truths; Egypt denotes the perverted scientific which deprives [man]. And in Zechariah (vii. 11), "They refused to hearken, and turned a *stubborn shoulder*;" turning a stubborn shoulder means resisting. And in David (Ps. xxi. 12, 13), "They imagined a wicked device, they have not prevailed, for *thou shalt offer to them the shoulder*;" offering to them the shoulder, also means resisting, and thus power. That the shoulder denotes power, is evident from the representatives in the other life, where they who resist seem to oppose the shoulder. *That putting upon the shoulders and carrying means preserving in a state of good and truth for ever by every exertion and power*, appears from Isaiah (xlix. 22), "The nations shall bring thy sons in their bosom, and shall carry thy daughters upon their shoulders;" the New Church is here treated of; and by the sons are signified truths, and by the daughters goods; carrying on the shoulder means preserving them. The preservation of good in its state was also represented by the sons of Israel, when they went forth out of Egypt, *carrying dough on the shoulder* (Exod. xii. 34); and by the sons of Kohath *carrying the service of the sanctuary upon the shoulder* (Numb. vii. 9). On this ground it is that the Lord, who spoke by correspondences, said of the lost sheep, when it was found, *that he put it on his shoulder rejoicing* (Luke xv. 5); the sheep that was lost and found denotes good with the man who repents. Since this was signified by carrying on the shoulder, therefore also it is said of those who love and preserve gold and silver, *that they carry them on their shoulders* (Isaiah xlii. 7); that *carrying* also denotes keeping together in its state, see no. 9500. From this it is evident what was signified by the names of the sons of Israel being engraven on two onyx stones, and by their being set on the shoulder-pieces of the ephod, and by its being said, that Aaron shall bear or carry them on his two shoulders for remembrance (ver. 12). That carrying on the shoulder, when submission is treated of, signifies *servitude*, see Gen. xlix. 15; Psalm lxxxi. 7; Isaiah iv. 4; x. 27; Matt. xxiii. 4; Zeph. iii. 9; but when the subject treated of is dominion, signifies the *highest power*, see Isaiah ix. 5; xxii. 22.

9837. *And the girdle of his ephod which is upon it*: that this signifies the outward bond which gathers together, appears from the signification of a girdle, as denoting the general bond, by which interior things are held together in connexion, see above, no. 9828, thus a bond that gathers together. It denotes an outward bond, because the ephod signifies the External of the spiritual Kingdom (no. 9824).

9838. *According to the same work it shall be from it*: that this signifies what is like and continuous from the External of the spiritual Kingdom, appears from the signification of

“according to the work,” as denoting what is like, for that which is according to the work of another is like it; and from the signification of being from it, as denoting what is continuous, for that which is from another, is not only like it, but also continuous from it. That it signifies what is continuous from the External of the spiritual Kingdom, is on this account, that what is continuous from the ephod is meant here, and by the ephod is signified the External of the spiritual Kingdom (no. 9824).

9839. *Of gold, of bluish purple, and crimson, and scarlet double-dyed, and of twined byssus linen:* that this signifies, thus from the good belonging to faith and to charity in external things, appears from the signification of all these things, taken together, as denoting the good belonging to faith and to charity, see nos. 9687, 9833; the ground of its denoting in external things is, that the bond or tie which was to be woven of gold, of bluish purple, of crimson, of scarlet, and of byssus linen, signifies an outward bond which holds together (no. 9837).

9840. Verses 9–14. *And thou shalt take two onyx stones, and engrave on them the names of the sons of Israel; six of their names on the one stone, and the six remaining names on the other stone, according to their generations. With the work of an engraver in stone, with the engravings of a signet, shalt thou engrave the two stones, according to the names of the sons of Israel; thou shalt make them enclosed in ouches of gold. And thou shalt put the two stones on the shoulders of the ephod, stones of memorial for the sons of Israel; and Aaron shall bear their names before Jehovah on his two shoulders for a memorial. And thou shalt make ouches of gold. And two little chains of pure gold, from their ends thou shalt make them, of platted work; and thou shalt put the little platted chains on the ouches.*

And thou shalt take two onyx stones, signifies the interior memory which is from the truths of faith that flow from love; *and engrave on them the names of the sons of Israel,* signifies on which are impressed the truths and goods of the spiritual Kingdom as to all their quality; *six of their names on the one stone,* signifies the whole quality of the truths from goods; *and the six remaining names on the other stone,* signifies the [whole] quality of the truths through which there is good; *according to their generations,* signifies both in that order in which the one is generated, and proceeds, from the other; *with the work of an engraver in stone, with the engravings of a signet, shalt thou engrave the two stones, according to the names of the sons of Israel,* signifies the heavenly form of all the truths in their order, in the memory, from the good of love, thus the intellectual things therein, with the regenerate, according to their orderly arrangement by the voluntary or will-part; *thou shalt make them enclosed in ouches of gold,* signifies existence and subsistence from good; *and thou shalt put the two*

stones on the shoulders of the ephod, signifies the preservation of good and truth by every exertion and power; *stones of memorial for the sons of Israel*, signifies out of mercy for ever for the spiritual Kingdom; and *Aaron shall bear their names before Jehovah on his two shoulders for a memorial*, signifies a representative of the Divine preservation of good and truth for ever out of Mercy; and *thou shalt make ouches of gold*, signifies continual existence and subsistence from good; and *two little chains of pure gold*, signifies connexion or coherence with the good of the whole Kingdom; *from their ends thou shalt make them*, signifies from the outermost things through which influx takes place; *of platted work*, signifies the mode of conjunction; and *thou shalt put the little platted chains on the ouches*, signifies conjunction with the good from which the truths are derived, and thus the preservation of the spiritual Kingdom by every exertion and power.

9841. *And thou shalt take two onyx stones*: that this signifies the interior memory which is from the truths of faith that flow from love, appears from the signification of stones, as denoting truths, see nos. 114, 643, 1298, 3720, 6426, 8609; and of onyx stones, as denoting the truths of faith from love (no. 9476). The ground of their denoting the memory is, that the names of the sons of Israel were engraven on them; and by an engraving on stones is signified the remembrance of things which are to remain—like the engraving or the writing of the Law on the tables of stone, concerning the signification of which, that they denote the things which are impressed on the memory and life, and thus which are to remain, see no. 9416. That the act of engraving or writing on stones has this signification, is due to this circumstance, that on the memory of man there are impressed truths, and those things which have the appearance of truth, to such a degree, that the memory is even composed of these things; and that stones signify truths, and when there is any engraving on them, that they signify the memory in which are truths—just as an engraving on the hands, in Isaiah (xlix. 15, 16), “Although these may forget, yet will not I forget thee; *behold, I have graven thee on My hands.*” On this ground it is that the onyx stones are called *stones of*
² *memorial* for the sons of Israel (ver. 12). That these stones, on account of the engraving on them, signify the interior memory, is for this reason, that the things which were engraven, which were the names of the sons of Israel, signify spiritual truths, which will be spoken of presently; and since the onyx stones signify such truths, therefore also the interior memory of man must consist of such truths. That man has two memories, the exterior and interior, and that the exterior memory is natural, and thus composed of such things as exist in the world, but that the interior memory is spiritual, and thus composed of such things as are in heaven, see nos. 2469–2494, 5212, 8067.

The circumstance that stones on which there is an engraving, ³ denote the memory on which truths are inscribed, originates in the representatives in heaven. Men, who after their decease come into the other life, and bring the truths of faith with them only in the natural or exterior memory, and not in the spiritual or interior memory, when going out appear to themselves as wandering about among stony rocks, and in forests; but they who bring the truths of faith with them also in the spiritual memory, when going out appear to themselves to walk amongst hills which are cultivated, and also in gardens. The reason is, that the truths of the exterior or natural memory, which are scientifics, have no life, unless they are at the same time in the interior or spiritual memory; for the things which are in this latter memory have become matters of life, inasmuch as the interior or spiritual memory is the book of a man's life (no. 2474); and those things which belong to the life are represented in heaven by gardens, olive-grounds, vineyards, and by beds of roses and shrubberies; and those things which belong to charity, by hills abounding with such things (no. 6435); but those things which do not belong to the life are represented by rocks and thickets of thorns which are naked and rough. It ⁴ shall be stated also in a few words what is meant by the truths of faith from love. The truths of faith from love are those which are dictated by love, and thus which derive their *Esse* from love; these truths are alive, because the things which spring from love are living. Truths of faith from love therefore are those which treat of the love to the Lord, and of the charity towards the neighbour, for these are the truths which are dictated by love. The whole Word is the doctrine of such truths; for in its spiritual sense the Word treats solely of those things which relate to the Lord and to the neighbour, and therefore of those things which belong to the love to the Lord, and towards the neighbour; on this account also the Word is living. This is meant by the Law and the Prophets hanging on those two precepts (Matt. xxii. 34, 38); the Law and the Prophets denote the Word in its whole aggregate. But the truths of faith from love are not naked knowledges of such things with man in the memory, and from thence in the understanding, but they are affections of life with him; for the things which a man loves, and on that account does, belong to his life. There are also truths of faith which do not treat of love, but by which those that do treat of it are confirmed more or less remotely. These truths of faith are called secondary truths; for the truths of faith are like families and their generations [which descend] successively from one father. The father of these truths is the good of the love from the Lord and hence to the Lord; and therefore it is the Lord; for whether we say the Lord, or love from Him and therefore to Him, it is the same

thing; because love is spiritual conjunction, and causes Him to be where the love is, inasmuch as love causes him who is loved to be present in itself.

9842. *And engrave on them the names of the sons of Israel:* that this signifies on which are impressed the goods and truths of the spiritual Kingdom as to all their quality, appears from the signification of engraving on stones, which means impressing on the memory, see immediately above, no. 9841; and from the signification of names, as denoting quality, concerning which see nos. 144, 145, 1754, 1896, 2009, 6674; and from the representation of the sons of Israel, as denoting all the truths and goods of the spiritual Kingdom. By the sons of Israel are here meant the twelve tribes, since they were engraven on those stones as to their names, and by the twelve tribes are signified all the truths and goods in the aggregate, nos. 3858, 3926, 3939, 4060, 6335, 6337; and since the Church or heaven is from them, therefore by the sons of Israel is signified the Church and the Lord's spiritual Kingdom (nos. 4286, 6637, 7836, 7891, 7996, 7997, 9340). From this it is plain, that by engraving on them the names of the sons of Israel is signified impressing on the memory the whole of the quality of the truths and goods of the spiritual Kingdom, that is, the truths and goods of that Kingdom in respect to the whole of their quality.

9843. *Six of their names on the one stone:* that this signifies the whole quality of the truths from good, appears from the signification of the number six, as denoting all, concerning which see nos. 3960, 7973, 8148; in the present case all the truths from good, of which we shall treat in what follows; and from the signification of names, as denoting quality, as immediately above, no. 9442; and from the signification of on a stone, as denoting an impression on the memory, see also above, no. 9441. Its denoting all the truths from good is on the ground of there being two stones on which were engraven the names of the sons of Israel, and one stone being on the right shoulder, and the other on the left shoulder; and that those things with man, which are on his right, correspond to good from which are truths, or to truths which are from good, while those which are on his left correspond to the truths through which there is good, see nos. 9604, 9736; wherefore by the names of the sons of Israel being inscribed on the stone which was on the right shoulder, are signified the truths derived from good, and by those on the left, the truths through which there is good.

9844. *And the six remaining names on the other stone:* that this signifies the whole quality of the truths through which there is good, appears from what was said immediately above (no. 9843).

9845. *According to their generations:* that this signifies both in that order in which the one is generated, and proceeds, from

the other, appears from the signification of generations, as denoting the things which belong to faith and charity, or which belong to truth and good in the spiritual world, concerning which see nos. 613, 2020, 2584, 6239, 9042, 9079; wherefore according to generations means according to the order in which the one is generated, and proceeds, from the other, namely, good from truth, and truth from good. For the man who is being generated anew by the Lord has two states; the first state is one of truth, and the second a state of good. So long as the man is in the first state, he is being led to good through truths, but when he is in the second state, he is led through good; this latter state with a man is the state of heaven, for a man is not in heaven until he is in good; see what was said above on this subject, no. 9832. From this it is evident what is signified by "according to the generations of the sons of Israel." It is said, "in that order in which the one is generated, and proceeds, from the other;" for even as good is generated through truths, so afterwards it proceeds; in like manner, again, as truths are generated from good, so afterwards they proceed; for they are generated successively, and proceed afterwards in that order in which they have successively been born. This, however, is said for those who know how the series or the sequences of things are produced successively.

9846. *With the work of an engraver in stone, with the engravings of a signet, shalt thou engrave the two stones, according to the names of the sons of Israel:* that this signifies the heavenly form of all the truths in their order, in the memory from the good of love, thus the intellectual things therein with the regenerate, according to their orderly arrangement by the Voluntary or will-part, appears from the signification of an engraver in stone, as denoting the good of love, and thus the Voluntary of one who has been regenerated, because this is [derived] from the good of love, since the Voluntary of one who has been regenerated receives the good of love, and his Intellectual the truths of faith. It appears further from the signification of the engravings of a signet, as denoting the heavenly form of all truths, such as it is in the Intellectual of one who has been regenerated, because in it the truths of faith are arranged into a heavenly form. On this ground it is that a person who has been regenerated is a heaven in the least effigy, see the passages cited in no. 9279; and that the Intellectual of one who is regenerate corresponds to the spiritual Kingdom, and his Voluntary to the celestial Kingdom in heaven (no. 9835). From this it is evident what the heavenly form of truths is with a man. The above signification appears further from that of engraving stones, by which is meant the act of impressing on the memory, concerning which see above, no. 9842,—in the present case it means impressing such a form

on the truths which are in it,—and from that of the names of the sons of Israel, by which are meant truths and goods as to the whole of their quality in their order, concerning, which see also above, nos. 9842-9845. An engraver in stone signifies the good of love, or the Voluntary of one who has been regenerated, on this ground, that the good of love operates with a man while he is being regenerated, and arranges the truths with him into order, and afterwards when he has been regenerated, it keeps them in their order. For the truths are created altogether according to the similitude of good, and according to its every beckoning, and consequently according to every beckoning of the love, since good belongs to love. That such is the case, appears from this, that a man acknowledges as truths the things which he loves, and that consequently he grasps and acknowledges the truths according to his love; on this ground it is that truths constitute the form of good. From this it may be known how the Lord leads a man through the truths of faith, that is, through faith,—namely, that He leads him through the good of love which is with him; and further, how the Lord also rules the man mediately through heaven; for a person who has been regenerated is a heaven in the least effigy, as was said above; if, therefore, the Lord rules heaven, He also rules such a man at the same time.

9847. *Thou shalt make them enclosed in ouches of gold*: that this signifies existence and subsistence from good, appears from the signification of gold, as denoting the good of love, see nos. 113, 1551, 1552, 5658, 6914, 6917, 9490; wherefore enclosed in ouches of gold means being continued from good, and deriving existence from it, and since it means deriving existence, it also means deriving subsistence; for whence a thing exists, thence also it must subsist, because subsistence is perpetual existence. The case with good and truth is the same as with the gold whereby a precious stone is enclosed; for good is like the soil, and the truths are like the seeds in it, because truths are born nowhere else except in good, and also blossom according to the quality of good.

9848. *And thou shalt put the two stones on the shoulders of the ephod*: that this signifies the preservation of good and truth by every exertion and power, appears from what was shown above, no. 9836.

9849. *Stones of memorial for the sons of Israel*: that this signifies out of mercy for ever for the spiritual Kingdom, appears from the signification of the stones of memorial on the shoulders of the ephod, as denoting the preservation of good and truth out of mercy for ever. That the stones on the shoulders denote the preservation of good and truth, appears from what was shown in no. 9836; and that a memorial or remembrance, when said of the Lord, denotes mercy, will appear from what follows.

The above appears further from the signification of the sons of Israel, as denoting the Lord's spiritual Kingdom, concerning which see above, no. 9842. Jehovah, that is, the Lord, is said in the Word to remember, and not to remember, and by this is signified, that whether it is preservation or deliverance, it is done out of mercy; just as when it is said that He sees, hears, knows, and again that He does not see, does not hear, and does not know, by which expressions there is likewise signified pity, or a want of pity. This is so expressed on the ground of similarity with man, and of appearance; for when the man turns away from the Lord, as is the case when he does evil, because the Lord then is to his back, it appears to him as if He did not see, hear, know, nor remember him, when yet it is [only] so with the man, and therefore is so expressed in the Word from the appearance. The case, however, is altogether different, if the man turns towards the Lord, as happens when he acts rightly, see the passages cited in no. 9306. Every one may know that remembrance or recollection cannot be predicated of the Lord, since the past and the future in Him are eternal, that is, they are present from eternity to eternity. That remembering, when ² said of the Lord, means pitying, and thus preserving or delivering out of mercy, appears from the following passages; Psalm (xcviii. 2), "Jehovah hath made known His salvation, before the eyes of the nations He hath revealed His justice, *He hath remembered His mercy* and His truth to the house of Israel." Again (Psalm cxxxvi. 23), "*Jehovah hath remembered us* in our lowliness, because *His mercy* is for ever." Again (Psalm xxv. 7), "*Remember not* the sins of my youth, nor my transgressions, *according to Thy mercy remember Thou me*, for Thy goodness' sake, O Jehovah." Again (Psalm cvi. 45), "*He remembered for them His covenant*, and He repented according to the multitude of His mercies." Again (Psalm cxi. 4, 5), "*He hath made His wonders to be remembered*, gracious and merciful is Jehovah; He hath given meat unto them that fear Him, *He remembereth* for ever His covenant." Again (Psalm lxxix. 8), "*Remember not the former iniquities*, let us encounter *Thy compassions*." And in ³ Luke (i. 54, 72), "God hath accepted His servant Israel, so that *He remembered His mercy; to do mercy* to our fathers, and to *remember His holy covenant*." And in David (Psalm viii. 5), "What is man *that Thou rememberest him?*" Again (Psalm evi. 4), "*Remember me, Jehovah*, in the good pleasure of Thy people." Again (Psalm cxv. 12), "*Jehovah hath remembered us*, He blesseth." And in the First Book of Samuel (i. 11), "If looking Thou wilt look on the misery of Thine handmaid, *and wilt remember me, and not forget Thine handmaid*;" the prayer of Hannah the mother of Samuel; when she bare him, it is said that *Jehovah remembered her* (verse 19), that is, He looked on her misery, and showed mercy. In like manner in several other

passages, as Levit. xxvi. 42, 45; Numb. x. 9; Isaiah xliii. 25; xlix. 1; lxiv. 8; Jer. xxxi. 34.

9850. *And Aaron shall bear their names before Jehovah on his two shoulders for a memorial:* that this signifies a representative of the Divine preservation of good and truth for ever out of mercy, appears from the signification of bearing or carrying on the two shoulders, as denoting the Divine preservation of good and truth, concerning which see no. 9836; and from the signification of the names of the sons of Israel, as denoting the goods and truths as to the whole of their quality, concerning which see no. 9842; and from the signification of a memorial, when said of the Lord, as denoting mercy, see immediately above, no. 9849. That it denotes a representative of such things, is evident.

9851. *And thou shalt make ouches of gold:* that this signifies continual existence and subsistence from good, appears from what was said above, no. 9847. That it denotes continual, is on account of mention being made here of ouches a second time.

9852. *And two little chains of pure gold:* that this signifies the connexion or coherence with the good of the whole Kingdom, appears from the signification of little chains, as denoting coherence. Such is the signification of little chains, because conjunctions are effected through them, and after they have been effected, these conjunctions cohere, in the present case with the spiritual Kingdom, because the little chains were made for the sake of connexion or coherence with the ephod, by which was represented the spiritual Kingdom in general (no. 9824). The above appears further from the signification of gold, which means the good of love, concerning which see nos. 113, 1551, 1552, 5658, 6914, 6917, 9490. The gold is said to be pure, because good from the Divine is [here] signified; for this is pure, and by it all things in heaven are kept in their connexion and form. That chains denote connexion is evident also from Isaiah (xl. 19), "The graven image, the workman melteth it, and the caster of metal covereth it over with gold, and *casteth it with chains of silver*;" the graven image denotes the doctrine of the false which is derived from self-intelligence, and consequently which is without life from the Divine, nos. 8869, 8941; the bringing forth of such a doctrine is signified by "the graven image, the workman melteth it;" and that this doctrine may appear to be from good, is signified by the caster of metal covering it over with gold; and that the falsities may cohere, is signified by his casting it with chains of silver; that silver denotes truth, and in the opposite sense falsity, see nos. 1551, 2954, 5658, 6112, 6914, 6917, 8932.

9853. *From the ends thou shalt make them:* that this signifies from the outermost things through which influx takes place, appears from the signification of the ends, as denoting outermost things. That through these things there is influx, namely, of

good, is on account of the little chains signifying connexion or coherence (no. 9852), and because all coherence in the spiritual world is effected through influx.

9854. *Of platted work*: that this signifies the mode of conjunction, appears from the signification of what is platted, which denotes that which conjoins. A cord or a thing platted denotes that which conjoins, because through it conjunction is effected; in the present case, however, it signifies the mode of conjunction, because it is said that the little chains of gold were to be made of platted work. In the original tongue there is meant a cord made of twisted or interlaced work, by which, in the internal sense, is signified a conjunction, such as is that of truths in scientifics and betwixt scientifics, and consequently as has place in the natural or external memory. Such a conjunction is signified, because the conjunction of truths through good in the ultimate things of the spiritual Kingdom is here treated of; for by the ephod and breastplate, wherewith the little chains made of platted work effect a conjunction, is signified the spiritual Kingdom in ultimate things (no. 9824); that what is platted or interlaced denotes the scientific, see no. 2831. In the other life also there appear ropes twisted in various ways² and of various thicknesses, and by them are represented various modes of conjunction. On this ground it is, that in the Word ropes also signify things which conjoin, as in the following passages: Isaiah (v. 18), "*Woe to them that draw iniquity with ropes of vanity, and sin as it were with a cart rope;*" ropes of vanity denote conjunctions of falsities, through which there arises iniquity or the evil of life. Again (Isaiah xxxiii, 20, 23), "*Look upon Zion, the city of our set feasts; thine eyes shall see Jerusalem, a quiet habitation, a tent that shall not be broken up; the pins thereof shall not be removed for ever; neither shall any of the ropes thereof be plucked away. Thy ropes are slackened, they do not render firm their mast;*" the pins and ropes stand for the things which conjoin the truths and goods of heaven, for the habitation and the tent, of which the ropes are here predicated, denote heaven (nos. 9457, 9481, 9485, 9615, 9784). Again (Isa. liv. 2), "*Enlarge the place of thy tent, and let them spread out the curtains of thine habitations, do not hold back, lengthen thy ropes, and strengthen thy pins.*" And in Jeremiah (x. 20), "*My tent is laid waste, and all my ropes are plucked away;*" here also the ropes stand for the things which conjoin and render firm; the tent stands for the Church, which is the heaven of the Lord in the earths. And in Hosea (xi. 4), "*With the ropes of a man I drew them, with thick ropes of love;*" the ropes manifestly stand here for the things which conjoin, for love is spiritual conjunction. And in Ezekiel (xxvii. 23, 24), "*Ashur and Chilmad, thy traffickers with treasures of raiment, bound with ropes;*" where Tyre is spoken

of, by which are signified the knowledges of good and of truth (no. 1201); their external conjunctions are signified by raiment bound by ropes. Moreover, by ropes, in the Word, there are also signified portions of inheritance and of land, because measurements were made by ropes, as in Deut. xxxii. 9; Amos vii. 17; Micah ii. 4, 5; Zech. ii. 1; Psalm xvi. 6; lxxviii. 55; cv. 11; cxl. 5; and in several other passages.

9855. *And thou shalt put the little platted chains on the ouches*: that this signifies conjunction with the good from which the truths are derived, and thus the preservation of the spiritual Kingdom by every exertion and power, appears from the signification of the little chains which were of platted work, as denoting connexion and conjunction with good, see above, nos. 9852, 9854; and from the signification of ouches of gold, as denoting the existence and subsistence of the truths from good, see also above, no. 9847. The preservation of good and of truth in the spiritual Kingdom, or what is the same thing, the preservation of the spiritual Kingdom by every exertion and power, is signified by the two onyx stones which were put on the shoulders of the ephod, on which stones were engraven the names of the sons of Israel, nos. 9836, 9848, 9849.

9856. Verses 15–30. *And thou shalt make the breastplate of judgment, with the work of a cunning workman, as the work of the ephod thou shalt make it; of gold, of bluish purple, and crimson, and scarlet double-dyed, and twined byssus linen, thou shalt make it. Foursquare shall it be, doubled; a span shall be the length thereof, and a span the breadth thereof. And thou shalt fill it with a filling of stone; four rows of stone, the order; a ruby, a topaz, a carbuncle, one row. And the second row, a chrysoprase, a sapphire, and a diamond. And the third row, a lapis lazuli, an agate, and an amethyst. And the fourth row, a beryl (tarshish), and an onyx, and a jasper; they shall be inclosed in gold in their fillings. And the stones shall be according to the names of the sons of Israel; the twelve according to their names, the engravings of a signet, each according to its name, they shall be for the twelve tribes. And thou shalt make little chains of the end upon the breastplate, of pure gold. And thou shalt make upon the breastplate two rings of gold, and thou shalt put the two rings on the two ends of the breastplate. And thou shalt put the two plattings of gold on the two rings at the ends of the breastplate. And the two ends of the two plattings thou shalt put on the two ouches, and thou shalt put them on the shoulders of the ephod on the front-side thereof. And thou shalt make two rings of gold, and shalt put them on the two ends of the breastplate, upon the edge thereof which is on this side the ephod inwards. And thou shalt make two rings of gold, and shalt put them on the two shoulders of the ephod below, on the front-side thereof, near the coupling thereof above the girdle of the ephod.*

And they shall bind the breastplate by the rings thereof unto the rings of the ephod with a cord of bluish purple, that it may be on the girdle of the ephod, and that the breastplate may not move from the ephod. And Aaron shall bear the names of the sons of Israel in the breastplate of judgment on his heart, when he goeth in unto the Holy, for a memorial before Jehovah continually. And thou shalt put into the breastplate of judgment the Urim and Thummim, and they shall be upon the heart of Aaron, when he goeth in before Jehovah. And Aaron shall bear the judgment of the sons of Israel on his heart before Jehovah continually.

And thou shalt make the breastplate of judgment, signifies that which looks to the Divine Truth which shines forth from the Divine Good; *with the work of a cunning workman,* signifies from the Intellectual; *as the work of the ephod thou shalt make it,* signifies a continuation for the external of the spiritual Kingdom; *of gold, of bluish purple, and crimson, and scarlet double-dyed, and twined byssus linen, thou shalt make it,* signifies the good of charity and of faith; *foursquare shall it be, doubled,* signifies that which is just and perfect; *a span shall be the length thereof, and a span the breadth thereof,* signifies equally in respect to good and in respect to truth; *and thou shalt fill it with a filling of stone,* signifies the truths themselves in their order from one good; *four rows of stone, the order,* signifies the conjunction of all; *a ruby, a topaz, a carbuncle,* signifies the celestial love of good; *one row,* signifies the trine therein as a one; *and the second row,* signifies this trine also as a one; *a chrysoprase, a sapphire, and a diamond,* signifies the celestial love of the truth; *and the third row,* signifies the trine also here as a one; *a lapis lazuli, an agate, and an amethyst,* signifies the spiritual love of good; *and the fourth row,* signifies the last trine as a one; *a beryl (tarshish), and an onyx, and a jasper,* signifies the spiritual love of the truth; *they shall be inclosed in gold in their fillings,* signifies that each and all things in general and in particular shall proceed from the good belonging to the love from the Lord to the Lord; *and the stones shall be according to the names of the sons of Israel,* signifies the goods and the truths distinctly as to the whole of their quality; *the twelve according to their names,* signifies each and all things in the aggregate; *with the engravings of a signet,* signifies according to the heavenly form; *each according to its name,* signifies for the singulars in the particular; *they shall be for the twelve tribes,* signifies for all in general; *and thou shalt make upon the breastplate little chains at the end,* signifies the conjunction of the whole heaven in the outermost [parts]; *of platted work,* signifies indissoluble; *of pure gold,* signifies through celestial good; *and thou shalt make upon the breastplate two rings of gold,* signifies the sphere of Divine Good, through which there is conjunction with the

higher part of heaven; *and thou shalt put the two rings on the two ends of the breastplate*, signifies in the outermost [parts]; *and thou shalt put the two plattings of gold on the two rings*, signifies the mode of the indissoluble conjunction; *at the ends of the breastplate*, signifies in the outermost [parts]; *and the two ends of the two plattings thou shalt put on the two ouches*, signifies the mode of conjunction with the things that sustain in the outermost [parts]; *and thou shalt put them on the shoulders of the ephod*, signifies the support thereby of heaven and the preservation of the good and truth therein by every exertion and power; *in the front-side thereof*, signifies to eternity; *and thou shalt make two rings of gold*, signifies the sphere of Divine Good; *and shalt put them on the two ends of the breastplate*, signifies in the outermost [parts]; *upon the edge thereof which is on this side of the ephod inwards*, signifies the conjunction and preservation of the middle part; *and thou shalt make two rings of gold*, signifies the sphere of Divine Good; *and shalt put them on the two shoulders of the ephod below*, signifies the preservation of good and truth in the lowest part of heaven; *on the front-side thereof*, signifies to eternity; *near the coupling thereof, above the girdle of the ephod*, signifies where there is a conjunction of all things immediately within the outward bond that gathers together, by which all things are held together in connexion and in form; *and they shall bind the breastplate by the rings thereof unto the rings of the ephod*, signifies the conjunction and preservation of all things of heaven through the sphere of Divine Good in the outward [parts] of the spiritual Kingdom; *with a cord of bluish purple*, signifies through the celestial love of the truth; *that it may be on the girdle of the ephod*, signifies that it may be preserved to eternity in its connexion and in its form; *and that the breastplate may not move from the ephod*, signifies that all the things of heaven [are] inseparable from the outward [parts] of the spiritual Kingdom; *and Aaron shall bear the names of the sons of Israel*, signifies the preservation of good and truth as to the whole of their quality from the Lord; *in the breastplate of judgment*, signifies a representative of heaven in respect to the Divine Truth which shines forth from the Divine Good of the Lord; *on his heart*, signifies out of the Divine Love to eternity; *when he goeth in unto the Holy*, signifies in all worship; *for a memorial before Jehovah continually*, signifies out of Mercy to eternity; *and thou shalt put into the breastplate of judgment the Urim and Thummim*, signifies the shining forth of the Divine Truth from the Lord in ultimate or last things; *and they shall be on the heart of Aaron*, signifies from the Divine Good of His Divine Love; *when he goeth in before Jehovah*, signifies in all worship; *and Aaron shall bear the judgment of the sons of Israel*, signifies the Divine Truth of Heaven and of the Church; *on his heart before*

Jehovah continually, signifies for ever shining forth out of good.

9857. *And thou shalt make the breastplate of judgment*: that hereby is signified that which looks to the Divine Truth which shines forth from the Divine Good, appears from the signification of the breastplate, as denoting the Divine Truth which shines forth from the Divine Good of the Lord in ultimate things, see no. 9823. It is called the breastplate of judgment, because it gave replies, and through them revealed the Divine Truth. By judgment in the Word is also signified the Divine Truth, and consequently doctrine and a life according to it. On this ground it is that this breastplate is called the Breastplate of judgment, and also Judgment in the following portion of the present chapter; "*Aaron shall bear the judgment of the sons of Israel upon his heart before Jehovah continually*" (verse 30). And when Joshua was chosen for a leader over the people, it is said (Numb. xxvii. 21, 22), "That he shall stand before Eleazar the priest, who shall inquire for him by the judgment of the Urim before Jehovah." That judgment means ² the Divine Truth and intelligence from it, that consequently it means doctrine and a life according to it, appears from several passages in the Word, as from the following; Isaiah (v. 7), "The vineyard of Jehovah of Hosts is the house of Israel; *He hoped for judgment*, but behold suppuration; for justice, but behold a cry;" hoping for judgment means hoping for intelligence from the Divine Truth, and for a life according to the commandments. Again (Isa. xvi. 5), "On the throne in truth, in the tent of David, there sitteth one *who judgeth and seeketh judgment*;" the coming of the Lord is here treated of; the throne on which He will sit is the Divine Truth which proceeds from Him, and the spiritual Kingdom from it, see nos. 5313, 6397, 8625, 9039; judging judgment means teaching the Divine Truth, and seeking judgment means its reception with man." Again (Isa. xxviii. 5, 6), "In that day shall ³ Jehovah be for a mitre of comeliness unto the residue of the people, and *for a spirit of judgment to him that sitteth in judgment*;" a mitre of comeliness when applying to Jehovah, that is, to the Lord, means the Divine Intelligence, see above, no. 9827; and the spirit of judgment denotes wisdom from the Divine Truth (no. 9818); to him that sitteth in judgment denotes him who instructs in the Divine Truth, that is, who teaches it. Again (Isa. xxxiii. 5), "Jehovah hath filled Zion *with judgment and justice*;" Zion stands for the celestial Church; being filled with judgment for intelligence from the Divine Truth, and being filled with justice for wisdom from the Divine Good. Again (Isa. xl. 13, 14), "Who hath directed ⁴ the Spirit of Jehovah, with whom hath He taken counsel, that he might render Him *intelligent*, and *instruct Him in the way of*

judgment, and teach Him *science*, and show to Him *the way of intelligence*;" the Spirit of Jehovah means the Divine Truth (no. 9818); that instructing Him in the way of judgment means rendering Him knowing, intelligent, and wise, is evident. And in Jeremiah (viii. 7, 8), "The stork in the heaven knoweth her appointed times; but the people of Jehovah knoweth not *the judgment of Jehovah*; how do ye say, We are *wise*, and the law of Jehovah is with us?" not knowing the judgment of Jehovah means not knowing the Divine Truth, from which is wisdom; therefore it is said, How do ye say, We are wise.

5 Again (Jer. xxii. 13), "Woe unto him that buildeth his house *without justice*, and his upper chambers *without judgment*;" building upper chambers without judgment means putting on things not true. And in Hosea (ii. 19, 20), "I will betroth thee unto Me for ever in justice and *in judgment*; and I will betroth thee unto Me *in faithfulness*;" betrothing in judgment means conjoining through the Divine Truth, thus through faith and the life of faith. And in Amos (v. 24), "*Let judgment flow as water*, and justice as a strong torrent." Again (Amos vi. 12), "*Ye turn judgment into gall*, and the fruit of justice into worm-wood;" here also judgment stands for intelligence from the

6 Divine Truth, and for life from it. And in Zephaniah (iii. 5), "In the morning will Jehovah bring His *judgment to light*;" bringing judgment to light means revealing the Divine Truth. And in Moses (Dent. xxxii. 4), "*All the ways of Jehovah are judgment*." And in David (Psalm xxxvi. 6, 7), "Jehovah, *thy truth* reacheth unto the ethers, *thy justice* is like the mountains of God, *thy judgments* are a great deep." Again (Ps. xxxvii. 6), "Jehovah shall make *thy justice to go forth as the light*, and *thy judgment* as the noonday." Again (Ps. cxix. 149), "Hear my voice according unto thy mercy, O Jehovah, *quicken me according to thy judgments*," judgment and judgments in

7 these passages denote the Divine Truth. And in Luke (xi. 42), "Woe unto you, Pharisees, *ye pass over judgment* and the love of God; these ought ye to have done;" passing over the judgment of God means passing over the Divine Truth, and passing over the love of God means passing over the Divine Good, and the life flowing from both; because life also is meant, it is said, "these things ought ye to have done." And in Isaiah (v. 16), "Jehovah of Hosts shall be exalted *in judgment*, and God shall be sanctified in justice." Again (Isa. ix. 6), "On the throne of David, *to establish the kingdom with judgment* and with justice, from henceforth and for ever." Again (Isa. xvi. 3), "Give counsel, *do judgment*; make thy shadow as the night in the midst of noonday;" doing judgment means doing according to

8 Truth Divine. And in Jeremiah (xxiii. 5; xxxiii. 15), "I will raise unto David a just branch, who *shall execute judgment* and justice in the earth." And in Ezekiel (xviii. 5, 9), "If a man

be just, *doing judgment* and justice, walking in My statutes, and keeping My judgments, *to do the truth* : he is just, living he shall live." And in Zephaniah (ii. 3), "Seek ye Jehovah all ye meek in the earth, who *have wrought His judgment* ;" working or doing the judgment of God means doing the Divine Truth or acting according to it. And in Isaiah (xlii. 1, 4), "I have put My Spirit upon him, *He shall bring forth judgment to the nations* ; He shall not quench, neither shall He break, *till He have set judgment in the earth* ;" the Lord is here treated of ; bringing forth judgment to the nations, and setting judgment in the earth, means teaching the Divine Truth, and establishing it in the Church. Again (Isa. li. 4), "The law 9 shall go forth from Me, and *I will raise up My judgment for a light of the people* ;" judgment denotes the Divine Truth ; for a light of the people means for enlightenment. And in John (ix. 39), "*For judgment came I into this world*, that they who see not may see, but that they who see may become blind ;" coming into the world for judgment means for revealing the Divine Truth, which causes those to see who are wise from the Lord, and makes those blind who are wise from themselves, and who consequently pass for being learned. And in Jeremiah (iv. 2), "Swear by the living Jehovah in truth, *in judgment, and justice*." Again (Jer. xxx. 13), "*There is none that judgeth judgment for healing*, thou hast no medicines for recovery." And in David (Psalm lxxxix. 15), "*Justice and 10 judgment* are the support of Thy throne ; mercy and truth are before Thy faces ;" justice stands for the good that belongs to mercy, and judgment for the truth that belongs to faith, wherefore also mention is made of mercy and truth. And in Ezekiel (v. 6-8, 10, 15), "Jerusalem hath altered *My judgments* into wickedness more than the nations, and My statutes more than the lands ; therefore *I will execute judgments in thee* in the eyes of the nations, and will scatter all thy remnant ;" altering judgments means altering the truths which belong to the civil state ; that such is the signification of judgments when mention is also made of statutes, see no. 8972 ; but executing judgments means condemning either to death, which is damnation, or judging for life, which is salvation. Judgment also signifies salvation or damnation where mention is made of the day or hour of judgment, as in Matt. xi. 22, 24 ; xii. 36, 41, 42 ; Luke x. 14 ; xi. 31, 32 ; John v. 29 ; Apoc. xi. 18 ; xiv. 7. Judgment has a like signification where the office of a judge is treated of, as in Matt. v. 21, 22 ; vii. 1, 2 ; xxiii. 14, 33 ; John v. 24, 26, 27 ; vii. 24 ; viii. 15, 16 ; xii. 31, 47, 48 ; Luke vi. 37 ; xii. 13, 14, 56, 57 ; xix. 21, 22, 27 ; xx. 47 ; Mark xii. 40 ; Isaiah xli. 1 ; iv. 4 ; Jer. xxv. 31 ; xlviii. 21 ; Joel iii. 12 ; Psalm vii. 8, 9 ; ix. 4, 7, 8 ; Levit. xix. 15 ; Deut. i. 16, 17 ; xxv. 1 ; Apoc. xvii. 1 ; xviii. 10 ; xx. 12, 13.

9858. *With the work of a cunning workman:* that this signifies from the Intellectual, appears from the signification of a cunning workman (*excogitator*), as denoting the Intellectual, concerning which see nos. 9598, 9688. It is said "from the Intellectual," because the Lord's spiritual Kingdom, which is represented by Aaron's garments, is the Intellectual of heaven, even as the celestial Kingdom is its Voluntary; that the Intellectual and the Voluntary with the man correspond to these heavens, see no. 9835.

9859. *As the work of the ephod thou shalt make it:* that this signifies a continuation for the spiritual Kingdom, appears from the representation of the ephod, as denoting the Divine Truth in the spiritual Kingdom in its external form, in which the interior [parts] terminate, concerning which see no. 9824; consequently it means the external of that kingdom; its continuation is signified by the words "as the work of the ephod;" as also in no. 9838.

9860. *Of gold, of bluish purple and crimson, and scarlet double-dyed, and twined byssus linen thou shalt make it,* signifies the good of charity and faith, as above, nos. 9687, 9832, 9833.

9861. *Foursquare shall it be, doubled:* that this signifies what is just and perfect, appears from the signification of four-square, as denoting what is just, concerning which see no. 9717. That it also denotes what is perfect, is on account of its being double, and that which is double involves all things belonging to good and all things belonging to truth; that which is on the right side involves the good from which is the truth, and that which is on the left side involves the truth which is from good (nos. 9604, 9736); therefore also it signifies the perfect conjunction of both. On this ground also it is that two signify conjunction (no. 8423) and likewise each and all things (no. 9166); further, that which is full (no. 9103).

9862. *A span shall be the length thereof, and a span the breadth thereof:* that this signifies equally in respect to good and in respect to truth, appears from the signification of length, as denoting good, see nos. 1613, 9487; and from the signification of breadth, as denoting truth, see nos. 1613, 3433, 3434, 4482, 9487; equally in respect to both is signified by the length and the breadth being equal.

9863. *And thou shalt fill it with a filling of stone:* that this signifies the truths themselves in their order from one good, appears from the signification of the breastplate, which is here meant by "it," as denoting the Divine Truth which shines forth from the Divine Good of the Lord, concerning which see no. 9823; and from the signification of a filling of stone, as denoting the truths in their order; for the breastplate was filled with stones according to the names of the sons of Israel, and by

stones in a general sense are signified truths in the ultimate or last of order (nos. 114, 643, 1298, 3720, 6426, 8609); and by precious stones, such as were those in the breastplate, there is signified the truth which shines forth from good (no. 9476). It is said from one good, because it is one good from which are all truths; this one good is the good of love to the Lord, and thus the Lord Himself; and hence it is the good of love from the Lord, which is the good of love to the Lord; for the good that flows in from the Lord with man, spirit, or angel, appears as if it were theirs, wherefore love to the Lord is love from the Lord. This is the only good from which are all truths, and from which is the order among truths, for truths are forms of good. That the precious stones, which² were in the breastplate, signified Divine Truths from Divine Good, appears from those passages in the Word where precious stones are mentioned, as in the Revelation (xxi. 19, 20), "The foundations of the wall of the city New Jerusalem were adorned with every precious stone; the first foundation was a *jasper*, the second a *sapphire*, the third a *chalcedony*, the fourth an *emerald*, the fifth a *sardonyx*, the sixth a *sardius*, the seventh a *chrysolite*, the eighth a *beryl*, the ninth a *topaz*, the tenth a *chrysoprase*, the eleventh a *jacinth*, the twelfth an *amethyst*." That these precious stones signify the truths of the Church, which are truths Divine, appears from the signification of the city New Jerusalem, its wall, and the foundations of the wall; the New Jerusalem signifies the New Church which will succeed our present Church; for the book of the Revelation treats of the state of the Church which exists now, even to its end, and then of the New Church, which is the holy Jerusalem that comes down out of heaven; the truths of faith which defend are denoted by its walls, and the truths flowing from good by the foundations; the truths themselves in their order are denoted by the precious stones which are named there. Every one may see that Jerusalem will not come down out of heaven, and that the rest of the things which are said about it, will not come to pass in this manner, but that every single thing in its description is significative of something pertaining to the Church; that the truths of faith are meant by the foundations of its wall, appears from this circumstance, that it is these truths that defend the Church from every assault, even as walls defend a city; that Jerusalem denotes the Church, see nos. 2117, 9166; that the walls denote the truths of faith which protect the Church, see no. 6419; and that the foundations denote the truths which flow from good, see no. 9643. And in Ezekiel (xxviii. 3 12-14), "Son of man, take up a lamentation for the king of Tyre, and say unto him, Thus saith the Lord Jehovah; full of wisdom and perfect in beauty, thou wast in Eden, the garden of

God; *every precious stone* was thy covering, the *ruby*, the *topaz*, and the *diamond*, the *beryl*, the *onyx*, and the *jasper*, the *sapphire*, the *chrysopraxe*, and the *carbuncle*, and gold; thou wast upon the mountain of the holiness of God, thou walkedst *in the midst of stones of fire*;" where also by the precious stones are signified truths flowing from good; for Tyre in the internal representative sense denotes one who is in intelligence and wisdom from the knowledges of good and of truth (no. 1201). On this ground it is said of its king, that he is full of wisdom and perfect in beauty—wisdom being predicated of good, and beauty of truth; for all wisdom in the heavens is from good, and all the beauty there is from the truths flowing therefrom; the garden of Eden signifies intelligence from good (no. 100); the garden signifies the intelligence itself (nos. 100, 108, 2702). From this it is evident that the stones that are named there
 4 signify truths flowing from good. But which truths flowing from good are signified by each of the stones which were in the breastplate, will appear from what follows. That they signify all truths and goods in the aggregate, appears from this circumstance, that there were twelve stones, and that the names of the sons of Israel or of the tribes were inscribed on them; for the twelve tribes signify the goods and truths of heaven and of the Church in their whole aggregate (nos. 3858, 3926, 3939, 4060, 6335, 6337, 6397); and that hence they signified heaven with all the societies therein (nos. 7836, 7891, 7996, 7997); and that they signified various things according to the order in which they are named in the Word (nos. 3862, 3926, 3939, 4603, 6337, 6640); and that twelve denote all (nos. 3272, 3858, 7973).

9864. *Four rows of stones, the order*: that this signifies the conjunction of all, namely, of the truths flowing from good, appears from the signification of four, as denoting conjunction, see nos. 1686, 9601; and from the signification of rows of stone, as denoting truths from good in their order. That there were four rows, and in each row three stones, was to the end that there might be represented the conjunction of all the truths from one good, and thereby perfection; for four signifies conjunction, as said above, and three perfection (no. 9825); for when there is one good, from which proceed all things (no. 9863), to which, therefore, all things have respect, then that
 2 one good constitutes the conjunction of all things. That such is the case, may be illustrated from those things which exist in the heavens. All, whoever are in the heavens, turn their faces towards the Lord, and, what is wonderful, they do so, towards whatsoever quarter they may turn. On this ground it is that all who are in the heavens, are joined together as one. But they who are outside heaven, turn their faces backward away from the Lord, and so much the more, the farther

they are removed from heaven ; wherefore with them there is disjunction, because [with them] there is not the love towards God and towards the neighbour, but the love towards their own self and towards the world. This arcanum, however, cannot be believed by those who think according to the fallacies of the senses ; for they cannot comprehend how, in every change of position, there can be a constant turning of the faces of all in heaven towards the Lord, who is the sun in heaven ; see what was adduced on this subject above in no. 9828.

9865. *A ruby, a topaz, a carbuncle* : that this signifies the celestial love of good, appears from the signification of these stones, as denoting the good of celestial love ; celestial love is love to the Lord from the Lord. That this love is signified by these stones, is on account of their red and flaming colour ; and [because] red signifies love (no. 3300) ; in like manner, what is flaming (nos. 3222, 6832, 7620, 7622, 9570) ; in the present case they signify celestial love, because they are in the first row ; and because the things which are in the first row correspond to those which are in the inmost heaven, in which reigns celestial love, that is, love to the Lord. Since the twelve stones in the breastplate represented all the truths from good, they, therefore, represented also the whole heaven, for heaven is heaven by virtue of the Divine Truth which proceeds from the Divine Good of the Lord ; the angels in heaven by whom it is constituted being receptions of it. On this ground it is that the three stones, which are in the first row, represent the inmost heaven, and consequently the love which is in it, which is called the celestial love of good, and the celestial love of the truth ; the stones which are in the first row, representing the celestial love of good, and those which are in the second row, the celestial love of the truth. That this love is represented by those stones, as said above, is due to their colour ; for precious stones are representative according to their colours. In the heavens, indeed, there ² appear colours of ineffable beauty ; for they are modifications of the heavenly light, and the heavenly light is the Divine Truth which proceeds from the Lord ; from which it is evident, that colours are exhibited there according to the variations of good and truth ; thus they are modifications of the light which proceeds from the Lord through the angels. The light which proceeds from the Lord, appears in the inmost heaven like a flame, wherefore the colours, which come from thence, are red and flashing. The same light, however, appears in the middle heaven as a shining, white light ; wherefore the colours which originate therefrom, are of a bright white colour, and in proportion to the good which they have in them they are sparkling. On this ground it is that there are two fundamental

colours, to which all the remaining colours have a relation, namely, the red and the white colour; and that the red colour is representative of good, and the white colour of the truth, see no. 9467. From this it appears on what ground it was that stones of so many colours were set in rows in the breastplate, namely, that they might represent in their order all the goods and truths which are in the heavens, and consequently the whole heaven. That the celestial love of good was represented by the stones of the first row, namely, by the ruby, the topaz, and the carbuncle, was on account of their partaking of red; the ruby also, which occupies the first place, in the original tongue, is derived from a word which signifies redness; and the carbuncle, which occupies the third place, in the same tongue, is derived from a term which signifies a flashing, as from fire; but from what word the topaz which stands in the middle place, is derived, is not known, that it was derived from a reddish flaming colour is probable. On this ground it is that in Job the same is said of the topaz as of gold (xxviii. 13), "*The topaz of Ethiopia shall not compete with wisdom, with pure gold it shall not be taxed;*" gold also denotes the good of love (nos. 113, 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9510).

9866. *One row*: that this signifies a trine therein, as a one, appears from the signification of a row, as denoting a trine, for it was constituted by three stones, and three signifies what is complete from beginning to end (nos. 2788, 4495, 7715, 9198, 9488). It is said as a one, because one exists from three in successive order, for the simultaneous which by virtue thereof exists from those three in collateral order, corresponds to the successive things from which it has had its existence, and from which it subsists, see no. 9825. On this ground it is that the three heavens are one in ultimate or last things, and in like manner each heaven. The origin of this lies in the very Divine, in which there is a Trine, namely, the Very Divine, the Divine Human, and the Divine which proceeds, and these are one; this Very Trine and the One Divine is the Lord. From this it may appear why in each row there were three stones, and that by each order there is signified a trine, as a one. The cause of there being four rows is, that in the heavens there are two Kingdoms; the celestial, and the spiritual Kingdom, and that in each there is an internal and an external. The internal and the external of the celestial Kingdom was represented by the two rows on the right side of the breastplate; and the internal and the external of the spiritual Kingdom by the two rows on its left side, for the breastplate was a four-square, doubled.

9867. *And the second row*: that hereby is signified this trine, also as a one, appears from what has just been shown.

That every unit, in general, exists from the harmony and consent of several, see no. 457.

9868. *A chrysoprase, a sapphire, and a diamond*: that hereby is signified the celestial love of truth, from which arise the things that follow, appears from the signification of these stones, as denoting the celestial love of truth, of which we shall speak presently. It is said that the things that follow are from this love, because all the goods and truths that follow, proceed in order from those that go before, for nothing can exist unconnected with things prior to itself. The first in order is the celestial love of good; the second, the celestial love of truth; the third, the spiritual love of good, and the fourth, the spiritual love of truth. This order it was which was represented in the rows of the stones in the breastplate of judgment, and this is the very order of the goods and truths in the heavens. In the inmost heaven is the celestial love of good, and the celestial love of truth; the celestial love of good is its internal, and the celestial love of truth its external. But in the second heaven is the spiritual love of good, which is its internal, and the spiritual love of truth, which is its external; the one also flows into the other in the same order, and they constitute, as it were, a one. From this it is evident what is meant by the expression "out of which arise the things that follow." With respect to the stones belonging to this order, like the fore-²going and also the remaining ones, they derive their signification from their colours. That precious stones are significative according to their colours, see above, no. 9865; and that the colours in the heavens are modifications of the light and the shade there, that therefore they are variegations of the intelligence and wisdom with the angels, see nos. 3993, 4530, 4677, 4742, 4922, 9466; for the light of heaven is the Divine Truth which proceeds from the Lord, out of which come all intelligence and wisdom. On account of their redness, the stones of the former row signify the celestial love of good; but the stones belonging to this row derive their signification from a blue derived from red; for there is a blue from red, and a blue from white; the blue from red glows inwardly from a flamy element,—this blue it is which signifies the celestial love of truth; but the blue from white, such as is in the stones belonging to the following row, whereby the spiritual love of good is signified, does not gleam inwardly from a flaming, but from a luminous element. Whether the *Chrysoprase*,³ which is the first stone of this row, was of a blue colour, cannot be shown from its derivation in the original tongue; but that it signifies the celestial love of truth, is evident from Ezekiel (xxvii. 16), "Syria is thy merchant by reason of the multitude of thy works, with *chrysoprase*, crimson, and brodered

work;" Tyre is here treated of, by which is signified the wisdom and intelligence derived from the knowledges of good and truth (no. 1201): the chrysoprase is here joined with crimson, and since crimson signifies the celestial love of good (no. 9467), it follows that the chrysoprase signifies the celestial love of truth, for wherever good is treated of in the prophetic Word, truth of the same kind, on account of the heavenly marriage in each of the things therein, is likewise treated of (nos. 9263, 9314); Syria also, which is the merchant, signifies the knowledges of good (nos. 1232, 1234, 3249, 4112); the
 4 knowledges of good are the truths of celestial love. That the *Sapphire*, which is the second stone of this row, is of a blue colour, such as is that of the sky, is well known, wherefore it is said in the Book of Exodus (xxiv. 10), "Seventy of the elders saw the God of Israel, and there was under His feet *as it were the work of a sapphire*, and like the substance of heaven for cleanness;" that this stone signifies what is translucent from the interior truths which are the truths of celestial love,
 5 see no. 9407. That the *Diamond*, however, which is the third stone of this row, denotes the truth of celestial love, is on the ground of its translucency, which verges towards interior blueness; for in this wise, because it is the last, the colours of the stones of this row, as well as those of the former ones, shine through it, and communicate with those which are in the following row. The case is the same with the good and the truths in the inmost heaven, and also with the good and the truths in the following heavens; for the latter derive their life of charity and faith from the former through communication, and as it were through translucence.

9869. *And the third row*, signifies the trine also here, as a one, see above, no. 9866.

9870. *A lapis lazuli, an agate, and an amethyst*: that this signifies the spiritual love of good, appears in like manner from their colour; for the blue colour which is derived from white, signifies spiritual good, or, what is the same thing, the spiritual love of good, see above, no. 9868. The spiritual love of good is the charity towards the neighbour, and the spiritual love of the truth is the faith which flows from charity; of the former good and the latter truth consists the second heaven; the internal of that heaven is the good of charity, and its external the good of faith. That the lapis lazuli, as well as the amethyst, is of a blue colour, is well known; whether such also is the case with the agate, is not so well known, for in the original tongue it is not known to what species this stone belongs, whether it is an agate, a turquoise, or some other stone.

9871. *And the fourth row*: that this signifies the last trine, as a one, appears from what was stated above, no. 9866.

9872. *A beryl (turkish), and an onyx, and a jasper*: that this

signifies the spiritual love of the truth, in which the higher [essences] terminate, appears from the signification of the above stones, which is derived from their colours: for the colour of all the stones of this row verges towards a shining white from blue. That the *Beryl* signifies the spiritual love of the truth, appears from the passages in the Word where it is named, as in Ezekiel (i. [15], 16; x. 9), "Behold four wheels beside the cherubim; *the appearance of the wheels was like the tarshish stone (beryl)*;" the wheels of the cherubim signify the same as the arms and feet with man, namely, the power of acting and of moving forward, which is that of the truth from good, see no. 8215; on this ground it is that their appearance was like the tarshish stone, or the beryl, for the beryl denotes the truth derived from spiritual good, which truth has power. And in ² Daniel (x. [5], 6), "I lifted up mine eyes, and looked, and behold a man clothed in linen, whose loins were girded with the gold of Uphaz, and *his body was like a beryl*, his face like lightning, and his eyes like torches of fire;" the man clothed in linen was an angel out of heaven; linen signifies the truth which clothes good (no. 7601); the loins signify conjugal love, which belongs to good and truth (nos. 3021, 4280, 5050-5062); on this ground it is that the loins are said to be girded with the gold of Uphaz, for gold denotes the good of love (nos. 113, 1551, 1552, 5658, 9490, 9510); but the body by virtue of correspondence signifies the good of celestial love, and also the good of spiritual love (no. 6135); and its external signifies the truth from that good; wherefore, the man's body appeared like a beryl, and the beryl denotes the truth of spiritual love. That the *Onyx*, which ³ is the second stone in this row, signifies the truths of faith derived from love, see what was shown above in nos. 9476, 9841. That the *Jasper*, which is the third and last stone of this row, signifies the truth of faith, appears from John in the Revelation (xxi. 11), "The light of the city New Jerusalem was *like unto a stone most precious, as it were a jasper stone, like unto a shining crystal*;" the Holy Jerusalem signifies the Church which will succeed to our Church; its light denotes the truth of faith and the intelligence from it (nos. 9548, 9551, 9555, 9558, 9561, 9684); wherefore it is likened unto a jasper stone like unto a shining crystal; a crystal also denotes the truth of faith from good. Again (Rev. xxi. 19), "The building of the wall of the Holy Jerusalem *was jasper*: and the city was pure gold, like unto pure glass;" the wall of that city is called jasper, because by the wall is signified the truth of faith which protects the Church (no. 6419); and since this is signified by a wall, therefore *the jasper is named* as the first stone of its foundation (*Ibid.* ver. 19); for the foundation signifies the truth of faith derived from good (no. 9643).

9873. From the above it may now appear what was signified

by the twelve precious stones in the Breastplate of Judgment, namely, that they signified all the goods and truths of heaven in their order. Heaven is distinguished into two Kingdoms, the celestial and the spiritual; the good of the celestial Kingdom was represented by the two first rows, which were on the right side of the breastplate, and the good of the spiritual Kingdom by the two following rows which were on the left side. The internal good of the celestial Kingdom is the good of love to the Lord, which good is what is meant by the celestial love of good; but the external good of the celestial Kingdom is the good of mutual love, which good is what is meant by the celestial love of truth. But the internal good of the spiritual Kingdom is the good of charity towards the neighbour, which good is meant by the spiritual love of good; and the external good of the spiritual Kingdom is the good of faith, which good is meant by the spiritual love of truth; that the heavens are constituted by goods and truths in the above order, see nos. 9468, 9473, 9680, 9683, 9780. From this it is evident what was represented by the twelve stones, which were called the Urin and Thumim; but in what manner Divine truths, which were replies, were expressed through them, will be stated below in no. 9905. That among them the good of love held the first place, and the truth of faith the last, appears from the first stone which was a ruby, and from the last which was a jasper, and therefore from the colour of the first stone which was red, and from that of the last stone which was white, both of them being transparent; that red signifies the good of love, see nos. 3300, 9467; and that white signifies the truth of faith, see nos. 3301, 3993, 4007, 5319. The same which was signified by the stones in the breastplate, was also signified by the materials which were interwoven in the ephod; the ephod was woven of bluish purple, of crimson, of scarlet double-dyed, and of byssus linen, as is evident from verse 6 of the present chapter; and by bluish purple was signified the truth of celestial love, by crimson the good of celestial love, by scarlet double-dyed the good of spiritual love, and by byssus linen the truth of spiritual love (no. 9833). The reason was, that the ephod, just like the breastplate, signified heaven in ultimate or last things (no. 9824); but the goods and truths are enumerated in it in a different order, because the ephod signified the spiritual heaven, while the breastplate signified the whole heaven from first to last. And since the dwelling with the tent likewise represented heaven (nos. 9457, 9481, 9485, 9615), therefore the materials of which the curtains and the veils were interwoven, consisted in like manner of bluish purple, of crimson, of scarlet double-dyed, and byssus linen (see chap. xxvi. 1, 31, 36; xxvii. 16; and nos. 9466-9469). Besides, it is to be borne in mind that the SAPPHIRE in a general sense,

signifies the external of the celestial Kingdom, and the ONYX the external of the spiritual Kingdom; and since those two stones had this signification, therefore they were the middle stones of the ultimate rows, namely, the sapphire the middle stone in the second row, and the onyx the middle stone in the fourth row; the stones of the second row signified the external good of the celestial Kingdom, which is called the celestial love of truth, and the stones of the fourth row signified the external good of the spiritual Kingdom, which is called the spiritual love of truth; see what was said concerning them in this article above. That the sapphire signifies the External 5 of the celestial Kingdom, is evident from the passages in the Word where it is named, as in the Book of Exodus (xxiv. 10), "*Seventy of the elders saw the God of Israel, and there was under His feet as it were the work of a sapphire, and like the substance of heaven for cleanness;*" the External of the celestial Kingdom is described in this manner, for it is said under His feet, by which is meant what is external, and heaven is where the God of Israel, that is, where the Lord is. And in Isaiah (liv. 11), "*O thou afflicted and tossed with tempests, and not comforted, behold I set thy stones in stibium, and I will lay thy foundations with sapphires;*" the celestial Kingdom is treated of in that chapter; the foundations which were to be laid with sapphires signify the externals of that kingdom, for the foundations 6 are the things spread out underneath. And in Jeremiah (Lam. iv. 7), "*Her Nazarites were whiter than snow, they were fairer than milk, their bones were redder than corals, a sapphire was their polish;*" the Nazarites represented the celestial man, wherefore it is said that a sapphire was their polish; the polish signifies what is external. And in Ezekiel (i. 26: x. 1), "*Above the expanse, which was over the head of the cherubim, was as the appearance of a sapphire stone, the likeness of a throne, and upon the likeness of the throne was a likeness as the appearance of a man sitting upon it;*" there also the external of the celestial Kingdom is described by a sapphire, for that which is above the expanse, or what is round about, this is without; the inmost is denoted by Him that sitteth upon the throne. As the 7 sapphire stone signifies the External of the celestial Kingdom, so the onyx stone signifies the External of the spiritual kingdom. On this account also it was that this was the stone which was placed on the two shoulder-pieces of the ephod, with the names of the sons of Israel engraven upon it, see vers. 9-14 of the present chapter; for by the ephod there was represented the External of the spiritual Kingdom (no. 9824). Since the onyx and the sapphire in a general sense signified the externals of the two heavens, therefore, as said above, they were also placed in the middle of the three stones of the second and fourth rows; for the middle embraces the whole; as was shown above (no.

9825) in respect to the robe, by which in a general sense was represented the spiritual Kingdom, because it was [in] the middle. Because those two stones embraced everything signified by the rest in those rows, therefore it is said in Job (xxviii. 16), “Wisdom cannot be valued with the gold of Ophir, *with the precious onyx and the sapphire.*”

9874. *They shall be inclosed in gold in their fillings:* that hereby is signified that each and all things, in general and in particular, shall proceed from the good which belongs to the love from the Lord to the Lord, appears from the signification of gold, as denoting the good of love, concerning which see nos. 113, 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9510; and from the signification of their being inclosed in their fillings, which means proceeding therefrom; for the stones, in general and in particular, were encompassed by, and therefore inclosed in, gold; and because gold signifies the good of love, therefore the inclosing signifies that which is derived therefrom, or proceeds from it; as in the case of the ouches of gold, with which the two onyx stones were encompassed, which were placed on the shoulder-pieces of the
 2 ephod, ver. 12 of the present chapter. The case herein is as follows: the Breastplate with the twelve stones, as was shown above, represented every good and truth in the heavens, and thus the whole heaven; not only the heavens, but also all the societies which are in the heavens, and likewise every individual angel in a society, are encompassed by the Divine sphere, which is the Divine Good and Truth proceeding from the Lord, see nos. 9490–9492, 9498, 9499, 9534; as the good and truth of that sphere is received by the angels, so also each and all things with the angels proceed therefrom, for every angel is a
 3 heaven in the least form; this very good which proceeds from the Lord is what is represented by the gold which is around the stones, and incloses them. That this good is the good of love from the Lord to the Lord, may appear from this, that all good belongs to love; for what a man loves, that he calls good, and that also he feels as good. From this it is evident that celestial good is the good of love to the Lord, for through this love an angel and a man are conjoined with the Lord, and thus are brought to Him, and enjoy every good of heaven; that this good is from the Lord, is well known in the Church, for its doctrine teaches that all good is from the Divine, and nothing from self. From this it is evident that the good of love to the Lord must be from the Lord, and that good from any other source is not good.

9875. *And the stones shall be according to the names of the sons of Israel:* that this signifies the goods and the truths distinctly as to the whole of their quality, appears from the signification of the stones, as denoting the goods and truths distinctly, for every stone distinctly signifies some good and

truth, as was shown in nos. 9865-9872; and from the signification of the names of the sons of Israel, as denoting the same goods and truths as to the whole of their quality, see nos. 9842, 9843.

9876. *The twelve according to their names*: that this signifies each and all things in the aggregate, appears from the signification of twelve, as denoting all things, see nos. 3272, 3858, 3913, 7973; and from the signification of the names of the sons of Israel as denoting goods and truths in the aggregate, as to the whole of their quality, see no. 9875.

9877. *With the engravings of a signet*: that this signifies according to the heavenly form, appears from the signification of the engravings of a signet, as denoting the heavenly form, see no. 9846. With regard to the heavenly form: it is this form according to which all the societies in the heavens, and thus all the truths from good are arranged; for the angels in the heavens are receptions of the truths from good. The Divine Good which proceeds from the Lord creates that form; all the affections which belong to love, and hence all the thoughts which belong to faith, flow according to that form; for according to that form they become diffused into the angelic societies and form a communion. On this ground it is that they who are in the good of love to the Lord, and from it in the truths of faith, are in a thoroughly free state of willing and thinking. They, on the other hand, who are not in that good, and consequently not in the truths therefrom, are in a state of slavery, for they will and think from themselves, and not from the Lord, from whom is the above form. But the quality of that form cannot be comprehended as to its singulars, because it transcends all understanding.

9878. *Each according to its name*: that this signifies for the singulars in the particular, and that *they shall be for the twelve tribes*, signifies for all in general, appears from the signification of the names of the sons of Israel, as denoting the goods and truths as to the whole of their quality, see above, nos. 9842, 9843; and since each stone had its name from the tribes, therefore it signifies that so it shall be for each singular in the particular; and from the signification of the twelve tribes, as denoting all goods and truths in the aggregate; twelve signifying all (nos. 3272, 3858, 3913, 7973), and the tribes the goods of love and the truths of faith in their whole aggregate (nos. 3858, 3926, 3939, 4060, 6335, 6397, 7836, 7891, 7996, 7997), and hence all in general.

9879. *And thou shalt make upon the breastplate little chains at the end*: that this signifies the conjunction of the whole heaven in the outermost [parts], appears from the signification of the breastplate, as denoting the Divine Truth which proceeds from the Divine Good of the Lord, concerning which see no.

9823, and thus also heaven, of which we shall speak presently ; and from the signification of the little chains, as denoting connexion or coherence (see above, no. 9852), hence also conjunction ; and from the signification of at the end, as denoting the outermost, as likewise above, no. 9853. That the breastplate likewise denotes heaven is on this ground, that all goods and truths in the aggregate were represented in it by the twelve stones, and by the names of the twelve tribes, and that goods and truths in the aggregate constitute heaven, so much so indeed that whether we say heaven or those goods and truths, it is the same thing ; for the angels who constitute heaven are receptions of good and truth from the Lord ; and since they are receptions of the same, they are also forms of the same, which forms are those of love and charity. Beauty is caused by the truths of faith ; but the beauty is according to the truths from good, that is, according to the truths through which good is translucent. The forms of love and charity, such as are those of the angels in the heavens, are human forms ; the cause is, that the goods of truths which proceed from the Lord, and of which the angels are receptions, are effigies and images of the Lord.

9880. *Of platted work*: that this signifies indissoluble, appears from the signification of platted work or a cord, as denoting conjunction, see above, no. 9854. It denotes an indissoluble conjunction on this ground, that a cord consisted of twined and twisted work, as is evident from the original tongue, where such is the meaning of the word used for a cord ; that which consists of twined and twisted work, in the spiritual sense, denotes what is indissoluble.

9881. *Of pure gold* : that this signifies through celestial good, appears from the signification of gold, as denoting the good of love, concerning which see nos. 113, 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9510 ; and since the expression used is pure gold, it is celestial good which is meant, for there is celestial good and spiritual good, and each is internal and external ; celestial good is the good of the love to the Lord, and spiritual good the good of the love towards the neighbour ; all these goods in the Word are called gold, and are distinguished by gold from Uphaz, from Ophir, from Sheba and Havilah, and also from Tarshish ; *by gold from Uphaz* in Jer. x. 9 ; Dan. x. 5, by which is meant celestial gold ; *by gold from Ophir* in Isaiah xiii. 12 ; Psalm xlv. 9 ; Job xxii. 24 ; xxviii. 16, which denotes spiritual good ; *by gold from Sheba* in Isaiah lx. 6 ; Ezek. xxvii. 22 ; Psalm lxxii. 15, which signifies the good of knowledges ; and also *by gold from Havilah* in Gen. ii. 11, 12 ; likewise *by silver and gold from Tarshish* in Isaiah lx. 9, by which is meant scientific truth and good.

9882. *And thou shalt make upon the breastplate two rings of*

gold: that this signifies the Sphere of Divine Good, through which there is conjunction with the higher part of heaven, appears from the signification of the breastplate, as being a representative of heaven, see no. 9879; and from the signification of the two rings of gold, as denoting the Sphere of Divine Good, through which there is conjunction, see nos. 9498, 9501; that it denotes conjunction with the higher part of heaven, is signified by the rings being at the upper part of the breastplate; for from thence the little chains were led to the ouches of gold on the shoulder-pieces of the ephod.

9883. *And thou shalt put the two rings on the two ends of the breastplate*: that this signifies in the outermost [parts], appears from the signification of the two rings, as denoting the Sphere of Divine Good through which there is conjunction, see immediately above, no. 9882; and from the signification of the two ends, as denoting the ultimate or outermost [parts], and from the signification of the breastplate, as being a representative of heaven, see above, no. 9879. From this it is evident, that by putting the two rings on the two ends of the breastplate, is signified the conjunction of the Sphere of Divine Good in the outermost [parts] of heaven.

9884. *And thou shalt put the two plattings of gold on the two rings*: that this signifies the mode of the indissoluble conjunction, appears from the signification of the plattings or cords, as denoting an indissoluble conjunction, see above, no. 9880; and from the signification of gold, as denoting the good of love, concerning which see also above, no. 9881; but the mode of conjunction is signified by putting them on the two rings. From this it is evident, that by putting the two plattings of gold on the two rings, is signified the mode of the indissoluble conjunction of good with the Divine Sphere.

9885. *At the ends of the breastplate*: that this signifies in the outermost [parts], appears from what was said above in no. 9883.

9886. *And the two ends of the two plattings thou shalt put on the two ouches*: that this signifies the mode of conjunction with the things that sustain in the outermost [parts], appears from the signification of the ends, as denoting the ultimate or outermost things, see above, no. 9883; and from the signification of the plattings as denoting an indissoluble conjunction, see also above, no. 9880; the mode of conjunction being signified by putting them on the ouches; and from the signification of the ouches which were upon the shoulders, as denoting existence and subsistence, see nos. 9847, 9851. That they also denote support, is on account of their being on the shoulders, for by the shoulders are signified the things that sustain, because they sustain and bear.

9887. *And thou shalt put them on the shoulders of the ephod*:

that this signifies the support thereby of heaven and the preservation of the good and truth therein by every exertion and power, appears from the signification of putting on the shoulders of the ephod, as denoting the support and preservation of good and truth in the heavens. That it denotes support, see immediately above (no. 9886); and that it denotes preservation by every exertion and power, see no. 9836. Its denoting the support of heaven through the Divine which proceeds from the Lord, and also the preservation of the good and truth therein, is on account of the breastplate, which was fastened by the platings to the shoulders of the ephod, and which was thereby sustained, signifying the Divine Truth which proceeds from the Divine Good of the Lord (no. 9823), and thus all the goods and truths in the aggregate which constitute heaven (no. 9879).

9888. *In the front side thereof*: that this signifies to eternity, appears from the signification of "in the front side," as denoting to eternity; for by the breastplate is signified heaven, and every good and truth by which it is constituted (no. 9879); that which is in the front side is in the perpetual aspect of the Lord, and thus is preserved to eternity.

9889. *And thou shalt make two rings of gold*: that this signifies the Sphere of Divine Good, appears from the signification of the rings, as denoting the Sphere of Divine Good through which there is conjunction, see no. 9882; and from the signification of gold, as denoting the good of love, see no. 9880.

9890. *And thou shalt put them on the two ends of the breastplate*: that this signifies in the outermost [parts], appears from the signification of the ends, as denoting the ultimate or outermost [parts]; and from the signification of the breastplate, as being a representative of heaven, see no. 9882.

9891. *Upon the edge thereof which is on this side of the ephod inwards*: that this signifies the conjunction and preservation of the middle part, appears from the signification of the edge of the breastplate which is on this side the ephod inwards, as denoting the conjunction with the middle part of heaven, and thereby preservation; for by the ephod is signified the Divine Truth in the spiritual heaven in an external form (no. 9824), and thus heaven in outward things; and the edge which is on this side the ephod denotes the middle part; for the subject treated of is the conjunction of all the goods and truths of heaven with the ultimate or outward things therein; and hence² the preservation of the whole and of all its parts. All the goods and truths are represented by the twelve stones of the breastplate, and the names of the twelve tribes upon them; their conjunction with the ultimate [parts] of heaven is represented by the same being fastened in six places to the ephod,

in two at the shoulders above, in two at the middle part, and in two at the shoulders below above the girdle; by this is representatively exhibited the preservation of the whole, both of heaven and of all the things therein. The conjunction of the 3 breastplate with the shoulders above represents the preservation there of the celestial goods and truths; but the conjunction at the edge at this side of the ephod inwards, that is, at the middle part, represents the preservation of the spiritual goods and truths; and the conjunction at the shoulders below near the coupling above the girdle, represents the preservation of the natural goods and truths which proceed from the two former. For the goods and truths of heaven are in a threefold order; those which are in the highest [parts] are called celestial, those which are in the middle [parts] are called spiritual, and those which are in the lower [parts] which proceed from the former are called natural; these will be treated of below.

9892. *And thou shalt make two rings of gold*, signifies the Sphere of Divine Good, as above, nos. 9882, 9889.

9893. *And thou shalt put them on the two shoulders of the ephod below*: that this signifies the preservation of good and truth in the lowest part of heaven, appears from the signification of putting on the shoulders, as denoting preservation by every exertion and power, as above, no. 9887; by below is here signified the lowest part of heaven, where good and truth are in a natural form, see immediately above, no. 9891.

9894. *On the front side thereof*, signifies to eternity, as above, no. 9888.

9895. *Near the coupling thereof above the girdle of the ephod*: that this signifies where there is a conjunction of all things immediately within the outward bond that gathers together, through which all things are held together in connexion and in form, appears from the signification of near the coupling of the ephod, as denoting where there is a conjunction of all the things signified by the ephod, which are the goods and truths in the spiritual Kingdom in an external form (no. 9824); and from the signification of above the girdle of the ephod, as denoting immediately within the outward bond that gathers together, through which all things are held together in connexion and in form; for above signifies within, since interior things are signified by higher things (nos. 2148, 3084, 4599, 5146, 8325); and the girdle of the ephod signifies the outward bond that gathers together, by which all things are held together in connexion and in form (nos. 9828, 9837). It shall be stated in 2 a few words how the case herein is. That binding the breastplate to the shoulders above, inwards, and below, signifies the conjunction of all things of heaven, was shown above, no. 9891; and that by this last binding or fastening which was above the

girdle is signified their preservation in the lowest part, where good and truth is presented in a natural form, see no. 9893. That the things which are lowest, that is, which are last or ultimate, hold the higher or interior things together in [their] connexion and form, see no. 9828. This lowest, that is, this last or ultimate [part], is represented by the girdle of the ephod (nos. 9828, 9837); but that which is immediately within, that is, above, was represented by that which is near the coupling above the girdle, where the breastplate was fastened to the ephod below.

9896. *And they shall bind the breastplate by the rings thereof unto the rings of the ephod*: that this signifies the conjunction and preservation of all things of heaven through the sphere of Divine Good in the outward [parts] of the spiritual Kingdom, appears from the signification of binding or fastening as denoting conjunction and preservation, concerning which see what was said above, where the fastening of the breastplate to the ephod was treated of; and from the signification of the breastplate, as being a representative of all the things of heaven, see nos. 9879, 9882; and from the signification of the rings, as denoting the Sphere of Divine Good through which there is conjunction, see nos. 9498, 9501, 9882; and from the signification of the ephod, as denoting the Divine Truth in the spiritual Kingdom in the external form, in which interior things terminate, see no. 9824; thus the whole External of that Kingdom.

9897. *With a cord of bluish purple*: that this signifies through the celestial love of the truth, appears from the signification of a cord of bluish purple, as denoting the celestial love of the truth, see nos. 9466, 9687, 9833.

9898. *That it may be on the girdle of the ephod*: that hereby is signified that it may be preserved to eternity in its connexion and form, appears from what was said above, no. 9895.

9899. *And that the breastplate may not move from the ephod*: that hereby is signified, that all the things of heaven [are] inseparable from the outward [parts] of the spiritual Kingdom, appears from the signification of not moving, as denoting not being separated; and from the signification of the breastplate, as being a representative of all the things of heaven, see nos. 9879, 9882; and from the signification of the ephod, as denoting the whole External of the spiritual Kingdom, see nos. 9824, 9896.

9900. *And Aaron shall bear the names of the sons of Israel*: that this signifies the preservation of good and truth as to the whole of their quality by the Lord, appears from the signification of bearing, when applied to the breastplate, by which are signified all the goods and truths of heaven (nos. 9879, 9887), as denoting preservation, for what is borne on the breast, is

preserved; that by bearing also, when said of the Divine, there is meant holding together in a state of good and truth, see nos. 9500, 9737; also from the representation of Aaron, as denoting the Lord in respect to the Divine Good, see no. 9806; and from the signification of the names of the sons of Israel, as denoting the goods and truths of heaven and of the Church, in respect to the whole of their quality, see no. 9842.

9901. *In the breastplate of judgment*: that this signifies a representative of heaven in respect to the Divine Truth which shines forth from the Divine Good of the Lord, appears from the signification of the breastplate of judgment, as denoting the Divine Truth which shines forth from the Divine Good of the Lord, see no. 9857; and as being a representative of heaven, see nos. 9879, 9882.

9902. *On his heart*: that this signifies out of the Divine Love to eternity, appears from the signification of the heart, as denoting the good of love, see nos. 3313, 3635, 3883-3896, 7542, 9050; wherefore, when the Lord is treated of, who is here represented by Aaron, it denotes the Divine Love; thus, bearing on the heart denotes preserving out of Divine Love to eternity.

9903. *When he goeth in unto the Holy*: that this signifies in all worship, appears from the signification of going in unto the Holy, as denoting worship; for the whole of Aaron's administration at the altar, and in the tent of the meeting, was called the Holy, which administration was worship.

9904. *For a memorial before Jehovah continually*: that this signifies out of Mercy to eternity, appears from the signification of a memorial, when applied to the Divine, which means preserving or delivering out of Mercy, see no. 9849; and from the signification of continually, as denoting to eternity.

9905. *And thou shalt put into the breastplate of judgment the Urim and Thummim*: that this signifies the shining forth of the Divine Truth from the Lord in ultimate or last things, appears from the signification of the breastplate of judgment, as denoting the Divine Truth which shines forth from the Divine Good of the Lord, concerning which see no. 9857; and from the signification of the Urim and Thummim, as denoting light and the sparkling forth from it. The Urim and Thummim denote light and a sparkling forth on this ground, that according to the replies given through the stones in the breastplate, the light of heaven sparkled forth through them with a variety, wherefore also they were of various colours; for the Divine Truth which proceeds from the Divine Good of the Lord appears before the angels as light, from which is all the light of heaven. The colours from it, which are modifications of that light with the angels, are variegations of the intelligence and wisdom which are with them; for all wisdom and intelligence

is from that Divine Truth, that is, from that light. From this it may appear that by the sparkling forth from that light in various colours there are presented in the heavens Divine truths, which are replies; so also there was a sparkling forth through the Urim and Thummim, when the Divine was being interrogated. But it is to be borne in mind, that when the sparkling forth manifested itself, the reply concerning the subject of interrogation was at the same time given in a loud voice; which took place through angels, to whom this was revealed by the Lord by such a sparkling forth; for, as was said, the Divine Truths which are replies, appear in this manner

2 in the heavens. That the light of heaven is the Divine Truth which proceeds from the Divine Good of the Lord, see nos. 1053, 1521-1533, 1619-1632, 2776, 3094, 3138, 3167, 3190, 3195, 3222, 3223, 3337, 3339, 3341, 3636, 3643, 3862, 3993, 4060, 4180, 4302, 4408, 4414, 4415, 4419, 4527, 4598, 5400, 6032, 6313, 6315, 6608, 6907, 7174, 8644, 8707, 8861, 9399, 9407, 9570, 9571. And that colours appear in the heavens, and that they are modifications of this light with the angels, and thus variegations of the intelligence and wisdom which is with them, see nos. 3993, 4530, 4677, 4742, 4922, 9466, 9467,

3 9865. That such is the case, appears also from the signification of Urim and Thummim; for Urim means a shining fire, and Thummim the sparkling forth from it; a shining fire denotes the Divine Truth from the Divine Good of the Divine Love of the Lord, and the sparkling forth denotes that same Truth in ultimate or last things, and thus in the effect. It is also to be noted, that Thummim, in the Hebrew tongue, denotes integrity, but in the angelic tongue a sparkling forth. It is said in the angelic tongue, because the angels converse among one another from the very essence of a subject perceived inwardly in themselves, thus according to its quality; from this the speech flows forth into a suitable sonorous expression, audible only to the angels; the sparkling forth of the Divine Truth [thus produces] the sonorous expression *Thummim*, whence comes its denomination. The angels have a like perception, when *Thum* is read in the Hebrew tongue, by which is signified what is *complete*, that is, *entire*, or *integrity*. On this ground it is that what is complete or perfect, in the internal sense of the Word, signifies the Divine Truth in its effect, which is a life according to the Divine precepts, as may appear from many passages in the Word; as in Joshua (chap. xxiv. 14); in the Book of Judges (chap. ix. 16, 19); and in David (Psalm

4 xxv. 21; xxxvii. 37; lxxxiv. 12; ci. 2; cxix. 1). On this ground also it is, that the Urim and Thummim are called *the Judgment of the sons of Israel*; further, *the Breastplate of judgment*; and likewise *the Judgment of Urim*: for judgment signifies the Divine Truth in doctrine and in life, see above, no.

9857. From this it may appear, that through the Urim and Thummim, that is, through the sparkling forth of the light of heaven, the breastplate revealed Divine truths in the natural sphere, and thus in ultimate or last things. A similar sparkling forth also has place inwardly with those who are in truths from good; for this dictates, and as it were gives replies, when the truth, from an affection of the heart, is inquired after, and when it is loved as good. That there is such a sparkling forth by which the Divine Truth, with those who are enlightened from the Word, is revealed from heaven in the natural man, is not perceived in the world, because it is not known that a man's Intellectual is enlightened by any light out of heaven; yet, that this is so, has been granted to me to perceive, and also to see. It is to be noted further, that this sparkling forth appears in ultimate or last things, since all things which belong to light from the Divine, descend even to the ultimate or last ends; and because they descend to them, they also shine forth in them, and from them. On this ground then it is, that the breastplate was placed on the ephod, and above its girdle; for the ephod represented the Divine Truth in ultimate or last things (no. 9824); and its girdle represented a general bond, so that all things might be held in connexion (nos. 9828, 9837). For this reason it is said (ver. 28 of the present chapter), *And they shall bind the breastplate by the rings thereof to the rings of the ephod, that it may be on the girdle of the ephod, and that the breastplate may not move from the ephod.* That the names of the sons of Israel were also engraven, was on account of the twelve tribes likewise representing all the things of the Divine Good and Truth in the heavens, and consequently heaven together with all the societies in it; but that they represented various things according to the order in which they are named in the Word, see nos. 3858, 3862, 3926, 3939, 4060, 4603, 6335, 6337, 6397, 6640, 7836, 7891, 7973, 7996, 7997.

9906. *And they shall be on the heart of Aaron:* that this signifies from the Divine Good of the Divine Love of the Lord, see above, no. 9902.

9907. *When he goeth in before Jehovah:* that this signifies in all worship, appears from the signification of going in before Jehovah, or, what is the same thing, going into the Holy, as denoting worship, see above, no. 9903.

9908. *And Aaron shall bear the judgment of the sons of Israel:* that this signifies the Divine Truth of Heaven and the Church, appears from the signification of judgment, as denoting the Divine Truth in doctrine and in life, see no. 9857. Because the Urim and the Thummim are here called the Judgment, therefore the Divine Truth which proceeds from the Lord, and shines forth and sparkles forth in ultimate

or last things, is here meant by Judgment, for the Urim and Thummim have this signification (no. 9905).

9909. *On his heart before Jehovah continually*: that this signifies for ever shining forth out of good, appears from the signification of the heart, as denoting the good of love, see nos. 3313, 3635, 3883–3896, 7542, 9050; and from the signification of continually, as denoting for ever. The ground of its signifying shining forth is, that the breastplate was on the heart, and that by the breastplate is signified the Divine Truth which shines forth from the Divine Good of the Lord (no. 9823).

9910. Verses 31–35. *And thou shalt make the robe of the ephod, all of bluish purple: and its opening for the head shall be in the midst thereof; and a binding shall be to the opening thereof round about, the work of the weaver, as the opening of a coat of mail it shall be, that it be not rent. And thou shalt make upon the borders thereof pomegranates of bluish purple, and of crimson, and of scarlet double-dyed, upon the borders thereof round about, and bells of gold in the midst of them round about. A bell of gold and a pomegranate, a bell of gold and a pomegranate on the borders of the robe round about. And it shall be upon Aaron for the ministry; and his voice shall be heard when he goeth in unto the Holy before Jehovah, and when he cometh out, that he die not.*

And thou shalt make the robe of the ephod, signifies the Divine Truth in its internal form in the spiritual Kingdom; *all of bluish purple*, signifies through influx from the good of the celestial Kingdom; *and its opening for the head shall be in the midst thereof*, signifies the mode of influx from the higher [part]; *and a binding shall be to the opening thereof round about*, signifies bounded and closed on all sides; *the work of the weaver*, signifies from the Celestial; *as the opening of a coat of mail it shall be, that it be not rent*, signifies in this manner strong and safe from injury; *and thou shalt make upon the borders thereof*, signifies in the outermost [parts] where is the Natural; *pomegranates*, signifies the scientifics of good; *of bluish purple, and of crimson, and of scarlet double-dyed*, signifies from the good of charity and of faith; *upon the borders thereof round about*, signifies in the outermost [parts] where the Natural is on all sides; *and bells of gold*, signifies all the things of doctrine and of worship which pass to those who are of the Church; *in the midst of them round about*, signifies from the interior of the scientifics of good in every direction; *a bell of gold and a pomegranate, a bell of gold and a pomegranate on the borders of the robe round about*, signifies thus every where; *and it shall be upon Aaron*, signifies a representative of the Lord; *for the ministry*, signifies during the worship and the preaching of the gospel; *and his voice*

shall be heard, signifies the influx of the truth with those who are in the heavens and who are on the earth; *when he goeth in unto the Holy before Jehovah*, [and *when he cometh out*,] signifies in every state of good and truth at the worship; *that he die not*, signifies lest the representative perish, and thereby conjunction with the heavens.

9911. *And thou shalt make the robe of the ephod*: that this signifies the Divine Truth in its internal form in the spiritual Kingdom, appears from the signification of a robe, as denoting in general the spiritual Kingdom, and in particular the Divine Truth there in its internal form, see no. 9825.

9912. *All of bluish purple*: that this signifies through influx from the good of the celestial Kingdom, appears from the signification of bluish purple, as denoting the celestial love of truth (see no. 9466), which is the good of mutual love, and the good of mutual love is the external good of the celestial Kingdom; for the goods in the heavens proceed, and also flow in, in order from the inmost to the outermost: for proceeding means flowing in; in what order the goods proceed, may be seen in no. 9873. It is the above good that flows in into the internal good of the spiritual Kingdom, which is signified by the robe: from that good exists the good of this Kingdom, which is the good of charity towards the neighbour; on this ground then it is that the robe was all of bluish purple. The influx of goods is circumstanced as follows: there is no good which is good, unless it has within itself an interior good from which it is; the interior good from which it is, constitutes its essence; on which ground it is, that this same good exists in the following good, almost as the soul exists in its body. It is this following good of which it is said that it proceeds from another good, which is more interior. That the good of charity towards the neighbour proceeds from the good of mutual love, which is a prior, that is, a more interior good, has been shown in several places. The good of mutual love is the external good of innocence, and unless the good of charity has within itself the good of innocence, it is not the good of charity, see nos. 2526, 2780, 3183, 4797, 6765, 7840, 9262; and thus, unless it has within itself the good of mutual love. It is on this ground then that the robe was all of bluish purple; for bluish purple denotes the good of mutual love, or, what is the same thing, the external good of innocence; and the robe denotes the Divine Truth in its internal form in the spiritual Kingdom, which is the same thing as the good of charity (no. 9825).

9913. *And its opening for the head shall be in the midst thereof*: that this signifies the mode of influx from the higher [part], appears from the signification of the opening for the head of the robe in the midst thereof, as denoting where there

is the influx from the higher, or what is the same thing, from the more interior [part], and thus from the celestial into the spiritual Kingdom. That the external good of the celestial Kingdom flows in into the internal good of the spiritual Kingdom, see immediately above, no. 9912. That such is the signification of the opening for the head of the robe in the midst thereof, is due to this, that the spiritual Kingdom, and specifically the internal thereof, is signified by the robe (no. 9825); and that by the neck, where the opening for the head of the robe was, there is signified the influx, the communication and the conjunction of celestial with spiritual things (nos. 3542, 5320, 5328); for the head with man corresponds to the Lord's celestial Kingdom, and the body to His spiritual Kingdom, wherefore the intervening neck, which is encompassed and clothed by the opening for the head of the robe, corresponds to the intermediation, that is, to the influx of the
 2 celestial Kingdom into the spiritual Kingdom. That such things are signified by the opening for the head of the robe in the midst thereof, may seem paradoxical, and especially to those who know nothing of heaven, and of the spirits and angels there, and consequently nothing of correspondence. That there is a correspondence between all things with man and all things in the heavens, has been shown at the close of several chapters (see the places cited in no. 9280); and that in general the head corresponds to celestial things, the body to spiritual, and the feet to natural, see nos. 4938, 4939. From this it is evident that by virtue of correspondence the neck signifies the influx, the communication and the conjunction of celestial with spiritual things. On this account the opening for the head of the robe, which was made to encompass the neck, signifies the mode of that influx; for the garments of Aaron represented in general those things which belong to the Lord's spiritual Kingdom (no. 9814). From this it is evident that by the description of its opening or enclosure is described the influx itself. Moreover, it is to be borne in mind that angels and spirits appear arrayed in garments, and that each individual part of their garments is representative; this is well known to all who are in the heavens. On this ground it is that the individual parts of Aaron's garments also are representative of such things as are in the heavens; for the Word was so written by the Lord that through the same there is conjunction. That the member of the Church, although he has such Word, is not aware of this, is on account of his turning his interiors towards the world, to such a degree, that that he cannot be raised upwards to heaven, and be instructed, see nos. 9706, 9707, 9709.

9914. *A binding shall be to the opening thereof, round about:* that hereby is signified that it is bounded and closed on all

sides, appears from the signification of the binding or border round about the opening or upper hole of the robe, which means that it is bounded and closed on all sides; for that binding or border which was all around, bounded and closed. By this and what immediately follows, there is described the mode of influx of celestial into spiritual good. That this influx takes place by a mode similar to that by which with man there is an influx of active powers from the head through the neck, appears from what was said in the preceding paragraph concerning correspondence. The nature of this influx also ² shall be stated in a few words: all the first principles, which belong to the head, that is, to the cerebrum and the cerebellum, are gathered together there into bundles of fibres and little nerves, and after they have been gathered together they are let down through the neck into the body, where they become diffused in every direction, and move the organical parts, altogether according to the beckoning of the will, which has its origin in the brains. In a similar manner powers and forces flow down from the celestial Kingdom, which is the head in the Grand Man, that is in heaven, and flow into the spiritual Kingdom, which is there like the body. This influx also is what is meant and described by the opening for the head of the robe in the midst, and its limitation by the binding round about. On this ground then it is that by the binding of that opening is signified that which is bounded and closed on all sides. The limitation or boundary itself is now being described.

9915. *The work of the weaver*: that this signifies from the Celestial, appears from the signification of the work of a weaver, as denoting from the Celestial; by work is signified that which is being done or which exists, and thus that which is from another; and the weaver is he who causes the thing to be, that is, to exist; wherefore the weaver denotes the Celestial, because from the Celestial and through it exists the Spiritual. That the good of the celestial Kingdom flows into the good of the spiritual Kingdom, and causes it to exist, was shown above, nos. 9913, 9914. Whether we say the good of the celestial Kingdom, or the Celestial, it is the same thing, for the Celestial is the good of that Kingdom; the case is the same with the good of the spiritual Kingdom and the Spiritual. What the good of the celestial Kingdom, that is, what the Celestial is, and what the good of the spiritual Kingdom, that is, what the Spiritual is, you may see from the passages cited in no. 9277. There are three things in the heavens which succeed in order, ² namely, the Celestial, the Spiritual, and the Natural; the Celestial constitutes the inmost heaven, the Spiritual the middle heaven, and the Natural which proceeds from the Spiritual, the last or ultimate heaven. These three things are also in man, and they succeed in him in the same order

as in the heavens ; for the regenerate man is a heaven in the least form which corresponds to the greatest heaven (no. 9279) ; but the faculties which receive those essences or things are called the Voluntary, the Intellectual, and the Scientific,—from the latter comes the thinking or imaginative [faculty] of the external or natural man. The Voluntary receives the Celestial, that is, good ; the Intellectual receives the Spiritual, that is, truth from that good ; and the Scientific, which constitutes the Intellectual of the natural man, encloses the above. In the Word these three are signified by the embroiderer, the cunning workman (*excogitator*), and the weaver ; that the embroiderer or embroidery denotes the Scientific, see no. 9688 ; and that the cunning workman or cunning workmanship (*excogitatio*), denotes the Intellectual, see nos. 9598, 9688 ; wherefore, the weaver denotes the Voluntary. The weaver denotes the Voluntary for this reason, that the Voluntary flows into the Intellectual and weaves it, even to such a degree that the things which are in the Intellectual are things woven from the Voluntary ; for what the Voluntary wills, this it forms so that it may appear to the sight in the Intellectual ; this sight is the thought (*cogitatio*), wherefore by the cunning work-

3 man (*excogitator*) there is signified the Intellectual. Since the garments of Aaron represented the spiritual heaven which is adjoined to the celestial Kingdom (no. 9814), and since the celestial Kingdom corresponds to the Voluntary with man, and the spiritual Kingdom to the Intellectual with him (no. 9835) ; therefore, in making an application to garments, there is mentioned the work of the embroiderer, of the cunning workman (*excogitator*), and of the weaver, and by them are signified the things which are from the Scientific, the Intellectual, and the Voluntary, or what amounts to the same, the things which are from

4 the Natural, the Spiritual, and the Celestial. That such is the signification of these things, may appear to all those who believe that the Word is Divine, and that therefore it contains interiorly the things which belong to the Lord, to Heaven, and to the Church, for these are Divine things. What purpose would be served, by Jehovah Himself declaring, apart from such things, from whom and by what work the garments of Aaron were to be made ? and [specifying] which of them were to be of the work of the embroiderer, which of the work of the cunning workman, and which of the work of the weaver ? The same are also distinctly named in the following passage of the book of Exodus (xxxv. 35), in these words, “These hath He filled with wisdom of heart, to make every work of the craftsman (*opifex*), and of the cunning workman (*excogitator*), and of the embroiderer in bluish purple, and in crimson, and in scarlet double-dyed, and of the weaver ; of them who make every work and devise devices” (*excogitantium excogitationes*). The crafts-

man (*opifex*) in this passage denotes the Divine Celestial Good, from which comes the Voluntary of a person who has been regenerated (no. 9846): his work is mentioned in the first place, because it is immediately from the Divine; and because all things are mediately born from celestial good, and proceed from it.

9916. *As the opening of a coat of mail it shall be, that it be not rent*: that hereby is signified that in this manner it may be strong and safe from injury, appears from the signification of a coat of mail, which means what is strongly interwoven, wherefore it is said, that it be not rent, that is, that it may be safe from injury; such an interwoven [substance] is signified by that term in the original tongue. An idea of this interwoven [substance] may be had from correspondence; for the influx of celestial good into spiritual good is here treated of in the internal sense. This influx it is which is signified by the opening for the head of the robe, and which is described by the work of the weaver and of a coat of mail; and to this influx out of the heavens corresponds with man the influx of life from the head through the neck into the body (no. 9913, 9914). Since, consequently, there corresponds to this influx the texture of the neck, which is of strong nerves, and lower down a kind of circular [substance] interwoven of bones, through both of which the influx is rendered safe from all injuries; therefore, as said above, an idea may be obtained therefrom of the several expressions contained in this verse; namely, of what is signified by the opening for the head in the midst [of the robe], by the binding which is round about it, by the work of the weaver, and by the opening [as] of a coat of mail, which it has, that it may not be rent. It is to be observed, that all the representatives in nature have reference to the human form, and are significative according to their relation to it (no. 9496); and that all wearing apparel derives its signification from that part of the body which it covers (no. 9827); therefore also that upper part of the robe which encompasses and covers the neck.

9917. *And thou shalt make upon the borders thereof*: that this signifies in the outermost [parts] where the Natural is, appears from the signification of the borders of the robe, as denoting the outermost [parts] where the Natural is. For by the robe in particular is signified the Divine Truth in the spiritual Kingdom in its internal form, and in general the spiritual Kingdom (no. 9825); and by the borders which are all around below its outermost [parts]; and the outermost [parts] of the spiritual Kingdom are natural. For the goods and truths in the heavens succeed in this order; in the highest or inmost [parts] are celestial goods and truths, in the middle [parts] are spiritual goods and truths, and in the ultimate or lowest [parts] are natural goods and truths; concerning this succession in the

heavens and with man, see what was said immediately above in no. 9915. Again, since the scientifics of truth and of good are in the external or natural man, therefore also pomegranates were set in the borders, for by the pomegranates are signified the scientifics of good; among the pomegranates also there were bells of gold, because by bells are signified such things as originate from scientifics. That by the borders of the robe are denoted the outermost [parts] where the Natural is, appears from the passages in the Word, where the borders are mentioned; as in Isaiah (vi. 1), “I saw the Lord sitting upon a throne high and lofty, and *His borders or hems filled the temple*,” by the throne on which the Lord was sitting is signified heaven, and in particular the spiritual heaven (nos. 5313, 8625); by the borders or hems there, are signified the Divine truths in the ultimate or outermost [parts], of which kind are the truths of the Word in the sense of the letter; which are said to fill the temple, when they fill the Church. The same is signified by the borders which fill the temple, as by the smoke and the cloud which fill the tabernacle and also the temple, which are occasionally mentioned in the Word; that the smoke there signifies the Divine Truth in ultimate or last things, of which kind is the sense of the letter of the Word, see nos. 8916, 8918; that the same is signified by a cloud, see nos. 4060, 4391, 5922, 6343. By the woman afflicted with an issue of blood being healed, *when she touched the hem of the Lord’s garment* (Matt. ix. 20, 22); and in general, by *as many as touched the border of His garment*, being healed (Matt. xiv. 36; Mark vi. 56), there was signified that salvation goes forth from the Divine in its outermost or ultimate [parts]; for that strength and power are in the ultimate or last things of the good and truth which are from the Divine, see no. 9836; and that replies also are given there, see no. 9905. And in Matthew (xxiii. 5), Jesus said of the Scribes and Pharisees, that they “do all their works to be seen of men, that they make broad their phylacteries, and *enlarge the borders of their robes*,” it is made very evident here that the borders of the robe denote the outward things which are exhibited to the sight; and that enlarging them denotes doing works among outward things, that they may appear or be seen. And in Jeremiah (Lam. i. 8, 9), “Jerusalem has sinned a sin, *her filthiness is in her borders*,” filthiness in the borders stands for filthiness in deeds and words, thus in the outermost [parts]; for the outermost [parts] derive their essence from the interiors; if therefore the interiors are filthy, the outermost [parts] are also filthy, although the filthiness does not appear before men, because men look to the outward form, and therefore do not see the interiors; nevertheless, the filthiness which is in the interiors, appears before the angels, and is also uncovered with every one in the other life,

for outward things are there removed; from which it is then made clear how the works were circumstanced in their essence. And in Nahum (iii. 5), "*I will uncover thy borders over thy faces*, and I will show the nations thy nakedness;" uncovering the borders over the faces means removing outward things that internal things may appear; for the outward things which belong to the natural man, conceal, by various means, internal things, such as hypocrisies, deceits, lies, hatreds, revenges, adulteries, and other like things; when, therefore, the outward things are removed, the internal things appear in their uncleanness and filthiness. And in Jeremiah (xiii. 22, 26, 27), "If thou say in thine heart, Wherefore are these things come upon me? *For the multitude of thine iniquity have thy borders been uncovered*, and thy heels violated. *I will lay bare thy borders over thy faces*, that thy shame may be seen, thine adulteries;" the abominations of Jerusalem are here treated of. Uncovering the borders, and laying them bare, means removing the outward things, which veil and conceal, so that the interior things may appear; for a man, for the sake of reputation, honour, and gain, learns to put on what is good, honest, and sincere, when yet inwardly he keeps hidden away evils and falsities of various kinds. Since the borders or hems signify outward things, therefore the heels are also mentioned, because the heels denote the lowest things of the Natural, see nos. 259, 4938, 4940–4951. From this then it appears, that by the borders of the robe are signified the goods and truths in the ultimate or outermost [parts], which are in the natural world.

9918. *Pomegranates*: that this signifies the scientifics of good, appears from the signification of pomegranates, as denoting the scientifics of good, see no. 9552. That pomegranates were set on the borders of the robe, was on the ground of the borders signifying the ultimate or outermost parts of Heaven and the Church; and the ultimate or outermost things there are scientifics, as appears from what was said above (nos. 9915, 9917), concerning the successive order of the goods and truths in the heavens and with man. The scientifics of good and truth, which are signified by pomegranates, are doctrinals from the Word; and these doctrinals are scientifics, so far as they are in the memory which is in the external or natural man. But when they enter into that memory which is in the internal or spiritual man, as is the case when a man lives according to them, then the doctrinals which concern the truth become matters of faith, and those which concern good become the subjects of charity, and are called spiritual. When this is the case, they almost vanish out of the external, that is, the natural memory, and appear as if they were inborn, because they are [then] ingrafted in the life of man, like all those things

which have become natural as it were, by daily use. From this it is evident what scientifics are, and what purpose they serve; consequently what use the doctrinals of the Church serve, so long as they are retained only as matters of knowledge; for so long as they are retained only thus, the place which they occupy is underneath intelligence and wisdom; and they do not ascend, that is, enter into the life, until they become the subjects of faith and of charity in the internal man.

9919. *Of bluish purple, and of crimson, and of scarlet double-dyed*: that this signifies from the good of charity and of faith, appears from the signification of those words, see nos. 9687, 9833. That byssus linen was not interwoven [therein], as in the ephod, was on account of the coat, which was the inmost garment, being of byssus linen; and indeed, on this ground, that byssus linen signifies truth from a celestial origin (nos. 5319, 9469), which is the very spiritual good that proceeds from celestial [good].

9920. *On the borders thereof round about*: that this signifies in the outermost parts, where the Natural is, in every direction, appears from the signification of the borders, as denoting the outermost parts where the Natural is, see above, no. 9917; and from the signification of round about, as denoting in every direction; for since the borders signify the outermost parts, the whole circumference which consists of the borders signifies everything outermost, and consequently everywhere, that is, in every direction thereof.

9921. *And bells of gold*: that this signifies all the things of doctrine and of worship derived from good which pass to those who are of the Church, appears from the signification of bells, as denoting all the things of doctrine and of worship which pass to those who are of the Church, of which we shall speak presently. Their being of gold, signifies that they are derived from good, for gold signifies good (nos. 113, 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9510, 9874, 9881, 9884). Their denoting all the things of doctrine and of worship which pass to those who are of the Church, is on this ground, that through the bells the people heard and perceived the presence of Aaron in his ministration; for by the people are signified they who are of the Church, and by Aaron's ministry are signified all things of doctrine and of worship; on this account it is stated in what follows, "*And they shall be upon Aaron for the ministry, and his sound shall be heard when he goeth in unto the Holy before Jehovah, and when he goeth out;*" from which it is evident what is signified by the bells. That these bells were set on the borders of the robe was on account of the holy things of doctrine being in the outermost parts, because in those parts, and from them, is hearing and perception, see nos. 9824, 9905.

9922. *In the midst of them round about*: that this signifies

from the interior of the scientifics of good in every direction, appears from the signification of "in the midst," as denoting what is interior, concerning which see nos. 1074, 2940, 2973, 5897; when, therefore, "in the midst" relates to the hearing and perception of the doctrine and worship which are signified by the bells, it denotes from the interior; and further, from the signification of pomegranates, in the midst of which the bells were, as denoting the scientifics of good, see above, no. 9918; and from the signification of round about, as denoting in every direction, as above, no. 9920. The bells being placed in the midst of the pomegranates was on account of the scientifics which are signified by pomegranates being the recipients, and as it were the vessels of truth and of good, see nos. 1469, 1496, 3068, 5373, 5489, 7770; the doctrine and the worship also, which are signified by the bells, must be from the good and the truth, which are inwardly in the scientifics as in their vessels; if they are not therefrom, but only from the scientifics, they have nothing of life. It is said that the doctrine and the worship must be from the good and the truth which are interiorly in the scientifics, but not from the scientifics apart from them. Since few, however, can comprehend how this is² circumstanced, it shall be explained to the apprehension, as far as possible. All things of the external, that is, the natural memory are called scientifics; for there is the external memory, which is that of the objects in the natural world, and there is the internal memory, which is that of the objects in the spiritual world, see nos. 2469-2494, 2831, 5212, 9394, 9723, 9841. The things which are inscribed on the internal memory are not called scientifics because they are subjects of a man's life; but they are called truths belonging to faith and goods belonging to love; these are the things which ought to be interiorly in the scientifics. For there is in man an External which is called the external man, and an Internal which is called the internal man. The Internal ought to be in the External, as the soul is in its body; consequently, the things which are in the internal man ought to be in those which are in the external, for in this wise there is a soul, that is, life in the latter; unless, therefore, internal things, that is, those which belong to the internal man, are in the external things, there is no soul, and, consequently, no life in them. Since the good of love and of faith is the Internal, it follows that this good ought to be in the external things, and thus in the scientifics; for the scientifics, as said above, are the recipients and as it were the vessels of internal things; wherefore, doctrine and worship ought to be from those things which are in the recipients, that is, in the vessels; in recipients and in vessels which are empty, and which do not contain the above, they are not. From this

it is evident how it is to be understood, that all the things of doctrine and of worship ought to be from the interior things of the scientifics of good, which is signified by the ³ bells of gold being in the midst of the pomegranates. It is further to be observed, that there are scientifics of good, and scientifics of truth, and that the truths in them are again vessels receptive of good, for the truths of faith are vessels of the good of love. In order to throw light on this subject, see what was stated and shown above concerning scientifics, namely: *That scientifics are things of the memory in the natural man*, nos. 3293, 3309, 3310, 4967, 5212, 5774, 5874, 5886, 5889, 5934. *That through scientifics the internal man is opened*, nos. 1495, 1548, 1563, 1895, 1940, 3085, 3086, 5276, 5871, 5874, 5901. *That scientifics are means for growing wise, and also means for becoming demented*, nos. 4156, 4760, 8628, 8629. *That scientifics are vessels of the truth, and truths vessels of good*, nos. 1469, 1496, 3068, 3079, 3318, 5489, 5881, 6023, 6071, 6077, 6750, 7770, 8005, 9394, 9724. *That scientifics are serviceable to the internal man*, nos. 1486, 1616, 2576, 3019, 3020, 3665, 5201, 5213, 6052, 6068, 6084, 9394. *That the scientifics which are things of the external memory, on becoming matters of life, vanish out of the external memory, but remain inscribed on the internal memory*, nos. 9394, 9723, 9841. *That the man, who is in the truths of faith from the good of charity, can be raised above scientifics*, nos. 6383, 6384; *that this is meant by being raised above the things of the senses*, nos. 5089, 5094, 6183, 6313, 6315, 9730. *That a man, when he dies, carries along with him into the other life the scientifics, that is, the things of the external memory, but that they are then quiescent, and in what manner*, nos. 2475-2486, 6931.

9923. *A bell of gold and a pomegranate, a bell of gold and a pomegranate on the borders of the robe round about*: that hereby is signified, thus everywhere and wholly, namely, that doctrine and worship ought to be from the interior of the scientifics, appears from what was shown immediately above concerning the bells and the pomegranates; the repetition expresses that thus it ought to be everywhere.

9924. *And it shall be upon Aaron*: that this signifies a representative of the Lord, appears from the representation of Aaron, as being a representative of the Lord in respect to the good of love, see nos. 9806, 9809; in the present case in respect to those things which concern the preaching of the gospel and worship; because these things are signified by the bells among the pomegranates, and by the sound which was to be heard therefrom, when Aaron went in unto the Holy.

9925. *For the ministry*: that this signifies during the worship and the preaching of the gospel, appears from the

signification of ministering, when applied to Aaron, by whom is represented the Lord, as denoting worship and the preaching of the gospel. By worship is signified every representative of the worship from the good of love and the truths of faith; for worship which is derived from them is really worship, while worship which is apart from them is like a shell without a kernel, and like a body without a soul. Still worship among the Jewish and the Israelitish nation was of this description; for it merely represented the internal things, which, as said above, belong to love and to faith; nevertheless it was provided by the Lord that such a worship should be perceived in the heavens, and that thus by means of the same there should be effected the conjunction of heaven with man; not indeed through internal things, but through the correspondences [of internal] with external things; on which subject see the citations in nos. 9021, 9380. This worship it is which is signified by the ministry of Aaron. That it also signifies the preaching of the gospel is on this ground, that by the preaching of the gospel are meant all the things which in the Word treat of the Lord, and all the things by which He was represented in worship; for the preaching of the gospel means the promulgation of the Lord, of His coming, and of the things which are from Him, and which relate to salvation and eternal life. And since all the things of the Word, in its inmost sense, treat solely of the Lord, and since all the things of worship also represented Him, therefore the whole Word is meant by the Gospel, in like manner the whole of the worship which was performed according to the things commanded in the Word. And because the priests were set over the worship, and likewise taught, therefore worship and the preaching of the gospel were signified by their ministry.

9926. *And his voice shall be heard*: that this signifies the influx of the truth with those who are in the heavens and who are on the earths, appears from the signification of being heard, as denoting reception and perception, see nos. 5017, 5471, 5475, 7216, 8361, 9311; hence also influx, because the things which are received and perceived must flow in; and from the signification of the voice, when said of Aaron, by whom is represented the Lord as denoting the Divine Truth, see no. 8813; for the voice means the promulgation of that Truth, and because it means its promulgation, therefore it is with those who are in the heavens and on the earths; for the Divine Truth fills all things of heaven, and constitutes all things of the Church. Such a promulgation was represented by the voice from the bells of gold, when Aaron went in unto the Holy before Jehovah, and when he went out, as is said in what immediately follows in this verse. That the voice in the Word signifies the Divine Truth which is heard and perceived in the heavens and in the earths,

appears from the following passages in David (Psalm xxix. 3-9), "*The voice of Jehovah goeth upon the waters; the voice of Jehovah goeth with power; the voice of Jehovah goeth with honour; the voice of Jehovah breaketh the cedars; the voice of Jehovah heweth out as a flame of fire; the voice of Jehovah shaketh the desert; the voice of Jehovah maketh the hinds to calve; but in His temple every one sayeth glory;*" this Psalm treats of the Divine Truth which destroys falsities and evils; this Divine Truth is the voice of Jehovah; but the glory which is declared is the Divine Truth which is in Heaven and in the Church; that glory denotes the Divine Truth, see no. 9429: and that the temple denotes Heaven and the Church, see no. 3720. And in John (x. 2-5, 26, 27), "*He who is the shepherd of the sheep, to Him the porter openeth, and the sheep hear His voice: the sheep follow Him, because they know His voice: a stranger they do not follow, because they know not the voice of strangers. And other sheep I have, which are not of this fold, them also I must bring, and they shall hear My voice: but ye are not of My sheep, for My sheep hear My voice, and I know them, and they follow Me;*" that by the voice is here meant the Divine Truth which proceeds from the Lord, and thus the Word, is very evident; the voice of strangers means falsity.

4 And in Isaiah (xl. 3, 5, 6, 9, 10; John i. 23), "*The voice of him that crieth in the desert, Prepare ye the way of Jehovah, for the glory of Jehovah shall be revealed. The voice saith, Cry. Get thee up into the high mountain, O Zion that tellest good tidings. Lift up thy voice with strength, O Jerusalem that tellest good tidings; lift it up; behold the Lord Jehovah cometh with strength;*" the voice denotes here the promulgation from the Word of the Lord's coming; and thus it also denotes the Divine Truth, which is announced or promulgated by the Word; the desert denotes the state of the Church at that time, which is as in a desert, because the Word is no longer understood; the glory which shall be revealed denotes the Word as to its interiors; that this means its glory, see no. 9429; that Jehovah, for whom a way was to be prepared, and the Lord Jehovah, who was to come with strength, denote the Lord, is evident, for it is

5 clearly [so] stated. Again, in Isaiah (lii. 8), "*The voice of thy watchmen! they shall lift up the voice; when they shall see eye to eye, that Jehovah will return to Zion;*" the watchmen stand for those who search in the Scripture concerning the coming of the Lord; their voice means the Word, which is the Divine Truth from which [they speak]. And in Jeremiah (x. 12, 13; li. 16), "*He it is who hath made the earth; by His intelligence He hath stretched out the heavens; at the voice, which He sendeth forth, there is an abundance of waters in the heavens;*" the voice stands for the Divine Truth, the waters for the truths which are in the heavens and from the heavens; that waters in

the Word denote truths, see nos. 2702, 3058, 3424, 4976, 5668, 8568, 9323. So also in the Revelation (i. 15), "*The voice of⁶ the Son of Man was as the sound of many waters;*" Rev. (xiv. 2), "*I heard a voice from heaven as the voice of many waters.*" And in David (Psalm xxix. 3), "*The voice of Jehovah is upon the waters; Jehovah is upon great waters.*" And in Joel (ii. 11), "*Jehovah uttered His voice before His army; for he is innumerable who doeth His Word;*" here also the voice stands for the Divine Truth, likewise the Word which they do. Again (Joel iv. 16), "*Jehovah shall send forth His voice from Jerusalem, that the heavens and the earth shall shake.*" And in David (Psalm lxxviii. 33, 34), "*Ye kingdoms of the earth, sing praises to the Lord, to Him that rideth upon the heaven of the heaven of antiquity; behold He shall send forth in a voice, the voice of strength.*" And in John (v. 25), "*I say unto you, The hour cometh, when the dead shall hear the voice of the Son of Man; and they that hear shall live;*" that the voice denotes here the Divine Truth, consequently the Word of the Lord, is plain. And in Ezekiel (iii. 12, 13), "*The spirit lifted me up, and I⁷ heard behind me the voice of a great earthquake, Blessed be the glory of Jehovah; and the voice of the wings of animals, and the voice of wheels, and the voice of a great earthquake.*" And afterwards (Ezek. x. 5), "*The voice of the wings of the cherubim was heard even to the outer court, as the voice of God Schaddai when He speaketh;*" here also the voice means the Divine Truth; for the cherubim signify the Providence and guard of the Lord lest there be an approach to Himself, and to heaven except through the good that belongs to love, see nos. 9277, 9509; the voice of the wings and the voice of the wheels denote spiritual truths. In the present verse, in which Aaron is treated of,⁸ it is the sound or noise from the bells which is called a voice. In other passages in the Word also sounds and clangours from trumpets, as well as sounds and reports from thunders, are called voices, and by them in like manner are signified Divine truths, see no. 7573. Moreover, the sounds of musical instruments of various kinds have also a like signification, but those which give a shrill and abrupt sound signify Divine truths spiritual, while those that send forth a continuous sound, signify Divine truths celestial (nos. 418–420, 4138, 8337). From this it is clear that the sounds or voices of bells signify Divine truths spiritual; for the garments of Aaron, and especially the robe, in the borders of which were the bells all around, represented the spiritual Kingdom, that is, the spiritual heaven of the Lord (nos. 9814, 9825).

9927. *When he goeth in unto the Holy before Jehovah, and when he cometh out:* that this signifies in every state of good and of truth in the worship, appears from the signification of going in unto the Holy, and of going in before Jehovah, as

denoting worship, concerning which see above, nos. 9903, 9907. That the state of good and of truth in worship is signified, is on account of all things of worship with the Israelitish and Jewish nation being representative of internal worship, and of internal worship being from good and truth, that is, from the affection of good and the faith of truth. Their every state is signified, because it is said "when he goeth in, and when he cometh out," and because going in and coming out signifies all the things of a state; for the things relating to motion, such as walking, going, advancing, signify a state of life; that walking has this signification, see nos. 519, 1794, 3335, 4882, 5493, 5605, 8417, 8420; in like manner advancing and journeying, see nos. 8103, 8181, 8397, 8557; and that motions and progressions in the other life signify states, see nos. 1273-1277, 1376-1381, 2837, 3356, 9440. From this it is clear that going in and coming out denotes the whole of the state or thing which is treated of; and since the worship from good and truth is treated of, going in and coming out means every state of good² and of truth in worship. This signification of going in and coming out is due to the representatives in the other life; for there they go, walk, advance, go in and come out, just as in the world, but all these acts are done according to the state of the life of their thoughts and affections—see the passages that have been cited above; that these acts also derive their origin therefrom, and that they are correspondences, and thus real appearances, is not noticed by them. From this it is evident, that all the things pertaining to motion signify those that relate to the state of life; that, therefore, going in and coming out signify the whole state of life, and thus the state of the thing which is being treated of, from beginning to end. On this ground it was, that among the ancients it was a customary form of speaking to say, that they knew the *going in and the coming out* of any one, that is, *his entrance and his departure*, by which they meant that they knew the whole state of his life. And since this mode of expression, as said above, derives its origin from the correspondences in the other life, therefore also it is used in like manner in the Word, and wherever used, it signifies the same thing; as in the following passages: 1 Sam. (xxix. 6), "Achish called David, and said unto him, Thou art upright, and *thy going out and thy coming in with me in the camp is good in mine eyes*, for I have not found evil in thee;" thy going out and thy coming in being good in the eyes, means that the whole state of his life was well-pleasing to him. And in 2 Samuel (iii. 25), "Thou knowest Abner, that he came to persuade thee, and *to know thy going out and thy coming in*, and to know all that thou doest;" knowing the going out and the coming in denotes being acquainted with all the thoughts and all the acts of the life,

wherefore it is also said, And to know all that thou doest. And in 2 Kings (xix. 27; Isa. xxxvii. 28), "I know thy sitting down, and *thy going out and thy coming in*, and thy agitating thyself against Me;" where Sennacherib king of Assyria is treated of; knowing his going out and his coming in means all the things of his counsel. And in David (Psalm cxxxi. 7, 8), "Jehovah shall keep thee from all evil, He shall keep thy soul; Jehovah *shall keep thy going out and thy coming in* from now even to the age;" keeping the going out and the coming in denotes the whole of the life according to a state of good and of truth. And in Moses (Numb. xxvii. 16, 17), "Let ⁴ Jehovah God of the spirits of all flesh appoint a man over the congregation, *who may go out before them, and who may come in before them*, that the congregation of Jehovah be not as a flock which hath no shepherd;" who may go out before them, and who may come in before them, stands for one who may lead them, thus for one to whom they may look, and whom they may follow in every state of life. And in John (x. 1, 2, 3, 9), "He that *entereth not* by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber; but he that *entereth in* by the door is the shepherd of the sheep. I am the shepherd of the sheep; by Me if any one *entereth in* he shall be saved, and shall *go in and go out*, and shall find pasture;" entering in means entering into heaven, thus into the good of love and of faith, for this good makes heaven; wherefore entering in and going out, means being led by the Lord as to every state of life, consequently it means thinking and willing good from freedom, that is, from the love and faith which are from the Lord, for they constitute freedom. And in ⁵ Luke (ix. 1, 2, 4), "Jesus sent the twelve disciples forth to preach the kingdom of God, and He said unto them, Into whatsoever house ye *enter*, there abide, *and thence depart*;" entering into a house, abiding there, and departing thence, means enjoying heavenly consociation with those who receive the Lord in faith and in love; for those who are together in heaven in one society, are also in one house, and they come in and go out there, because they are in a like good; but they who are not in a like good, cannot do so, and should they enter in, they would not come in through the doors, but some other way; he who does not know that such things are signified, cannot know what is implied in the words, that into whatsoever house they should enter, they should abide there, and thence depart. And in Ezekiel (xlvi. 8-10), "When *the prince* ⁶ *shall enter*, he shall *go in* by the way of the porch by the gate, and shall *go out* by the way thereof. When the people of the land shall *enter in* before Jehovah on the appointed feasts, *he that entereth in* by the way of the north gate to worship, shall *go out* by the way of the south gate; but he that *entereth in* by

the way of the south gate, *shall go out* by the way of the gate towards the north, he shall not return by the way of the gate through which he had *entered*, but *shall go out* straight before him. But when the prince *entereth* in the midst of them, they shall *enter in*, and when *they shall go out*, *they shall go out* ;” the new Heaven and the new Church are treated of here in the internal sense, and by the prince is signified the truth of faith from the good of love : in what manner this truth enters in with the angels in the heavens, and with the members of the Church on earth, and how afterwards it progresses towards the interiors when it has entered in by an external way, and towards the exteriors when it has entered by an internal way, is described there by the entrance and the departure of the prince and the people of the land ; the south denotes a state of the truth of faith in the internal man, and the north its state in the external man ; the entrance and the departure denote the state of life in respect to good and truth, and thus in respect to worship.

7 From this it may be known clearly enough, that by coming in and going out are meant such things as belong to the states of life from good and truth ; for what could otherwise be the meaning of the prince, and also the people of the land coming in by one way or by another way ? For by the house, that is, by the temple in this passage, into which there was entrance, and out of which also there was departure, is signified heaven and the Church, see no. 3720 ; by the prince is signified the truth of faith (no. 5044) ; by the people of the land are meant they who are in heaven, or they who are of the Church (no. 2928) ; by the way denotes what leads to the truth (nos. 627, 2333) ; by a gate, the doctrinal (nos. 2851, 3187) ; by the south, the part where truth is in light (no. 9642), and thus the truth in the internal man ; and by the north, the part where truth is in obscurity (no. 3708), and thus the truth in the external man.

9928. *That ye die not*: that this signifies lest the representative perish, and thereby conjunction with the heavens, appears from the signification of dying, when said of Aaron and his office, as denoting a ceasing of representatives, and thereby of the conjunction with the heavens ; for by Aaron was represented the Lord, and by his office the whole work of salvation, and on the part of man, worship. That this worship was representative, and that through the representative worship there was a conjunction with the heavens, has abundantly been shown above, see the passages cited in no. 9320 ; and also what was the character of the representative of a Church with the Israelitish and Jewish nation, see nos. 9280, 9457, 9481, 9576, 9577 ; and that the conjunction of the Lord and of heaven with man at that time was through representatives, see no. 9481. On this ground also it was, that when Aaron ministered the holy things,

he was clothed with vestments, by which were represented heavenly things; and that if he had not done so, he would have died; and especially if he would have gone to minister to these holy things without the people knowing anything about it, for with the people there was the representative of the Church, and with Aaron the representative of the Lord, from whom, and for whom was the whole of the worship.

9929. Verses 36–38. *And thou shalt make a plate of pure gold, and shalt engrave upon it with the engraving of a signet, Holiness to Jehovah. And thou shalt put it on a cord of bluish purple, and it shall be upon the mitre, upon the fore-front of the mitre. And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity of the holy things, which the sons of Israel shall hallow, as to all the gifts of their holy things; and it shall constantly be upon his forehead, to cause them to be well-pleasing before Jehovah.*

And thou shalt make a plate of pure gold, signifies enlightenment from the Divine Good of the Lord; *and thou shalt engrave upon it with the engraving of a signet*, signifies what is perpetual and impressed on the hearts according to the heavenly sphere; *Holiness to Jehovah*, signifies the Lord's Divine Human, and from it all celestial and spiritual [good]; *and thou shalt put it on a cord of bluish purple*, signifies the influx into the truth of celestial love; *and it shall be upon the mitre*, signifies from infinite wisdom; *upon the fore-front of the mitre shall it be*, signifies to eternity; *and it shall be upon Aaron's forehead*, signifies from the Divine Love of the Lord; *and Aaron shall bear the iniquity of the holy things*, signifies in consequence of this the removal of falsities and evils with those who are in good; *which the sons of Israel shall hallow as to all the gifts of their holy things*, signifies the representative acts of worship of the removal from sins; *and it shall constantly be on the forehead of Aaron*, signifies a representative of the love of the Lord to eternity; *to cause them to be well-pleasing before Jehovah*, signifies the Lord's Divine in them.

9930. *And thou shalt make a plate of pure gold*: that this signifies enlightenment from the Divine Good of the Lord, appears from the signification of a plate, as denoting enlightenment; and from the signification of gold, as denoting the good of love; in the present case the Divine Good of the Lord, because there was inscribed on it, Holiness to Jehovah; that gold denotes the good of love, see nos. 113, 1551, 1552, 5658, 6914, 6917, 8932, 9490, 9510, 9874, 9881. The plate signifies enlightenment, on account of its lustre, for it was resplendent from the gold on Aaron's forehead; and because all lustre or brightness signifies enlightenment of the kind that exists in the heavens from the Lord as a sun. Enlightenment in the heavens means wisdom and intelligence by virtue of the Divine Truth

which proceeds thence from the Lord, for their interiors are enlightened thereby. Their interiors correspond to the Intellectual with man, which is enlightened by the Lord when there is a perception of the truth and good of the Church and of Heaven; for the Intellectual is the subject which receives, since apart from a subject there is no reception. That enlightenment from the Divine Good of the Lord is signified by this plate, is on account of its inscription, Holiness to Jehovah, and because it was placed on the front of the mitre, which was on Aaron's head; the Holiness which comes from Jehovah is the Divine Truth that proceeds from the Divine Good of the Lord (nos. 6788, 8302, 8330, 9229, 9680, 9820). In order that this plate might represent the shining forth, that is, the enlightenment from which comes wisdom and intelligence, it was fastened² to the fore-front of the mitre. Since the enlightenment from the Divine Good of the Lord was signified by the plate, therefore also it was called the plate of the crown of holiness, and likewise the crown of holiness; for the crown is a representative of Divine Good, and Holiness means the Divine Truth which proceeds from it, as was said above. That it was called *the plate of the crown of holiness*, is plain from what follows in the present book of Exodus (xxxix. 30), "At last they made *the plate of the crown of holiness* of pure gold, and wrote upon it with the writing of the engravings of a signet, Holiness to Jehovah." That it was also called *the crown of holiness*, is clear from another passage in Exodus (xxix. 6), "Thou shalt set the mitre upon his head, and thou shalt put *the crown of holiness* upon the mitre." And in Leviticus (viii. 9), "He set the mitre upon the head, and upon the mitre in front did he set *the plate of gold, the crown of holiness*." That by a crown there was represented the Divine Good from which is the Divine Truth, appears from the crowns of the kings; for the kings represented the Lord in respect to the Divine Truth (see nos. 2015, 2069, 3009, 4581, 4966, 5044, 5068, 6148), wherefore they had a crown on the head, and a sceptre in the hand; for the government from the Divine Good was represented by a crown, and the⁴ government from the Divine Truth by a sceptre. That such is the signification of a crown, appears from the following passages: in David (Psalm xxxii. at the end), "I will make the horn of David to bud, I will prepare a lantern for Mine Anointed; his enemies will I clothe with shame, but *upon himself shall his crown flourish*." David here means the Lord (no. 1888); likewise the Anointed (nos. 3008, 9954); his horn denotes power (nos. 2832, 9081); a lantern denotes the Divine Truth from which comes intelligence (nos. 9548, 9783); the crown denotes the Divine Good from which is wisdom; from the same Good also comes His government; the crown, which denotes wisdom, is said to flourish, because He acquired it for Himself in the

world, as to the Human, by combats against, and victories over, the hells (nos. 9528, 9783), which are the enemies who shall be clothed with shame. Again (Psalm lxxxix. 39, 40), "Thou art 5 wroth with Thine Anointed, *Thou hast condemned His crown even to the earth*;" here also the Anointed stands for the Lord; wrath means the state of temptation, in which He was when engaged in combats against the hells; the lamentation then is described by the wrath and the condemnation, like the last lament of the Lord on the cross, [which was] that He was forsaken; for the cross was the last of the temptations, that is, of the combats with the hells, and after that last temptation He put on the Divine Good, and thus united His Divine Human to the very Divine which was in Himself. And in Isaiah 6 (xxviii. 5), "In that day Jehovah of Hosts shall be for a *crown of adornment*, and for a *mitre of comeliness* unto the residue of His people;" the crown of adornment stands for the wisdom which belongs to good from the Divine, the mitre of comeliness for the intelligence of the truth from that good: this is predicated of the Divine things with the people; the people here denotes the Church, because the Church was among them. Again (Isa. lxii. 1, 3), "For Zion's sake I will not be 7 silent, and for Jerusalem's sake I will not rest, until her justice go forth as brightness, and her salvation burneth as a lamp. And thou shalt be a *crown of comeliness* in the hand of Jehovah; and a *mitre of the kingdom* in the hand of thy God;" by Zion and Jerusalem is meant the Church, by Zion the celestial Church, and by Jerusalem the spiritual Church from it; a crown of comeliness denotes the wisdom belonging to good, and the mitre of the kingdom the intelligence which belongs to the truth; and since a crown signifies the wisdom belonging to good, therefore it is said [to be] in the hand of Jehovah, and since a mitre signifies the intelligence which belongs to the truth, therefore it is said [to be] in the hand of God; for where good is treated of, the term Jehovah is applied, and where truth, the term God (nos. 2586, 2769, 6905). And in Jeremiah (xiii. 8 18), "Say to the King and to the Mistress (*Domina*), Make yourselves low, sit down; for your head-tire is come down, *the crown of your comeliness*;" the crown of comeliness stands for the wisdom belonging to good from the Divine Truth, for comeliness means the Divine Truth of the Church (no. 9815). Again, Jeremiah (Lam. v. 15, 16), "The joy of our heart is ceased, our dance is turned into mourning, *the crown of our head is fallen*;" the crown of the head signifies the wisdom which they who are of the Church derive from the Divine Truth, by virtue of which they are distinguished above the rest of the peoples, and hence have a kind of government. And in Ezekiel (xvi. 9 12), "I put a ring upon thy nose, and ear-rings in thine ears, and a *crown of adornment upon thine head*;" the establish-

ment of the Church is here treated of; a ring on the nose stands for the perception of good; ear-rings in the ears for the perception of the truth, and obedience; a crown on the head for the wisdom therefrom. And in Job (xix. 9), "He hath stripped me of my glory, and taken *the crown from my head*;" glory here denotes the intelligence which belongs to the Divine Truth (no. 9429); the crown of the head denotes the wisdom

¹⁰ therefrom. And in the Revelation (iv. 4, 10), "Upon the thrones I saw four and twenty elders arrayed in white garments, *who had golden crowns on their heads*; they fell down before Him that was sitting on the throne, and worshipped Him that liveth into the ages of the ages, *and cast their crowns before the throne*;" the four and twenty elders signify all those who are in good from truths, and in the abstract sense all goods from truths (nos. 6524, 9404); the thrones denote truths from the Divine (nos. 5313, 6397, 8625, 9039); the golden crowns on their heads are representatives of wisdom from the Divine, and because from the Divine, therefore they cast them

¹¹ before Him that was sitting on the throne. Since the good of wisdom is acquired through the temptation combats, which are fought through the truths of faith, therefore crowns were assigned to those who fought against evils and falsities, and overcame, on which account also the crowns of martyrdom were badges from the Lord for rule over evils. That crowns are the rewards of victory over evils, and that on this account they denote the goods of wisdom, because they are rewards, appears also from the Revelation (vi. 2), "I saw, and behold a white horse, and he that sat thereon had a bow, and there was *given unto Him a crown, and He went forth conquering and to conquer*;" the white horse and He that sat thereon is the Lord in respect to the Word (nos. 2760-2762); a bow denotes the doctrine of the truth, through which the combat is waged (nos. 2686, 2709); from this it is clear, that the crown, because the Lord is treated of, denotes the Divine Good, which

¹² is the reward of victory. And in another place (Rev. xiv. 14), "Afterwards I saw, and behold a white cloud; and on the cloud one sitting like unto the Son of Man, *having on His head a golden crown*, and in His hand a sharp sickle;" the white cloud denotes the literal sense of the Word, see nos. 4060, 5922, 6343, 6752, 8281; the Son of Man stands for the Divine Truth which is from the Lord (no. 9807); the golden crown for the Divine Good from which is the Divine Truth; the sharp sickle for the dispersion of evil and falsity. And in another place (Rev. ii. 10), "Be faithful unto death, and *I will give thee the crown of life*." And again (Rev. iii. 11), "Behold I come quickly: hold fast that which thou hast, *that no one take thy crown*;" the crown stands for the good from truths, and thus for wisdom, for this belongs to the good of love from the

truths of faith. From this it may appear what is signified by a *crown*, and therefore by *the crown of holiness*, which was the plate of gold on which was graven Holiness to Jehovah.

9931. *And thou shalt engrave upon it with the engraving of a signet*: that this signifies what is perpetual and impressed on the hearts according to the heavenly sphere, appears from the signification of engraving, which means impressing on the memory (nos. 9841, 9842); therefore also impressing on the heart, for that which is impressed on the interior memory, which belongs to the life, is said to be impressed on the heart; and because this remains to eternity, it also signifies for ever; and from the signification of the engraving of a signet, as denoting the heavenly sphere, see no. 9846. It is said to be impressed on the hearts, according to the heavenly sphere, for this reason, that the things which are impressed on the memory, especially on the interior memory, which is the book of life (no. 2474), are impressed according to the heavenly sphere; for the man who is in the good of love from the truths of faith resembles heaven, and he is also a heaven in the least form, see the citations in nos. 9279 and 9706; wherefore also there is in him the heavenly form; for all the societies in the heavens are arranged according to the heavenly form, because all the affections of good and the thoughts of truth therefrom flow according to that form (no. 9877); that all scientifics likewise, when the man is in a heavenly love, are arranged into a heavenly form, and that this love arranges them, see nos. 6690.

9932. *Holiness to Jehovah*: that this signifies the Lord's Divine Human, and from it all celestial and spiritual good, appears from the signification of holiness, as denoting the Divine which proceeds from the Lord, and thus as denoting the Lord Himself in respect to the Divine Human, from which is all the Divine in the heavens. On this ground it is that celestial good, which is the good of love to the Lord from the Lord, and spiritual good, which is the good of love towards the neighbour from the Lord, are holy; for the Lord alone is holy, and that which proceeds from Him is the only holiness in the heavens and on earth, see nos. 9229, 9680, 9820; and that the holiness which proceeds from the Lord is called the Holy Spirit, see no. 9818; again, that the angels, the prophets, and the apostles are called holy from the reception of the Divine Truth from the Lord, see no. 9820; also that the sanctuary denotes heaven from the Divine which is in it, nos. 8330, 9479. It is said, Holiness to Jehovah, because Jehovah in the Word is the Lord, see the passages cited in no. 9373. The cause why Holiness to Jehovah was engraven on the plate of gold, and was set on the mitre on Aaron's forehead, was, that hereby it was kept in the sight of the whole people, and that on this ground there was [an element of] holiness in

their minds while they were engaged in worship, which [element of] holiness corresponded to the holiness which is in the whole heaven, and which is the Divine Human of the Lord ; for this, as stated above, makes heaven. That which is in the general view of the whole people, and which thereby reigns universally in their minds, enters into everything of thought and of affection, and therefore into everything of worship, and affects it (nos. 6159, 6571, 7648, 8067, 8865). When, therefore, this most holy [object] was constantly before their eyes, and on this ground reigned universally in their minds, it hallowed all the things of worship.

9933. *And thou shalt put it on a cord of bluish purple*: that this signifies the influx into the truth of celestial love, appears from the signification of bluish purple, as denoting the truth of celestial love, of which we shall speak presently ; the influx into that truth is signified by the plate (on which was engraven Holiness to Jehovah) being put on a cord of bluish purple, for by this means it was suspended from it, and was fastened to it, and by being fastened to, and suspended from, in the spiritual sense, is meant flowing in, since all conjunction in the spiritual world, of whatever kind, is effected through influx. That the influx from the Lord's Divine Human into the truth of celestial love is signified by Holiness to Jehovah, is on this ground, that no other Divine except the Divine Human of the Lord is perceived in that sphere of heaven, in
 2 which is the truth of celestial love. For the case herein is as follows: there are three heavens, which are distinguished from each other by the degrees of good ; in the inmost heaven is the good of celestial love, which is the good of love to the Lord ; in the second or middle heaven is the good of spiritual love, which is the good of charity towards the neighbour ; in the first or ultimate heaven is the good of natural love [which flows] from spiritual and celestial [love], which good is the good of faith and of obedience. In each heaven there is an Internal and an External ; the Internal in the inmost heaven, as said above, is the good of love to the Lord, and the External therein is the good of mutual love, which is that of the love of good for the sake of good ; this good it is which is meant by the truth of celestial love, and which is signified by the cord of bluish purple. In that sphere in which this truth is, it is perceived that the Lord's Human is the very Divine in the heavens ; as soon, therefore, as an angel is raised into that sphere, he also comes into that light ; this perception flows in from the Lord, since the Lord's Divine Human makes heaven ; this influx it is which is here signified. That bluish purple denotes the celestial love of truth, or, what is the same thing, the truth of celestial love, see nos. 9466, 9687, 9833.

9934. *And it shall be upon the mitre*: that this signifies

from infinite wisdom, appears from the signification of the mitre, as denoting intelligence, see no. 9827; and when the Lord is treated of, who was represented by Aaron, the mitre denotes Divine, that is, infinite wisdom.

9935. *Upon the fore-front of the mitre shall it be:* that this signifies to eternity, appears from the signification of "upon the fore-front of the mitre," when the Lord, who is represented by Aaron, is treated of, as denoting to eternity, concerning which see no. 9888.

9936. *And it shall be upon Aaron's forehead:* that this signifies from the Divine Love of the Lord, appears from the representation of Aaron, as denoting the Lord in respect to the Divine Good, which is the good of His Divine Love, see no. 9806; and from the signification of forehead, when the Lord is treated of, as denoting His Divine Love; for by the face of the Lord, or what is the same thing, by the face of Jehovah, are signified all the things which belong to Divine Love, such as Mercy, Peace, Good, Wisdom, see nos. 222, 223, 5585, 6848, 6849, 9306, 9545, 9546. That the face of Jehovah or the face of the Lord has this signification, is on this ground, that by the face in general are signified the interiors of a man which are his affections and the thoughts therefrom, and thus the things which belong to his love and faith; see the citations in no. 9546. They are signified by the face, because they shine forth from the face, as from their type or effigy, wherefore also the face is called the effigy of the mind. On this account, when Jehovah, that is, the Lord, is treated of, the face signifies those things which belong to His Divine Love. That the forehead specifically signifies the very Divine Love, is on this ground, that the interiors have their provinces allotted to them in the face; those interiors which belong to love being in the province of the forehead, those which belong to wisdom and intelligence in the province of the eyes, those which belong to perception in the province of the nostrils, and those which belong to speech in the province of the mouth; from this it is evident why by the forehead, when the Lord, who is represented by Aaron, is treated of, there is signified Divine Love. Since ² the forehead with man corresponds to his love, therefore they who are in celestial love, that is, in the love to the Lord from the Lord, are said to have a mark in their foreheads, by which is signified that on account of their being in the love of the Lord, they are under His protection, as in Ezekiel (ix. 4-6), "Jehovah said, Pass through the midst of Jerusalem, and *set a mark upon the foreheads of the men* that groan and sigh over all the abominations that be done in the midst thereof; and smite, let not your eye spare: *but come not near against any man on whom is the mark.*" And in the Revelation (xiv. 1), "Behold the Lamb standing on the Mount Zion, and with Him an hundred

and forty and four thousand, *having the name of His Father written on their foreheads.*" Again (Rev. xxii. 4), "*They shall see the face of God and of the Lamb, and His name shall be on* 3 *their foreheads.*" Again (Rev. ix. 4), "It was said, that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men *who have not the mark of God on their foreheads*;" having the mark of God and the name of God on their foreheads denotes being safe from the infestation of the evils which are from hell, because they are in the Lord by love; the grass and the green thing, which were not to be hurt, denote the scientific truth, through which there is the truth of faith (nos. 7571, 7691); the tree, which also was not to be hurt, denotes the perception of truth from good (nos. 103, 2163, 4 2722, 2972, 4552, 7692). In Moses (Deut. vi. 4, 5, 8), "Thou shalt love Jehovah thy God from thy whole heart, and from thy whole soul, and from all thy forces: thou shalt bind these words for a sign upon thine hand, and *they shall be for frontlets between thine eyes*;" for frontlets means, for a sign of the love to Jehovah God; it is said between the eyes, because by the eyes is signified the intelligence and the wisdom which flow from that love, and the wisdom from that love consists in constantly having God before the eyes. That such is the meaning is evident, because the love to Jehovah God is treated of. It is said that they should love Him from the whole heart, from the whole soul, and from all the forces, by which is signified from all the things with the man; from the heart denotes from the will, in which is the good of love (nos. 7542, 9050, 9300, 9494); from the soul denotes from the understanding, in which is the truth of faith, and thus from faith, (no. 9050); these two belong to the internal man; from all the forces denotes from those things which belong to the understanding and the will in the external man; the forces and power of the love of either man, the external and the internal, are signified by the hands (nos. 4931-4937, 7518), wherefore it is said that these words shall be bound for a sign 5 upon the hands. Since the forehead, by correspondence, with the good, signifies celestial love, so with the wicked it signifies hellish love, which is the opposite of celestial love; the forehead of the latter is called a *brazen forehead*, in Isaiah (xlvi. 4); and a hardened forehead in Ezekiel (iii. 7, 8); concerning those who are in a hellish love, it is said *that they had the mark of the beast upon their foreheads* (Rev. xiii. 16; xiv. 9; xx. 4); and also *the name of Babylon upon their forehead* (Rev. xvii. 5).

9937. *And Aaron shall bear the iniquity of the holy things:* that this signifies, in consequence of this the removal of falsities and evils with those who are in good from the Lord, appears from the representation of Aaron, as denoting the

Lord in respect to the good of love, see no. 9806; and from the representation of the priesthood which was administered by Aaron, as denoting every office which the Lord fulfilled as the Saviour, concerning which see no. 9809; and from the signification of bearing iniquity, as denoting the removal of falsities and evils with those who are in good, of which we shall speak presently; and from the signification of the holy things, as denoting the gifts which they offered to Jehovah, that is, to the Lord, that they might be expiated from their sins, which gifts were burnt-offerings, sacrifices, and meat-offerings. That these things are meant by the holy things, is clear, for it is said, *which the sons of Israel shall hallow as to all the gifts of their holy things*. That bearing iniquity means removing falsities and evils or sins with those who are in good, is on the ground of this being said of the Lord, for the Lord was represented by Aaron, and the whole work of salvation by his office or priesthood. It is known in the Church, that it is said of the Lord, that He bore the sins for the human race; but still it is not known what is meant by bearing iniquities and sins. Some believe that the meaning of it is that He took upon Himself the sins of the human race, and suffered Himself to be condemned even to the death on the cross; and, because the condemnation for sins was cast upon Him, that the mortals were thus freed from damnation; also that the Lord by the fulfilment of the law removed the damnation, since the law would have condemned every one who did not fulfil it. But this is not meant by bearing iniquity, for every man's deeds ² remain with him after death, and according to their quality he is then judged either to life or to death; their quality comes from the love and the faith—for love and faith constitute the life of a deed; wherefore those deeds cannot be removed by transfer to another who would bear them. From this it is evident that something else is meant by bearing iniquities; but what is meant thereby may appear from the bearing itself by the Lord of iniquities or sins; they are borne by the Lord when He fights for a man against the hells, for of himself a man cannot fight against them, but the Lord alone does this, and indeed continually for every man, with a difference, however, according to the reception of the Divine Good and the Divine Truth. While the Lord was in the world, He fought ³ against all the hells, and subdued them completely; hence also He became Justice; in this wise He redeemed from damnation those who received from Himself Divine Good and Truth. Unless this had been done by the Lord, no flesh could have been saved, for the hells are constantly with the man, and rule over him, so far as the Lord does not remove them; and He removes them in the same proportion in which the man desists from evils. He who conquers the hells once, conquers

them to eternity, and in order that the Lord might accomplish this, He made His Human Divine. Wherefore, He who alone fights for man against the hells, or what is the same thing, against evils and falsities, for they are from the hells—He is said to bear sins, for He alone upholds that burden. That by bearing sins is also signified the removal of evils and falsities from those who are in good, is on account of this being a consequence; for so far as the hells are removed from a man, so far evils and falsities are removed, because both of these, as said above, are from the hells; the evils and falsities, however, are sins and iniquities. How the case herein is, may be seen in what was shown above in nos. 9715 and 9809, where the Lord's Merit and Justice, and also the subjugation of the hells by Him, are

4 treated of. It being said of Aaron that he should bear iniquities, was because he represented the Lord, and his priesthood the whole work of the Lord's salvation, see nos. 9806, 9809; and the chief work of salvation consists in redeeming and delivering man from the hells, and thereby in removing evils and falsities. Removing evils and falsities is here said, because the delivery from sins, that is, their remission, means nothing else than their removal; for they remain with a man, but so far as the good of love and the truth of faith are implanted, so far the evil and the false are removed. The case herein is as with heaven and hell: heaven does not annihilate hell, but heaven removes from itself those who are in hell; for that which removes are the good and the truth which are from the Lord, and which constitute heaven. With man the case is the same; of himself the man is a hell, but when he is being regenerated, he becomes a heaven, and so far as he becomes a heaven, so far hell is removed. The common idea is that evils, that is, sins, are not removed thus, but that they are separated altogether; by such, however, it is not known that the whole man of himself is nothing but evil, and that the evils which he has, in the proportion in which he is kept by the Lord in good, appear as if they were extirpated, for when a man is kept in good, he is withheld from evil. Still, no one can be withheld from evil and kept in good, unless he is from the Lord in the good of faith and of charity; that is, in so far as he suffers himself to be regenerated by the Lord; for heaven is implanted with a man by regeneration, and thereby the hell which is

5 with him, as said above, is removed. From this it may again appear, that bearing iniquities, when said of the Lord, means continually fighting for man against the hells, and thus continually removing them; for there is a perpetual removal, not only while the man is in the world, but also in the other life to eternity. No man can remove evils in this way; for of himself a man cannot remove the least thing of evil, still less the hells, and least of all can he remove them to eternity.

But see what was shown on this subject before, namely, that evils with a man are not separated outright, but are removed so far as he is from the Lord in good, nos. 8393, 9014, 9333-9336, 9444-9454. That while the Lord was in the world, He conquered the hells by temptation combats, and thereby arranged all things into order; also that He did this out of Divine Love, in order to save the human race; and that by this means also He made His Human Divine, see the passages cited in no. 9528 towards the end; and, further, that in the temptations, which are spiritual combats against the evils which are from hell, the Lord fights for man, see nos. 1692, 6574, 8159, 8172, 8175, 8176, 8273, 8969. How the Lord, while He was in the world, bore the iniquities of the human race, that is, fought with the hells, and subdued them; and how thereby He acquired to Himself the Divine power of removing these iniquities with all who are in good, and how thereby He became Merit and Justice, is described in Isaiah, chap. lix. 16-20, and in chap. lxiii. 1-9, which may be seen explained in nos. 9715, 9809. When these things are understood, it may be known what all those things signify which are said of the Lord in the same prophet in chap. liii., which from beginning to end treats of the state of His temptations, and thus of the state in which He was while He fought with the hells, for temptations are nothing else but combats with the hells. This state is described there thus: *That He bore our sicknesses, and carried our griefs, that He was thrust through for our transgressions, and bruised for our iniquities; that Jehovah made the iniquity of us all to light upon Him; and that thus He gave the wicked to their sepulchre: that the will of Jehovah shall prosper by His hand; that He shall see it from the travail of His soul and be satisfied, and by His wisdom shall make many righteous, because He hath borne their iniquities, and thus hath carried the sin of many.* He is also called there *the Arm of Jehovah*, by which is signified Divine Power (nos. 4932, 7205). That by bearing sicknesses, griefs, and iniquities, and by being thrust through and bruised by them, is signified a state of temptation, is evident, for in such a state what causes anguish are griefs of the soul, straitnesses and despair; such states are induced by the hells; for in temptations they assault the very love of him against whom they fight; the inmost of the life of every one is his love. The Lord's love was the love of saving the human race, and this love was the Esse of His life, for this love was the Divine in Himself. In Isaiah also, where the Lord's combats are treated of, this is described in these words (lxiii. 8, 9), "He said, Surely they are My people; so He became a Saviour to them; in all their straitness was He straitened; *for His love and His compassion* He redeemed them, and He took them

7 and *carried them all the days of eternity.*" That the Lord, while in the world, endured such temptations, is only briefly described in the Gospels, but more fully in the Prophets, and especially in the Psalms of David. In the Gospels, it is only said that He was led away into the desert, and was afterwards tempted by the devil, and that He was there forty days, and with the beasts (Mark i. 12, 13; Matt. iv. 1); but that from His first youth even to the end of His life in the world, He was in temptations, that is, in combats with the hells, He did not reveal, according to these words in Isaiah (liii. 7), "*He bore oppression, and was afflicted, yet He opened not His mouth; as a lamb He is led to the slaughter, and as a sheep before her shearers is dumb, He opened not His mouth.*" His last temptation was in Gethsemane (Matt. xxvi.; Mark xiv.); and afterwards came the passion of the cross; that through it He fully subdued the hells, He Himself teaches in John (xii. 27, 28, 31), "Father, save Me from this hour, but for this [cause] came I unto this hour. Father, glorify Thy name. There came forth a voice from heaven, [saying] I have both glorified and will glorify [it]. Again, then said Jesus, *Now is the judgment of this world, now shall the prince of this world be cast out;*" the prince of the world is the devil, thus the whole hell; glorifying denotes making the Human Divine. That mention is made only of the temptation after forty days in the desert, is on account of forty days signifying and implying temptations to the full, and thus temptations during many years, see nos. 8098, 9437; the desert signifies hell, and the beasts with which He fought

8 there, the devilish crew. In the Jewish Church, the removal of sins with those who are in good, that is, who have practised repentance, was represented by the he-goat called Asasel, upon the head of which Aaron was to lay his hands, and to confess the iniquities of the sons of Israel, and all their transgressions as to all their sins, and then to send it away into the desert, and *that thus the he-goat should bear upon itself all their iniquities into the land of separation* (Levit. xvi. 21, 22); Aaron here represents the Lord; by the he-goat is signified faith; by the desert and the land of separation, hell; and by bearing thither the iniquities of the sons of Israel is meant removing and casting them into hell. No one can know, except from the internal sense, that such things were represented; for every one can see that the iniquities of a whole congregation could not be borne by a he-goat into the desert; for what had the he-goat in common with iniquities? but since all representatives at that time signified such things as belong to the Lord, to heaven and the Church, so also did these. Wherefore, the internal sense teaches the things implied, namely, that it is the truth of faith through which man is regenerated, consequently through which sins are removed; and inasmuch as the truth of faith

is from the Lord, that, therefore, it is the Lord Himself who removes them, according to what was said and shown in the Preface to Genesis, chap. xxii., also in nos. 3332, 3876, 3877, 4738; that Aaron represents the Lord, see nos. 9806, 9809; that a he-goat of the she-goats denotes the truth of faith, see nos. 4169, 4769; the desert, however, denotes hell, because the camp, in which were the sons of Israel, signified heaven (no. 4236); on this ground, also, the desert is called the land of separation, or a land cut off; wherefore bearing iniquities into that land, that is, into the desert, means casting evils and falsities into hell from which they are; but they are cast into it when they are removed so as not to appear, which is brought about when a man is withheld from them by being kept in good by the Lord, according to what was said above. The same which was signified by casting sins into the desert, 9 is signified by casting them forth into the depths of the sea, as in Micah (vii. 19), "*He will have mercy on us, He will subdue our iniquities, and will cast all their sins into the depths of the sea;*" the depth of the sea also denotes hell. From this it is 10 now evident, that by Aaron bearing the iniquities of the holy things, is signified the removal of sins from those who are in good from the Lord; and that their removal is constantly being effected by the Lord, and that this means bearing iniquities; as also in another passage in Moses (Numb. xviii. 1, 22, 23), "*Jehovah said unto Aaron, Thou and thy sons with thee shall bear the iniquity of the sanctuary; thou also and thy sons with thee shall bear the iniquity of your priesthood. The sons of Israel shall no more come nigh the tent of meeting, to bear sin, and die. But the Levite shall do the service of the tent, and they shall bear their iniquity.*" The same is meant by bearing in Isaiah (xlvi. 3, 4), "*Hearken unto Me, O house of Israel, who have been borne from the womb; even to old age I am the same, and even to hoar hairs will I bear: I have made, and I will bear, and I will carry, and I will deliver.*" That bearing 11 iniquity means expiating, and thus removing sins, appears from Moses (Levit. x. 16, 17), "*Moses was angry with Eleazar and with Ithamar, because the he-goat of the sin-offering was burnt, saying, Wherefore have ye not eaten it in the place of holiness, when Jehovah gave it to you to bear the iniquities of the congregation, to expiate them before Jehovah?*" That expiation means cleansing from evils, and thus removal from sins, see no. 9506. And that Aaron was enjoined to *expiate the people* and to pardon their sins, see Levit. iv. 26, 31, 35; v. 6, 10, 13, 16, 18; ix. 7; xv. 15, 30. That *bearing sins*, when the priesthood is not treated of, means being *damned*, and thus dying, see Levit. v. 1, 17; vii. 18; xvii. 16; xix. 8; xx. 17, 19, 20; xxii. 9; xxiv. 15; Numb. ix. 13; xviii. 23; Ezek. xviii. 19, 20; xxiii. 49.

9938. *Which the sons of Israel shall hallow as to all the gifts of their holy things:* that this signifies the representative acts of worship of the removal from sins, appears from the signification of gifts or presents, which with the Jewish and Israelitish nation consisted chiefly of burnt-offerings, sacrifices, and meat-offerings, as denoting the interior things of worship, because these were the things represented; the interior things of worship are those which belong to love and faith, and hence the remissions of sins, that is, the removals from them, because sins are removed through faith and love from the Lord. So far, indeed, as the good of love and of faith enters, or what is the same thing, so far as heaven enters, so far sins are removed, that is, so far hell is removed—that hell which is within man, as well as that which is outside of him. From this it is clear what is meant by the gifts which they sanctified, that is, offered. The gifts were called holy, and presenting or offering them was called hallowing them, on the ground of their representing holy things; for they were offered for expiations, and thus for the removals from sins, which are effected by faith and² love to the Lord from the Lord. It is said that gifts and presents were offered to Jehovah, although Jehovah, that is, the Lord, does not receive any gifts or presents, but Himself imparts [of His own] to every one for nothing; and yet He wills that these things should come from the man as from himself, provided he acknowledges that they are not from himself but from the Lord, for the Lord imparts the affection of doing good from love, and the affection of speaking the truth from faith. The affection itself thus flows in from the Lord, and appears as if it were in the man, and thus from the man; for whatever a man does from the affection which belongs to his love, he does from his life, because love is the life of every one. From this it is clear, that what are called gifts and presents offered to the Lord by man, are essentially gifts and presents offered to man by the Lord; and that their being called gifts and presents is according to the appearance. All those who are wise at heart recognise this appearance, but not so the simple-minded; and yet the gifts and presents of the latter are grateful, so far as they are offered from [a state of] ignorance in which there is innocence. Innocence is the good of love towards God, and dwells in ignorance, especially with the wise at heart; for they who are wise at heart, know and perceive that there is nothing of wisdom in themselves from themselves, but that the all of wisdom is from the Lord, that is, the all of the good belonging to love, and the all of the truth belonging to faith, and thus that with the wise wisdom still dwells in ignorance; from this it is plain that the acknowledgment of this fact, and especially the perception of³ the same, constitutes the innocence of wisdom. The gifts

which were offered in the Jewish Church, and which chiefly consisted of burnt-offerings, sacrifices, and meat-offerings, were also called expiations from sins, because they were offered for the sake of obtaining their remission, that is, the removal from them. They who belonged to that Church also believed, that their sins were forgiven by this means, nay, that they were utterly taken away; for it is stated that after offering their gifts, they would be forgiven, see Levit. iv. 26, 31, 35; v. 6, 10, 13, 16, 18; ix. 7; xv. 15, 30. They were not aware, however, that these presents represented interior things; and consequently those things which are done by a man from the love and the faith which are from the Lord; and that it is these things which expiate, that is, remove sins, and that after their removal they appear altogether as removed or taken away, as was shown above, in the present and in the preceding article. For that people was in a representative worship, and consequently in an external worship apart from any internal; through this worship there was at the time a conjunction of heaven with man, see the citations in no. 9320 at the end, and in no. 9380.

9939. *And it shall constantly be upon the forehead of Aaron:* that this signifies a representative of the love of the Lord to eternity, appears from the signification of the forehead, as denoting love, see no. 9936; and from the representation of Aaron, as denoting the Lord, concerning which see no. 9806; and from the signification of constantly, as denoting to eternity. That constantly denotes to eternity, is on the ground that all things relating to time, and hence also constantly, when said of the Lord, signify eternal things; for constantly, daily, and always, are predicated of time; therefore also yesterday, and to-day, when said of the Lord, likewise signify that which is eternal (no. 2838).

9940. *To cause them to be well-pleasing before Jehovah:* that this signifies the Lord's Divine in them, appears from the signification of what is well-pleasing, when said of Jehovah, that is, of the Lord, as denoting from His Divine; for that which is well-pleasing to the Lord is the Divine, which from Him is with a man, a spirit, and an angel; for it is then in another, in whom it is regarded, and whereby it becomes well-pleasing. The things which are from the Lord are either nearer to, or more remote from Him; and they are said to be *from His Will, from His Good Pleasure, from Allowance, and from Permission*. The things which are from the Will are nearest to the Lord; those which are from Good Pleasure are somewhat more remote from Him; those which are from Allowance are still more remote; and those which are from Permission are most remote from Him. These are the degrees of the influx and the reception of the Divine; yet each degree contains

innumerable things, which are distinct from those that are in another degree; and these innumerable things are the arcana of heaven, a few of which only strike the human understanding; as, for instance, in the case of those things which happen from *Permission*; although these are in the last place, still, when a man examines them closely from the development of things in nature, and from appearances, and still more when he does so from the fallacies of the senses, on account of the innumerable arcana contained therein, he becomes confounded; and yet the arcana of permission are comparatively few in respect to the arcana of the higher degrees; which degrees are the things that happen from allowance, from good pleasure, and from will.

9941. Verses 39, 40. *And thou shalt weave the coat in chequer-work of byssus linen, and thou shalt make the mitre of byssus linen, and the belt thou shalt make with the work of the embroiderer. And for Aaron's sons thou shalt make coats, and thou shalt make for them belts; and head-tires thou shalt make for them, for glory and for comeliness.*

And thou shalt weave the coat in chequer-work of byssus linen, signifies the inmost things of the spiritual Kingdom which proceed from the truth of celestial love; *and thou shalt make the mitre of byssus linen*, signifies the wisdom there; *and the belt*, signifies the bond, and the separation from the outward things of that Kingdom; *thou shalt make with the work of the embroiderer*, signifies by the knowledges of good and truth; *and for Aaron's sons*, signifies the Divine Truths which proceed from the Divine Good of the Lord in the heavens; *thou shalt make coats*, signifies those things which belong to faith there; *and thou shalt make for them belts*, signifies holding together in connexion; *and head-tires thou shalt make for them*, signifies the intelligence there; *for glory and for comeliness*, signifies the truth of the spiritual Church.

9942. *And thou shalt weave the coat in chequer-work of byssus linen*: that this signifies the inmost things of the spiritual Kingdom which proceed from the truths of celestial love, appears from the signification of the garments of Aaron in general, as denoting the spiritual Kingdom adjoined to the celestial Kingdom, concerning which see no. 9814; and since the coat was the inmost of these garments, therefore there are signified by it the inmost things of that Kingdom. That Aaron's coat denotes the Divine Truth in the spiritual Kingdom proceeding immediately from the Divine Celestial, see no. 9826; and from the signification of byssus linen, as denoting the truth from a celestial origin, see no. 9469. Concerning this coat it is said that it shall be chequered, and by a thing chequered is meant the work of a weaver, and by the work of a weaver is signified that which is from the Celestial (no. 9915); the same term in the original tongue which means chequering, signifies also

weaving. That that coat was woven, that is, that it was of the ² work of the weaver, appears from what follows in the book of Exodus (xxxix. 27), "*They made coats of byssus linen, the work of the weaver, for Aaron and his sons.*" Its being chequered, that is, woven of byssus linen, was for this reason, that there might be represented what immediately proceeds from the Celestial, which is comparatively continuous; for the things which proceed from the Celestial are like those things which with the man proceed from his Voluntary or his volition, for all the things which with the man belong to the understanding proceed from his Voluntary; those things which proceed interiorly from the Voluntary, are as it were continuous in respect to those which proceed more exteriorly; wherefore in those things which proceed interiorly from the Voluntary, there is chiefly the affection of the truth, for every affection which in the understanding belongs to love, flows in from the man's Voluntary. The case is as in the heavens, where the celestial Kingdom corresponds to a man's Voluntary, and the spiritual Kingdom to his Intellectual, see no. 9835; and since the garments of Aaron represented the Lord's spiritual Kingdom adjoined to His celestial Kingdom (no. 9814), therefore the coat represented that which is inmost there, and thus that which proceeds immediately from the celestial Kingdom, for the coat was the inmost garment. From this it is clear why the coat was woven or chequered, and why it was of byssus linen; for that which is woven signifies what is from the Voluntary, that is, from the Celestial (no. 9915); and byssus linen signifies the truth which is from celestial love (no. 9469). The Spiritual which is from the Celestial is also signified in ³ other parts of the Word by coats, as by the *coats of skin*, of which it is stated that Jehovah God made them for the man and his wife, after they had eaten of the tree of knowledge (Gen. iii. 21); that by these coats there is signified the truth from a celestial origin, cannot be known unless these historical accounts are unfolded according to the internal sense; wherefore, they shall be explained. By the man and his wife is here meant the celestial Church; by the man himself as a husband, this Church as to good, and by his wife this Church as to truth; the above truth and good were the truth and good of the celestial Church. But after this Church had lapsed, which was caused by reasonings from scientifics concerning Divine truths, and which, in the internal sense, is signified by the serpent which persuaded, the first state after the downfall of that Church is what is described in the above passage, and its truth by the coats of skin. It is to be observed that by the creation ⁴ of the heaven and the earth in the first chapter of Genesis, in the internal sense, is meant and described the new creation, that is, the regeneration of the member of the Church at that

time, and therefore the establishment of the celestial Church; and that by the paradise is meant and described the wisdom and intelligence of that Church, and by the eating of the tree of knowledge, its downfall on account of its members reasoning from scientifics concerning Divine things. That such is the case, may be seen in what has been shown on this subject in the explanations of those chapters; for all the things contained in the first chapters of Genesis are fictitious history, in the internal sense of which, as already stated, are Divine things concerning the new creation, that is, the regeneration of the member of the celestial Church. This method of writing was in vogue in the most ancient times, not only among those who belonged to the Church, but also among those who were outside the Church, as among the Arabians, Syrians, and Greeks, as is evident from the writings of those times, both sacred and

5 profane. In imitation of these books, because derived from them, the Song of Songs was written by Solomon; for this book is not a sacred book, because it does not contain interiorly heavenly and Divine things in a regular series, like the sacred books. The book of Job also is a book of the Ancient Church. Mention is also made of sacred books of the Ancient Church, which are now lost, as in Moses (Numb. xxi. 14, 15, 27, and in the following verses); the historical parts of these books were called *the Wars of Jehovah*, and their prophetic parts, *Enunciations*, see nos. 2686, 2897. That there was such a style in the historical part of these books, which were called the Wars of Jehovah, is evident from what has been taken out of them, and quoted by Moses; their historical parts approached thus to a kind of prophetic style, so that the subjects might be retained in the memory by children, and also by the simple-minded. That the books quoted in the above passage were sacred, is evident from the contents of verses 28–30, when compared with what occurs in Jeremiah (xlviii. 45, 46), where similar expressions occur. That such a style was most commonly used, and was almost the only style among those who were outside the Church, is clear from the fictitious narratives of those writers who were outside the Church, in which they involved moral things, or such as belong to the affections

6 and to life. In the historical parts which are not fictitious but true, and which are contained in the books of Moses after these chapters, and likewise in the books of Joshua, the Judges, of Samuel and the Kings, the coats likewise signified truth and the spiritual good of the truth which proceeds from celestial truth and good. It is to be borne in mind that spiritual truth and good is circumstanced as the truth and good of the angels in the middle or second heaven; but that celestial truth and good is such as the truth and good which belongs to the angels in the third or inmost heaven, see the passages cited

in no. 9277. In the books of Moses it is stated that the father Israel gave to his son Joseph *a coat of divers colours*, and that on account of *it* his brethren were indignant, and afterwards stripped it off, and dipped it in blood, and thus sent it to their father (Gen. xxxvii. 3, 23, 31–33); this was a real history, and because in like manner it contained within, that is, in the internal sense, the holy things of heaven and the Church, and hence Divine things, therefore by that coat of divers colours was signified that state of good and of truth which Joseph represented, which was the state of the spiritual truth and good which proceeds from the Celestial, see nos. 3971, 4286, 4592, 4963, 5249, 5307, 5584, 5869, 5877, 6417, 6526, 9671; for all the sons of Jacob represented such things as belong to Heaven and the Church in their order (nos. 3858, 3926, 4060, 4603, 6335, 6337, 6397, 6640, 7836, 7891, 7996); but in the above passage they represented the opposite. Since all the 7 things which are contained in the books of the Word, in the historical as well as in the prophetic books, are representative and significative of Divine celestial and spiritual things, therefore the affection of the above truth is described by the king's daughter, and the truth itself by her garments, in David (Psalm xlv. 10, and the following verses), "The king's daughter is among thy precious ones, at thy right hand the queen doth stand in the best gold of Ophir. The daughter of Tyre shall bring a present; the rich of the people shall entreat thy faces. The king's daughter is wholly glorious within, *thy garment* (or *thy coat*) is of the *weavings* (or *chequerings*) of gold; in brodered work she is led to the king;" that a daughter in general signifies the affection of spiritual truth and good, and hence also the Church, see nos. 2362, 3024, 3963, 9055; and that a king, when the Lord is spoken of, signifies the Divine Truth, see nos. 2015, 2069, 3009, 4581, 4966, 5068, 6148; from this it is evident, that all those things which in the above Psalm are stated concerning the king's daughter, signify such things as belong to the affection of truth and good from the Lord in the Church; the statement that the daughter of Tyre shall bring a present, signifies the knowledges of good and truth; that these are signified by Tyre, see no. 1201; the rich of the people have a like signification, for riches, in the spiritual sense, signify nothing else but the knowledges of good and of truth (nos. 1694, 4508). From this it is evident what is signified by the king's daughter being glorious within, and by her garment being of the weavings of gold; for by her garment is meant a coat, as is evident from the signification of that expression in the original tongue, for it signifies there the garment next to the body; that it denotes a coat, appears from John xix. 23, 24, where the Lord's coat is treated of, which in David (Psalm xxii. 18) is called by the same term "vesture;"

in 2 Samuel (xiii. 18) also, where it is said that the king's daughters were clad in coats of divers colours, concerning which we shall speak presently; by the weavings of gold in David is meant the same thing as by the chequering of Aaron's coat, the expression in the original tongue being the same; what is meant by embroidery, in which she was to be
 8 led to the king, see no. 9688. Since such things were represented by the king's daughter, and by her raiment, or her coat, therefore also the king's daughters were so clad, as appears from 2 Samuel (xiii. 18), "*There was upon Tamar a coat (or vesture) of divers colours, for with such garments were the king's*
 9 *daughters apparelled.*" Now since spiritual goods and truths were represented by coats, it may appear what is signified by Aaron's coat, also what by the coats of his sons, which are spoken of in the following verse of the present chapter, where it is said, "*That for Aaron's sons they should make coats, belts, and head-tires, for glory and for comeliness.*" And since their coats represented those holy things, therefore it is stated that the sons of Aaron, Nadab and Abihu, who were burnt by fire from heaven, because they offered incense from a strange fire, were taken *in coats* out of the camp (Levit. x. 1-5); for by a strange fire is signified a love from another source than from the Celestial, since the sacred fire in the Word denotes celestial or Divine Love (nos. 6832, 6834, 6849, 7324, 9434). On this account the spiritual goods and truths, signified by their coats, were defiled, and therefore the above were taken
 10 outside the camp in coats. The same also is signified by coat in Micah (ii. 8), "*My people standeth up as an enemy on account of the garment: ye strip the coat from them that pass by securely;*" the coat is here expressed in the original tongue by another term, which yet signifies spiritual truth and good; stripping the coat from them who pass by securely, denotes depriving of their spiritual truths those who live in simple good; accounting any one as an enemy because of the garment, means doing evil to him on account of the truth which he thinks, when yet no one ought to be injured on account of what he believes to be true, provided he is in good
 11 (nos. 1798, 1799, 1834, 1844. From this it may now appear what is signified by a coat in Matthew (v. 34-36, 40), "*Jesus said, Swear not at all, neither by the heaven, nor by the earth, nor by Jerusalem, nor by the head. Let your speech be Yea yea, Nay nay, what is beyond these is from evil. If any one will sue thee at the law, and take away thy coat, let him have thy cloak also.*" No one, unless he is acquainted with the quality of the state of the angels in the Lord's celestial Kingdom, can at all know what is involved in these words of the Lord; for the subject treated of is the state of good and truth with those who are in the Lord's celestial Kingdom, with whom all

truth is impressed on their hearts. For they become acquainted with all truth from the good of love to the Lord, so that they never reason about it, as they do in the spiritual Kingdom; wherefore, when truths are being discussed, they say only, Yea yea, or Nay nay; they do not even in that Kingdom make mention of faith; concerning their state, see the passages cited in no. 9277. From this, then, it is evident what is signified by the injunction not to swear at all; for by swearing is signified confirming truths (nos. 3375, 9166), which is done in the spiritual Kingdom through the Rational and through scientifics from the Word; by suing at law, and desiring to take away the coat, is meant debating about truths, and wishing to persuade [others] that something is not true; a coat denotes the truth from the celestial, for they [the celestial] leave to every one his own truth, without any further reasoning. By ¹² a coat is signified the truth from the Celestial in another passage in Matthew (x. 9, 10), "Jesus sent the twelve to preach the kingdom of the heavens, saying, that they should not take any gold, nor silver, nor brass in their girdles; nor a scrip for the way, *nor two coats*, nor shoes, nor staves;" by these words was represented that they who are in goods and truths from the Lord, should possess nothing of good and of truth for themselves, but that they ought to have all good and truth from the Lord; for by the twelve disciples were represented all who are in goods and truths from the Lord, and in the abstract sense all the goods of love and the truths of faith from the Lord (nos. 3488, 3858, 6397); goods and truths from one's self, and not from the Lord, are signified by taking gold, silver, brass in the girdles, and by a scrip; but truths and goods from the Lord are signified by a coat, a shoe, and a staff; by a coat interior truth, that is, truth from the Celestial, by a shoe exterior truth, that is, truth in the Natural (nos. 1748, 6844); by a staff is meant the power of truth (nos. 4876, 4936, 6947, 7011, 7026); but by two coats, two shoes, and two staves, are signified truths and their powers both from the Lord and from one's self. That they were allowed to have one coat, one pair of shoes, and one staff, appears from Mark vi. 8, 9; and Luke ix. 3. As the signification of a coat is known from [all] this, ¹³ it is clear what is signified by the Lord's coat, concerning which it is thus written in John (xix. 23, 24; Ps. xxii. 19), "They took *the garments*, and made four parts, to every soldier a part, and *the coat*; and *the coat was without seam, woven from the top throughout*. They said, Let us not divide it, but cast lots for it, whose it shall be; that the Scripture might be fulfilled which saith, *They divided My garments among them, and upon My coat did they cast lots*; these things the soldiers did." Who cannot see, if he thinks from a somewhat enlightened reason, that the above proceedings signify Divine things,

and that otherwise they would not have been the subjects of prophecy in David; but what they signify cannot be known apart from the internal sense, and thus apart from any knowledge therefrom concerning what is signified by garments, by casting lots upon them or dividing them, by a coat, and by its being without seam, that is, woven throughout, and by soldiers. From the internal sense it is plain that by garments are signified truths, and by the Lord's garments Divine Truths; by casting lots and dividing them, pulling these truths asunder and dispersing them (no. 9093); by the coat, the Divine Truth spiritual derived from the Divine Celestial—the same as by Aaron's coat, for Aaron represented the Lord; thus also by its being without seam and woven from the top throughout, is signified the same as by the chequered or woven [work] in Aaron's coat. The coat not being divided, signified that the Divine Truth spiritual which proceeds immediately from the Divine Truth celestial could not be dispersed, because that truth is the internal truth of the Word, such as it is with the
 14 angels in heaven. The statement that the soldiers did this, signifies that it was done by those who ought to fight for the truths, and thus by the Jews themselves, among whom the Word was, and who nevertheless were of such a quality as to disperse it; for they had the Word, and yet were not willing to know from it that the Lord was the Messiah and the Son of God, who was to come, nor anything internal of the Word, but only what was external, which they wrested in the direction of their own loves, which were the loves of self and of the world, and therefore [explained] so as to favour the lusts which originated from these loves. These things are signified by the division of the Lord's garments; for whatever they did to the Lord, represented the state of the Divine Truth and the Divine Good among them at the time; so that they treated the Divine truths in the same way as they treated Him; for the Lord, while in the world, was the Very Divine Truth; see the citations in nos. 9199, 9315, in both at the end.

9943. *And thou shalt make the mitre of byssus linen*: that this signifies the wisdom there, appears from the signification of the mitre, as denoting intelligence, and when said of the Lord, who is here represented by Aaron, as denoting wisdom, concerning which see no. 9827; and from the signification of byssus linen, as denoting truth from a celestial origin, see no. 9469; for the wisdom which is signified here by the mitre, is from that truth; because all wisdom and intelligence is from the Divine Truth which proceeds from the Divine Good of the Lord; there is no other wisdom and intelligence, which is wisdom and intelligence, because there is none from any other source. Intelligence consists in knowing and understanding Divine truths, and afterwards in having faith in them; and

wisdom consists in willing and loving these truths, and hence in living according to them.

9944. *And the belt*: that this signifies the bond, and the separation from the outward things of that kingdom, appears from the signification of a belt, as denoting the outward bond which holds together in their connexion and form all the things of love and faith, so that they have regard to one end, concerning which see nos. 9341, 9828, 9837. That it also denotes the separation from outward things, is on this ground, that it thus gathers up or holds together the internal things, and that what gathers up and holds together internal things, also separates them from outward things. The internal things of the spiritual kingdom are signified by the coat, because this was the inmost garment, and its outward things by the robe and the ephod, because they were the exterior garments. That by the garments of Aaron was represented the Lord's spiritual Kingdom, see no. 9814; by the ephod, its External, see no. 9824; by the robe, its Interior, see no. 9825; and by the coat, the Inmost, see no. 9826.

9945. *Thou shalt make with the work of the embroiderer*: that this signifies [through] the knowledges of good and of truth, appears from the signification of the embroiderer, as denoting that which is from scientifics, see no. 9688. It being said through the knowledges of good and of truth is, on account of these knowledges being meant by interior scientifics, such as are those of the Church concerning faith and love. That these scientifics are here signified by the work of the embroiderer, is on the ground of the belt of the coat, which was of the work of the embroiderer, signifying the inmost bond of the spiritual Kingdom, which was treated of immediately above; and because all things in the spiritual world are held together in connexion through knowledges and the affections therefrom.

9946. *And for Aaron's sons*: that this signifies the Divine Truths which proceed from the Divine Good of the Lord in the heavens, appears from the representation of the sons of Aaron, as denoting the Divine truths which proceed from the Divine Good of the Lord, see no. 9807. That these Divine truths in the heavens are signified, is on the ground of the Divine of the Lord in the heavens being what is represented by the priesthood of Aaron and by that of his sons; the Divine Good in the heavens by the priesthood of Aaron, and the Divine Truth from the Divine Good in the heavens by the priesthood of his sons; it is said in the heavens, because the Lord Himself is above the heavens, for He is the Sun of heaven, and yet His presence is in the heavens, and is such as if He Himself were there. He Himself in the heavens, that is, His Divine Good and His Divine Truth there, may be represented, but not His Divine above the heavens; for this reason, that the latter cannot light

upon human minds, and not even upon angelic minds, because it is Infinite; but the Divine in the heavens, which is from it, is accommodated to reception.

9947. *Thou shalt make coats*: that this signifies those things that belong to faith, appears from the signification of a coat, when said of Aaron, as denoting the Divine Truth inmosty in the spiritual Kingdom, and thus that which proceeds immediately from the Celestial, see nos. 9826, 9942; but when it is said of Aaron's sons, a coat denotes that which belongs to faith, for this is what proceeds from the Spiritual which is from the Celestial; this proceeding is what is called the faith of truth.

9948. *And thou shalt make for them belts*: that this signifies a holding together in connexion, appears from the signification of belts, as denoting the external bonds which hold together in connexion the truths and goods of faith and love, see nos. 9341 (at the end), 9828, 9837, 9944.

9949. *And head-tires thou shalt make for them*: that this signifies the intelligence there, appears from the signification of the mitre, and in general of the covering of the head, as denoting intelligence and wisdom, concerning which see no. 9827; hence the head-tire also has the same signification; for the covering of the head for the sons of Aaron was called a head-tire (or tiara).

9950. *For glory and for comeliness*: that this signifies the truth of the spiritual Church, appears from the signification of "for glory and for comeliness," as denoting for the purpose of exhibiting the Divine Truth, such as it is in the spiritual Kingdom adjoined to the celestial Kingdom, in an internal and external form, concerning which see above, no. 9815; but in the present case it means the truth of the spiritual Church which is therefrom; for by Aaron is represented the Divine Good in the heavens, and by his sons the Divine Truth therefrom; the Divine Good also is there as a father, and the Divine Truth from it as a son, and such being the case, by father in the Word is signified good, and by sons truths; these latter also are born from the former, when the man is being generated anew, that is, when he is being regenerated.

9951. Verse 41. *And thou shalt put them upon Aaron thy brother, and upon his sons with him; and shalt anoint them, and fill their hand, and shalt sanctify them, and they shall minister unto Me in the priesthood.*

And thou shalt put them upon Aaron thy brother, signifies such a state of Divine Good in the spiritual Kingdom; *and upon his sons with him*, signifies such a state there in the outward things proceeding therefrom; *and thou shalt anoint them*, signifies a representative of the Lord in respect to the good of love; *and thou shalt fill their hand*, signifies a representative of the Lord in respect to the truth of faith; *and thou shalt*

sanctify them, signifies thus a representative of the Lord in respect to the Divine Human; and *they shall minister unto Me in the priesthood*, signifies a representative of the Lord in respect to the whole work of salvation from the Divine Human.

9952. *And thou shalt put them upon Aaron thy brother*: that this signifies such a state of the Divine Good in the spiritual Kingdom, appears from the signification of putting on, which denotes inducing upon a thing a state which is represented by the garments, in the present case a state of the Divine Truth in the spiritual Kingdom, for by Aaron is represented the Lord in respect to the Divine Good, and therefore also the Divine Good which is from the Lord, see no. 9806; and by his garments, the spiritual Kingdom of the Lord which is adjoined to His celestial Kingdom (no. 9814). That putting on signifies inducing the state which is represented by the garments which are put on, has its origin in the representatives in the other life; all the spirits who are there, and all the angels, appear clothed in garments, every one according to the state of the truth in which he is, and hence every one according to his Intellectual which corresponds to the Voluntary which is in him. The cause of this being so is, that the Intellectual with man clothes his Voluntary, and that the Intellectual is formed of truths, and the Voluntary of goods, and that it is good which is clothed (no. 5248); on this ground it is that garments in the Word signify truths, see nos. 165, 1073, 4545, 4763, 5954, 6378, 6914, 6918, 9093, 9814; and that this has its origin in the representatives in the other life, see nos. 9212, 9216, 9814.

9953. *And upon his sons*: that this signifies such a state there in the outward things proceeding therefrom, appears from the signification of putting on, which means inducing a state of the quality represented by the garments, see immediately above, no. 9952; in the present case, it means that which is represented by the garments of the sons of Aaron, which is the state of the outward things which proceed from the Divine Truth in the spiritual Kingdom; for by sons, and hence also by their garments, is signified that which proceeds, according to what was said immediately above, no. 9950.

9954. *And thou shalt anoint them*: that this signifies a representative of the Lord in respect to the good of love, appears from the signification of anointing, as denoting inauguration into representation, see no. 9474. That it denotes [inauguration] into the representation of the Lord in respect to the good of love, or what is the same, into the representation of the good of love which is from the Lord, is, on the ground of the oil wherewith the anointing was effected, signifying the good of love (nos. 886, 4582, 4638, 9780). Since anointing has remained in use from the ancient to the present time,—for kings are anointed, and anointing is accounted alike holy at the

present day, as it was in former times,—it is of interest to know how the case herein is. At the time when all external worship among the ancients took place by representatives, namely, by such things as represented the interior things belonging to faith and to love from the Lord and to the Lord, and therefore those things which are Divine, anointing was instituted, on the ground that the oil, with which the anointing was done, signified the good of love; for they were aware that the good of love was the very Essential, from which all the things belonging to the Church and to worship are living, because it is the *Esse* of life; for the Divine flows in with a man through the good of love, and constitutes his life, and also the heavenly life in which truths are received in good. From this it is made plain what was represented by anointing; and for this reason the things anointed were said to be holy, and were also accounted as holy, and thus were of use to the Church in representing Divine and heavenly things, and, in the highest sense, the Lord Himself Who is Good itself; and therefore in representing the good of love which is from Him, and also the truth of faith, so far as it lives from the good of love. On this ground then it was, that at that time *they anointed stones erected for pillars; also weapons of war, such as bucklers and shields; and afterwards the Altar and all its vessels; likewise the Tent of meeting, and all the things therein; and moreover those who were to administer the priesthood, and their garments; likewise the Prophets; and lastly the Kings, who were on this account called the Anointed of Jehovah; it had also become customary to anoint one's self and* ² *others, in order to express gladness and good will.* With respect to the FIRST, namely, *that they anointed stones erected for pillars,* this appears from the book of Genesis (xxviii. 18), “Jacob rose up early in the morning, *and took the stone, which he had put for a pillow, and set it up for a pillar, and poured oil upon the head thereof.*” The cause of their anointing stones in this manner was, that the stones signified truths, and that truths apart from good have not the life of heaven within them, that is, not any life from the Divine; when, therefore, the stones were anointed with oil, they represented truths from good, and, in the highest sense, the Divine Truth which proceeds from the Divine Good of the Lord, and thus the Lord Himself, who on this ground was called *the Stone of Israel* (no. 6426). That stones denote truths, see nos. 643, 1298, 3720, 3769, 3771, 3773, 3789, 3798, 6426, 8941, 9476; in like manner pillars, see nos. 3727, 4580, 9388, 9389; and that anointing pillars means causing truths to be from good, thus causing them to be truths of good, consequently goods, see nos. 3728, 4090, 4582. That stones erected for pillars were afterwards accounted holy, appears from the same chapter of Genesis (xxviii. 19, 21, 22), in that “Jacob called the name of that place *Bethel*; and said, If I shall come back

in peace to my father's house, *this stone, which I have set up for a pillar, shall be the house of God*;" the meaning of Bethel is the house of God, and the house of God denotes the Church, and also Heaven, and in the highest sense the Lord Himself (no. 3720). SECONDLY, *that they anointed the weapons of war, such as bucklers and shields*, appears from Isaiah (xxi. 5), "Arise, ye princes, *anoint the buckler*." And in 2 Samuel (i. 21), "The shield of the heroes is defiled, *the shield of Saul not anointed with oil*." That the weapons of war were anointed was, on account of their signifying truths combating against falsities, and because truths from good are what prevail against the latter, but not truths apart from good; wherefore the weapons of war represented the truths proceeding from the good which is from the Lord, and thus the truths through which the Lord Himself with men fights for them against the falsities from evil, that is, against the hells. That the weapons of war denote truths combating against falsities, see nos. 1788, 2686; for war in the Word signifies spiritual combat (nos. 1664, 2686, 8273, 8295); and enemies signify the hells; in general evils and falsities (nos. 2851, 8289, 9314). THIRDLY, *that they anointed the Altar and all its vessels; further, the Tent of meeting, and all the things which were therein*, appears from Moses (Exod. xxix. 36), "*Thou shalt anoint the altar and sanctify it*." Again (Exod. xxx. 25-29), "*Thou shalt make it into an oil of holiness for anointing, with which thou shalt anoint the Tent of meeting, and the Ark of the Testimony, and the Table, and all its vessels, and the Candlestick, and all its vessels, and the Altar of incense, and the Altar of burnt-offering, and all its vessels, and the laver and its base*; thus shalt thou sanctify them, that they may be the Holy of Holies; every one who toucheth them, shall sanctify himself." Again (Exod. xl. 9-11), "*Thou shalt take the oil of anointing, and anoint the dwelling, and all that therein is, and shalt sanctify it, and all the vessels thereof, that they may be holy; thou shalt anoint also the Altar of burnt-offering, and all its vessels, and sanctify the altar, that the altar may be the Holy of Holies, and thou shalt anoint the laver and its base, and sanctify it*." Again (Levit. viii. 10-12; Numb. 5 vii. 1), "*Moses anointed the dwelling, and all the things that were therein, afterwards he sprinkled of the oil upon the altar, and all its vessels, and upon the laver and its shaft, to sanctify them*." The object for which the altar and the dwelling, with all the things therein, were anointed was, that they might represent the Divine and holy things of Heaven and the Church, consequently the holy things of worship; and these things they could not represent, unless they had been inaugurated by means of such [a substance] as represented the good of love; for the Divine enters through the good of love, and through that good it is present in Heaven, and in the

Church, and therefore also in worship ; and apart from that good it is not the Divine that enters, and is present, but the man's self (*proprium*), and with his self hell, and with hell evil and falsity ; for man's self (*proprium*) is nothing else. From this appears the reason, why the anointing was done by oil ; for oil, in the representative sense, is the good of love, see nos. 886, 4582, 4638, 9780 ; and the altar was the chief representative of the Lord, and therefore of the worship from the good of love, see nos. 2777, 2811, 4489, 4541, 8935, 8940, 9388, 9389, 9714 ; and the dwelling, together with the ark, was the chief representative of heaven where the Lord is, see nos. 9457, 9481, 9485, 9496, 9632, 9784 ; that the man's self (*proprium*) is nothing but evil and falsity and thus hell, see nos. 210, 215, 694, 874-876, 987, 1047, 3812, 5660, 8480, 8941, 8944 ; and that so far as the man's self (*proprium*) is removed, so far the Lord can be present, see nos. 1023, 1044, 4007, at the end.

6 FOURTHLY, *that they anointed those who were to administer the priesthood, and their garments*, appears from Moses (Exod. xxix. 7 ; xxx. 30), "*Thou shalt take the oil of anointing, and pour it upon the head of Aaron, and anoint him.*" Again (Exod. xl. 13-15), "*Thou shalt put upon Aaron the garments of holiness, and thou shalt anoint him, and sanctify him, that he may minister in the priesthood unto Me ; and thou shalt anoint his sons as thou didst anoint their father, and it shall be that their anointing shall be to them for the priesthood of an age, to their generations.*" Again (Levit. viii. 12, 30), "*Moses poured [some] of the oil upon the head of Aaron, and anointed him, to sanctify him. Then he took of the oil of anointing, and of the blood, which was upon the altar, and sprinkled it upon Aaron, upon his garments, upon his sons, and upon his sons' garments with him, and sanctified Aaron, his garments, and his sons, and his sons' garments with him.*" The cause of Aaron, his sons, and even their garments being anointed, was, that they might represent the Lord in respect to the Divine Good, and to the Divine Truth from it ; Aaron, the Lord in respect to the Divine Good, and his sons, the Lord in respect to the Divine Truth therefrom ; and in general that the priesthood might represent the Lord as to the whole work of salvation. Their being anointed in garments (Exod. xxix. 29), was, on the ground of Aaron's garments representing the Lord's spiritual Kingdom which had been adjoined to His celestial Kingdom ; in the celestial Kingdom it is where the good of love to the Lord from the Lord reigns, wherefore the influx of the Divine into the spiritual Kingdom is effected through the good of love. On this ground it was that the inauguration into representation took place by oil, which, in the spiritual sense, signifies the good of love. That Aaron represented the Lord in respect to the Divine Good, see no. 9806 ; that his sons represented the

Lord in respect to the Divine Truth which proceeds from the Divine Good, see no. 9807; that the priesthood in general represented the Lord, in respect to the whole work of salvation, see no. 9809; that Aaron's garments represented the Lord's spiritual Kingdom which is adjoined to His celestial Kingdom, see no. 9814; that the garments of his sons represented the things that proceed therefrom, see nos. 9946, 9950; that the good of love to the Lord reigns in the celestial Kingdom, see the citations in no. 9277. Since the inauguration into representation took place^s by anointing, and since the Lord and the things proceeding from Him were represented by Aaron and his sons, therefore to Aaron and his sons were given the holy things of the sons of Israel, which were given to Jehovah as gifts, and were called heave-offerings; and therefore also it is said that they are an anointing, and likewise stand for the anointing, that is, that they are a representation, or stand for a representation, of the Lord, and are from Him, as appears from the following passages in Moses (Lev. vii. 34-36). "The wave-breast and the heave-shoulder have I taken of the sons of Israel out of the sacrifices of the peace-offerings, and *have given them unto Aaron and unto his sons*; this is the anointing of Aaron and the anointing of his sons out of the things offered by fire to Jehovah, which I have commanded to be given unto them, on the day that *He anointed them*, from among the sons of Israel." And again (Numb. xviii. 8-20), "Jehovah spake unto Aaron, "Behold I have given thee the charge of *My heave-offerings*, even as to all the holy things of the sons of Israel, *have I given them unto thee by reason of the anointing, and to thy sons*, as a statute of eternity; every present of theirs, even every meat-offering of theirs, and every sacrifice of theirs of sin and of guilt, every wave-offering of the sons of Israel, all the fat of the pure oil, and all the fat of the new wine and of the corn, the first-fruits of them which they shall give unto Jehovah, to thee have I given them; also every thing devoted in Israel; every thing that openeth the womb; thus *all the heave-offering of the holy things*. In their land thou shalt have no inheritance, neither shalt thou have any portion in the midst of them; I am thy portion and thine inheritance *in the midst of the sons of Israel*." From this it is evident, that anointing is a representation,—since by anointing they were inaugurated into representation,—and that the signification thereof was that all inauguration into the holy [essence] of heaven and of the Church is effected through the good of love which is from the Lord, and that the good of love is the Lord with them; such being the case, it is said, that Jehovah is his portion and inheritance. FIFTHLY,⁹ that they anointed also the Prophets, appears from 1 Kings (xix. 15, 16), "Jehovah said unto Elias, *Anoint Hazael to be king over the Syrians, and Jehu anoint thou to be king over*

Israel; and Elisha anoint thou to be Prophet in thy place." And in Isaiah (lxi. 1), "The Spirit of the Lord Jehovah is upon Me, therefore Jehovah hath anointed Me to preach good tidings unto the poor; He hath sent Me to bind up the broken in heart, to proclaim liberty to the captives." The anointing of prophets was, on account of the prophets representing the Lord in respect to the doctrine of the Divine Truth, and consequently in respect to the Word, for this is the doctrine of the Divine Truth; that the prophets represented the Word, see nos. 3652, 7269; and especially Elias and Elijah, see nos. 2762, 5247, 9372; and that it is the Lord in respect to the Divine Human who is represented, and who is therefore meant by him whom Jehovah anointed, the Lord Himself teaches in Luke

¹⁰ (iv. 18-21). *SIXTHLY, that they afterwards anointed the kings, and that they were called the Anointed of Jehovah,* appears from many passages in the Word, as 1 Samuel x. 1; xv. 1; xvi. 3, 6, 12; xxiv. 6; xxvi. 9, 11, 16; 2 Samuel i. 16; ii. 4, 7; v. 3; xix. 21; 1 Kings i. 34, 35; xix. 15, 16; 2 Kings ix. 3; xi. 12; xxiii. 30; Lam. iv. 20; Habak. iii. 13; Psalm ii. 2, 6; xx. 8; xxviii. 8; xlv. 7; lxxxiv. 9; lxxxix. 20, 38, 51; cxxxii. 17, and elsewhere. The purpose for which they anointed the kings was, that they might represent the Lord in respect to the judgment from the Divine Truth, wherefore kings in the Word signify truths Divine, see nos. 1672, 2015, 2069, 3009, 3670,

¹¹ 4575, 4581, 4966, 5044, 5068, 6148. That on account of the *kings being called the Anointed of Jehovah*, it was sacrilegious to inflict upon them any injury, was on this ground that by the Anointed of Jehovah is meant the Lord as to the Divine Human; although in accordance with the literal sense this term applies to a king who had been anointed with oil; for while the Lord was in the world, in respect to His Human, He was the Very Divine Truth, and in respect to the very Esse of His life, which with a man is called the soul from the father, He was the Very Divine Good; for He was conceived of Jehovah, and Jehovah in the Word means the Divine Good of the Divine Love, which is the Esse of the life of all. On this ground it is, that the Lord alone was the Anointed of Jehovah in very essence and in very deed; for the Divine Good was within Him, and the Divine Truth which proceeds from that Good was in His Human, while He was in the world, see the passages cited in nos. 9194, 9315. The kings of the earth were not the Anointed of Jehovah, but they represented the Lord who alone is the Anointed of Jehovah; and on that account, by reason of the anointing, it was sacrilegious to inflict any injury upon the kings of the earth. The anointing of the kings of the earth, however, was effected by oil, while the anointing of the Lord took place by the Very Divine Good of the Divine Love, represented by the oil. On this ground it is that He was

called the Messiah and the Christ; Messiah, in the Hebrew tongue, signifies the Anointed, and likewise Christ in the Greek tongue (John i. 41; iv. 25). From this it may appear, that¹² wherever, in the Word, mention is made of the Anointed of Jehovah, the Lord is meant, as in Isaiah (lxi. 1), "*The Spirit of the Lord Jehovah is upon Me, therefore Jehovah hath anointed Me to preach good tidings to the poor, He hath sent Me to bind up the broken in heart, to proclaim liberty to the captives.*" That it is the Lord in respect to the Divine Human whom Jehovah anointed, appears from Luke (iv. 17-21), where the Lord plainly declares this in these words, "There was delivered unto Jesus the book of the prophet Isaiah; and He unrolled the book, and found the place where it was written, *The Spirit of the Lord is upon Me, because He hath anointed Me to preach good tidings to the poor: He hath sent Me to heal the broken in heart, to preach deliverance to the bound, and [recovery of] sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord;* afterwards rolling up the book, He gave it to the attendant, and sat down; but the eyes of all in the synagogue were fastened on Him; and He began to say to them, *To-day hath this Scripture been fulfilled in your ears.*" And in Daniel¹³ (ix. 25), "Know therefore and discern that from the going forth of the Word to restore and to build Jerusalem, *even unto the Messiah the Prince*, shall be seven weeks;" building Jerusalem means establishing the Church, for Jerusalem means the Church (no. 3654); Messiah the Prince, that is, the Anointed, means the Lord in respect to the Divine Human. Again (Dan. ix. 24), "Seventy weeks are decreed to seal up the vision and the prophet, and *to anoint the Holy of Holies;*" sealing up the vision and the prophet means concluding the things said in the Word concerning the Lord, and completing them; anointing the Holy of Holies denotes the Lord's Divine Human, in which was the Divine Good of the Divine Love, that is, Jehovah. By the Anointed of Jehovah in the following¹⁴ passages is also meant the Lord: Psalm (ii. 2, 6), "*The kings of the earth stood up, and the rulers took counsel together against Jehovah, and against His Anointed. I have anointed My king over Zion, the mountain of My Holiness;*" the kings of the earth denote the falsities, and the rulers the evils, which come from the hells, and against which the Lord fought while in the world, and which He conquered and subdued; the Anointed of Jehovah is the Lord in respect to the Divine Human, for from this He fought; Zion, the mountain of holiness, over which, as it is declared, He was anointed for a king, means the celestial Kingdom which is in the good of love; this Kingdom constitutes the inmost of Heaven and the inmost of the Church. Again (Ps. lxxxix. 21), "*I have found David My servant; with*"¹⁵

the oil of holiness have I anointed him;" by David is here meant the Lord, as also in other places, see no. 1888; the oil of holiness, with which Jehovah anointed him, denotes the Divine Good of the Divine Love (nos. 886, 4582, 4638); that it is the Lord who is meant there by David, is plain from what precedes and follows in the above Psalm; for it is said (vers. 20, 26-30), "Thou spakest in vision respecting Thy Holy One, I will set His hand on the sea, and His right hand in the rivers; He shall cry unto Me, My Father; I will also make Him the first-born, high above the kings of the earth; His seed also will I make eternal, and His throne as the days of the heavens" (ver. 20);

¹⁶ besides several other things. Again, in another place (P's. cxxxii. 17, 18), "*In Zion will I make a horn to bud unto David, I will prepare a lamp for mine Anointed.* His enemies will I clothe with shame, and upon Himself shall His crown flourish;" that here also the Lord is meant by David, is plain from what precedes in this Psalm, where it is said (vers. 6-10), "Lo, we heard of Him in Ephrata, we found Him in the fields of the forest, we will go into His habitations, we will bow down at His footstool. Let Thy priests be clothed with justice, and let Thy saints sing with joy; *for Thy servant David's sake, turn not away the faces of Thine Anointed;*" from this it may appear, that the Lord as to His Divine Human is

¹⁷ meant here by David, the Anointed of Jehovah. And in Jeremiah (Lam. iv. 19, 20), "Upon the mountains they chased us, in the desert they lay in wait for us; *the breath of our nostrils, the Anointed of Jehovah,* was taken in their pits, of whom we had said, Under His shadow we shall live among the nations;" here also by the Anointed of Jehovah is meant the Lord, for the subject treated of here is the assault of the Divine Truth by falsities and evils, which is signified by their being chased upon the mountains, and by the lying in wait for them in the desert; the breath of the nostrils means the heavenly life itself, which is from the Lord (no. 9818).

¹⁸ From this it may be known, why it was so sacrilegious to inflict any injury upon the Anointed of Jehovah; as is evident also from the Word, in 1 Samuel (xxiv. 7, 11), "David said, Jehovah forbid that I should do this Word unto my Lord, *the Anointed of Jehovah,* to put forth mine hand against him, seeing *he is the Anointed of Jehovah.*" And in another place (1 Sam. xxvi. 9), "David said to Abishai, Destroy him not, for *who hath put forth a hand against the Anointed of Jehovah, and been guiltless?*" And in 2 Samuel (i. 16), "David said unto him who said that he had slain Saul, Thy blood be upon thy head: for thou hast said, *I have slain the Anointed of Jehovah.*" And in another place (2 Sam. xix. 21), "Abishai said, Shall not Shimei be slain for this, *because he cursed the Anointed of Jehovah.*" That Shimei was slain on this account by the order

of Solomon, see 1 Kings ii. 36 to the end. SEVENTHLY, *That it* ¹⁹
had become customary to anoint one's self and others in order to
express gladness and good will, appears from the following
 passages; Daniel (x. 3), "I, Daniel, was mourning for three
 weeks, I ate not delectable bread, neither came flesh nor wine
 in my mouth, *nor in anointing was I anointed,* till three weeks
 of days were fulfilled." And in Matthew (vi. 17), "Thou, when
 thou fastest, *anoint thy head,* and wash thy face; that thou appear
 not unto men to fast, but to thy Father in secret;" fasting means
 being in mourning. And in Amos (vi. 6), "They who drink out
 of bowls of wine, *and anoint themselves from the first-fruits of the*
oil, but are not affected with grief at the breach of Joseph." And in
 Ezekiel (xvi. 9), "I washed thee with water, and
 rinsed off thy bloods, and *anointed thee with oil;*" speaking
 of Jerusalem, by which is signified the Church. And in
 Micah (vi. 15), "Thou shalt tread the olive, but *shalt not*
anoint thee with oil." And in Moses (Deut. xxviii. 40), "Thou
 shalt have olive trees in all thy border, but *thou shalt not*
anoint thyself with the oil, for thine olive shall be shaken." And in
 Isaiah (lxi. 3), "To give unto them a head-tire for ²⁰
 ashes, *the oil of joy for mourning.*" And in David (Ps. xlv. 8),
 "*Thy God hath anointed thee with the oil of gladness* above
 thy companions." Again (Ps. xxiii. 5), "Thou preparest a
 table before me in the presence of mine enemies, *Thou*
anointest mine head with oil." Again (Ps. xcii. 11), "Thou
 shalt exalt my horn like that of a unicorn, *I shall grow old*
with fresh oil." Again (Ps. civ. 15), "Wine maketh glad the
 heart of man, *to cheer his faces with oil.*" And in Mark
 (vi. 13), "The disciples going forth *anointed with oil many*
that were sick, and healed them." And in Luke (vii. [44] 46),
 "Jesus said to Simon, I entered into thine house, and *My head*
with oil thou didst not anoint, but *this woman hath anointed*
My feet with ointment." From this it is plain that it was
 customary to anoint one's self and others with oil, not with
 the oil of holiness, with which the priests, the kings, the altar,
 and the tabernacle were anointed, but with common oil,
 because this oil signified the gladness and satisfaction which
 belongs to the love of good; but the oil of holiness signified
 the Divine Good, concerning which it is said (Exodus xxx.
 32, 33, 38), "*Upon the flesh of man shall it not be poured, and*
according to the quality thereof ye shall not make any like it, it
shall be holy unto you. Whoever preparerth any like it, or whoerer
putteth any of it upon a stranger, he shall be cut off from his people."

9955. *And thou shalt fill their hand:* that this signifies a
 representative of the Lord in respect to the truth of faith,
 appears from the signification of filling the hand of Aaron
 and of his sons, which means inaugurating into the repre-
 sentation of the Lord in respect to the Divine Truth which

belongs to faith; for the hand signifies the power which belongs to truth from good, and therefore the hand is predicated of truth, see nos. 3091, 3387, 4931-4937, 7518, 8281, 9025. On this ground it is, that just as anointing represented the Lord in respect to the Divine Good, so the filling of the hands represented the Lord in respect to the Divine Truth; for all things in the universe, in order to be something, must have reference to good and to truth, and to both; and therefore where good in the Word is treated of, there truth also is treated of, see the passages cited in nos. 9263, 9314. How the filling of the hands was effected, is described in the following chapter, wherefore, by the Divine Mercy of the Lord, it will be discussed there.

9956. *And shalt sanctify them*: that this signifies thus a representative of the Lord, in respect to the Divine Human, appears from the signification of sanctifying, which means representing the Holy itself, which is the Lord in respect to the Divine Human, for this alone is the Holy, and from it is everything holy in the heavens and on earth. To every one it may be known that the oil did not sanctify, but that it induced a representative of holiness. This is further circumstanced as follows: the Lord Himself is above the heavens, for He is the Sun of the angelic heavens; the Divine which out of that sun proceeds from Him in the heavens, is what is called the Holy. The Lord's Divine above the heavens could not be represented, because it is infinite, but the Lord's Divine in the heavens could be represented; for this latter is accommodated to the reception of the angels who are there, and who are finite. This Divine, in their perception, is the Divine Human of the Lord, which alone is the Holy, and which was represented. From this it is plain what is meant by being sanctified, and why it was said after the anointing, as in Moses (Exod. xxix. 36), "Thou shalt anoint the altar, and *shalt sanctify it*;" Exod. (xxx. 25-29), "Thou shalt anoint the tent of meeting, and all the things which are therein, and *shalt sanctify them*;" Exod. (xl. 13), "Thou shalt anoint Aaron and *shalt sanctify him*;" Levit. (viii. 12, 13, 30), "He anointed Aaron and his garments, his sons and their garments, and *sanctified them*;" besides other passages. That the Lord alone is holy, and that every thing holy is from Him, and every act of sanctification represented Him, see nos. 9229, 9680; that the Lord in the heavens is the sanctuary, and therefore also heaven, see no. 9479; and that the Holy Spirit is the Divine which proceeds from the Lord, see nos. 9818, 9820.

9957. *And they shall minister unto Me in the priesthood*: that this signifies a representative of the Lord in respect to the whole work of salvation from the Divine Human, appears from the signification of the priesthood, as being a representative of the Lord in respect to the whole work of salva-

tion, see no. 9809. The above is said after the sanctification by means of the anointing, because the work of salvation is from the Lord's Divine Human, according to what was shown immediately above, no. 9956.

9958. Verses 42, 43. *And thou shalt make for them breeches of linen to cover the flesh of their nakedness, from the loins even to the thighs they shall reach. And they shall be upon Aaron, and upon his sons, when they go in unto the tent of the assembly, or when they come near unto the altar to minister in the Holy, that they bear not iniquity and die; it shall be the statute of an age unto him and unto his seed after him.*

And thou shalt make for them breeches of linen, signifies the external of conjugal love; *to cover the flesh of their nakedness*, signifies lest the interiors of the love, which are filthy and infernal, should appear; *from the loins even to the thighs they shall reach*, signifies their extension; *and they shall be upon Aaron and upon his sons*, signifies protection from the hells; *when they go in unto the tent of meeting*, signifies [when they are] in the worship which is representative of all the things of heaven and of the Church; *or when they come near unto the altar to minister in the Holy*, signifies [when] in the worship [which is] representative of the Lord Himself; *that they bear not iniquity and die*, signifies the annihilation of the whole of worship; *it shall be the statute of an age unto him and unto his seed after him*, signifies the laws of order in the representative Church.

9959. *And make for them breeches of linen*: that this signifies the external of conjugal love, appears from the signification of breeches, as denoting the external of conjugal love, of which we shall speak presently; and from the signification of linen, as denoting external truth, that is, natural truth, of which we shall also speak presently. The external of conjugal love is signified by breeches on this account, that garments or articles of clothing derive their signification from that part of the body which they cover (no. 9827); and that the loins with the organs of generation which are clothed or covered by the breeches signify conjugal love; that such is the signification of the loins, see nos. 3028, 4280, 4575; and likewise of the organs of generation, see nos. 4462, 5050-5062. What love truly conjugal is, will be shewn in the paragraph that immediately follows. That the breeches were made of linen was on the ground² of linen signifying external truth, that is, natural truth (no. 7601), and the External itself being truth. The External, however, is truth, because internal things are continued into the external, and rest upon the latter as upon their supports, and because the supports are truths; they are like the foundations on which a house is erected, wherefore the foundations of a house signify the truths of faith flowing from good (no. 9643);

moreover, by truths goods are protected against evils and falsities, and by them goods resist the latter; through truths also good has all power (no. 9643). On this ground also it is, that they who are in truths of faith from good are in the ultimate of heaven; and likewise that the ultimate or outermost with man, which is his outer skin, corresponds to those in the heavens who are in the truths of faith (nos. 5552-5559, 8980); but not to those who are in a faith, separate from good, for these are not in heaven. From this may appear the reason, why the breeches were of linen; but when Aaron was arrayed in those vestments which were for glory and comeliness, which have been treated of in this chapter, his breeches were of linen interwoven with byssus linen, as is evident from what follows, where it is said (Exodus xxxix. 27, 28), "They made coats of byssus linen, the work of the weaver, and a mitre of byssus linen, and ornaments of head-tires of byssus linen, and breeches of linen interwoven with byssus linen." But Aaron's breeches, when he was arrayed in the vestments of holiness, were of linen, as appears from the following in Moses (Levit. xvi. to the end), "When Aaron shall enter in to the Holy within the veil, he shall put on the linen coat of holiness, and breeches of linen shall be upon his flesh, and he shall gird himself with the linen belt, and he shall put on the mitre of linen; these are the vestments of holiness. He shall also wash his flesh with water, when he puts them on. And he shall then first offer burnt-offerings and sacrifices, by which he shall expiate the Holy from uncleannesses." The ground of Aaron being then arrayed in garments of linen, which were also called the vestments of holiness, was, that he performed then the office of expiating from uncleannesses the tent, and also the people and himself; and that all expiation, which was effected by washings, burnt-offerings, and sacrifices, represented the purification of the heart from evils and falsities, and thus regeneration; the purification from evils and falsities, however, that is, regeneration, is effected through the truths of faith; wherefore Aaron was then arrayed in garments of linen, for by garments of linen were signified the truths of faith, as was said above. That all purification from evils and falsities is effected through the truths of faith, see nos. 2799, 5954, 7044, 7918, 9089; consequently, also regeneration, see nos. 1555, 2046, 2063, 2979, 3332, 3665, 3690, 3786, 3876, 3877, 4096, 4097, 5893, 6247, 8635, 8638-8640, 8772, 9088, 9089, 9103. For the same reason also "the priest put on a linen suit, and breeches of linen, when he took the ashes away from the altar" (Levit. vi. 10, 11); likewise, the priests, the Levites from among the sons of Zadok, when they entered into the sanctuary, concerning whom it is stated thus in Ezekiel (xliv. 16, 17, 19), "The priests, the Levites, the sons of Zadok, shall enter into My sanctuary, and they shall come

near to My table to minister unto Me ; when they shall enter at the gates of the inner court, they shall put on linen garments, and no wool shall come upon them ; when they shall enter at the gates of the inner court inwards, *head-tires of linen shall be upon their heads, and linen breeches shall be upon their loins* ; they shall not gird themselves with sweat ; ” the New Temple is here treated of, by which is signified the New Church ; by the priests, the Levites, are signified they who are in truths from good ; by linen garments the truths of faith through which there is purification and regeneration ; that they were not to be girded with sweat, signifies that the holy things of worship were not to be commingled with the man’s own self (*proprium*), for sweat denotes a man’s own self (*proprium*), and a man’s own self (*proprium*) is nothing but evil and falsity (nos. 210, 215, 694, 874, 875, 876, 987, 1047, 3812, 8480, 8941. That the breeches, 5 which Aaron wore when he was arrayed in the vestments for glory and comeliness, were of linen interwoven with byssus linen (as is evident from the passage referred to above, Exod. xxxix. 27, 28), was on this ground, that Aaron in these vestments represented the Lord in respect to the Divine Good in the heavens ; Aaron himself the Lord there in respect to the Divine Celestial, and his vestments the Lord there in respect to the Divine Spiritual, which proceeds from the Divine Celestial (no. 9814) ; and that byssus linen denotes the Divine Spiritual, which proceeds from the Divine Celestial, see nos. 5319, 9469.

9960. *To cover the flesh of their nakedness* : that hereby is signified lest the interiors of the love, which are filthy and infernal, should appear, appears from the signification of covering, which means causing not to appear ; and from the signification of the organs of generation and the loins, which are here signified by the flesh of nakedness, as denoting the interiors of conjugal love, for when by the breeches are signified the externals of that love (no. 9959), by the flesh which they cover are signified its internals ; that the loins signify conjugal love, see nos. 3021, 4280, 4575 ; likewise the generative organs, see nos. 4462, 5050–5062 ; and that flesh signifies the good of love, see nos. 3813, 7850, 9127 ; and since most expressions in the Word have also an opposite meaning, so likewise have the loins, the generative organs, and the flesh, in which sense they signify the evil, filthy and infernal things of that love (nos. 3813, 5059) ; that in the present case they signify evil, filthy and infernal things is clear from this circumstance, that it is said “to cover the flesh of their nakedness ;” the flesh of nakedness means here that which is contradictory to the good of conjugal love, which is the delight of adultery, and thus what is infernal, of which we shall speak presently. With respect to nakedness, it derives 2 its signification from those parts of the body which appear

naked, just as in the case of the garments which derive their signification from those parts of the body which they clothe (no. 9827); wherefore nakedness has one signification when it has respect to the head, which means baldness; another when it has respect to the whole body; and still another, when it has respect to the loins and the generative organs. When nakedness has respect to the head, which means baldness, it signifies being deprived of the intelligence of truth and of the wisdom of good; when it has respect to the whole body, it signifies being deprived of the truths which belong to faith; but when it has respect to the loins and the generative organs it means being deprived of the good of love. In regard to the FIRST, namely, *when nakedness has respect to the head, which means baldness, that then it signifies being deprived of the intelligence of truth, and of the wisdom of good*, appears from Isaiah (vii. 20), "In that day, *the Lord shall through the king of Ashur shave the head*, and the hair of the feet, and shall [also] consume the beard;" shaving the head means depriving of the internal truths of the Church; shaving the hair [of the feet] and consuming the beard, means depriving of its external truths; through the king of Ashur denotes through reasonings from falsities: it is plain to every one that neither the head, nor the hair of the feet, nor the beard were shaved through the king of Ashur, and that nevertheless these expressions are significative; that the head denotes the interior things which belong to wisdom and intelligence, see nos. 6292, 6436, 9166, 9656; that the king of Ashur denotes reasoning, nos. 119, 1186; that hair denotes the external truth of the Church, nos. 3301, 5247, 5569-5573; that the feet also denote things external, that is, natural things, nos. 2162, 3147, 3986, 4280, 4938-4952; that the beard denotes sensual scientifics, which are ultimate truths, appears from those passages in the Word where the beard is mentioned. Again (Isa. xv. 2), "*On all the heads is baldness*, every beard is cut off;" where the meaning is the same. And in Jeremiah (xlvii. 5), "*Baldness shall come upon Gaza*, how long wilt thou cut thyself." And in Ezekiel (vii. 18, 19), "Shame shall be on all faces, and *baldness upon all heads*. Their silver they shall cast into the streets, and gold shall be for an abomination;" baldness upon all heads means being deprived of the intelligence of truth and of the wisdom of good; and as such is its signification, it is also said, "their silver they shall cast into the streets, and gold shall be for an abomination," for silver denotes the truth which belongs to intelligence, and gold the good which belongs to wisdom (nos. 1551, 5658, 6914, 6917, 8932); it is plain that baldness upon all heads is not meant [here], and that the silver was not to be cast into the streets, nor the gold to be for an abomination. And in Moses (Levit. x. 6), "Moses said unto Aaron, and unto

Eleazar and unto Ithamar, his sons, *Your heads shall ye not shave*, and your garments shall ye not rip open, that ye die not, and that [His] anger come not upon the whole congregation." And in Ezekiel (xliv. 20), "The priests, the Levites, *shall not shave the head*, and they shall not let their hair flow down;" since Aaron and his sons represented the Lord in respect to the Divine Good and in respect to the Divine Truth (nos. 9806, 9807), and since the deprivation of these was signified by a shaven head and by garments ripped open, therefore they were forbidden to shave the head, and to rip open the garments, and it is stated, that ye die not, and that [His] anger come not upon the whole congregation, by which is meant, that thus there would perish the representative of the Lord in respect to the Divine Good and in respect to the Divine Truth, and hence the representative of the Church. Since spiritual mourning,⁶ which is a mourning for the deprivation of the truth and good of the Church, was represented by mourning, therefore in mourning they made their heads bald, as in Jeremiah (xvi. 6), "They shall not bewail them, *nor shall they make themselves bald for them.*" And in Amos (viii. 10), "I will turn your feasts into mourning, and *I will bring baldness upon every head*, and I will make it as the mourning for an only son. And in Micah (i. 16), "*Make thee bald, and shave thyself for the sons of thy delights; enlarge thy baldness* as an eagle, because they have gone away from thee;" the sons of delights denote Divine truths, their going away denotes deprivation; that sons denote truths, see no. 9807. SECONDLY,⁷ *When nakedness has respect to the whole body, that then it signifies being deprived of the truths belonging to faith*, appears from John (Rev. iii. 17, 18), "To the angel of the Church of the Laodiceans write, Because thou sayest *I am rich*, and have need of nothing, when thou knowest not that thou art wretched and miserable, and needy and blind, and *naked*. I counsel thee to buy of me gold refined by fire, and *white garments* that thou mayest clothe thyself, that the shame of thy nakedness may not be made manifest;" the angel of the Church means here the Divine Truth; saying that it is rich, denotes being in the knowledges of truth and good; wretched, needy, blind and naked, means that they are still without truths implanted in the life, and thus without good; buying gold refined by fire denotes procuring for themselves good; white garments denote the genuine truths of faith from good; from this it is plain what is meant by the expression, "that the shame of thy nakedness may not be made manifest." Again (Rev. xvi. 15),⁸ "Behold I come as a thief, blessed is he that watcheth, and keepeth his garments, *lest he walk naked, and they see his shame;*" where the meaning is the same. Again (Rev. xvii. 16), "They shall hate the harlot, and *shall make her desolate*

and naked ;” the harlot stands for those who falsify Divine truths ; making her naked stands plainly for depriving of those truths, for she is said to be desolate and naked, and desolating or laying waste means depriving of truths. *Nakedness also signifies ignorance of the truth*, and being clothed information ; as in Isaiah (lviii. 7, 8), “ *When thou seest the naked, and coverest him, thy light shall break forth as the day dawn.*” And in Matthew, “ *The king shall say unto them on his right hand, I was naked and ye clothed me ; and unto them on the left hand, I was naked and ye clothed me not ;*” being naked denotes here those who are not in truths, and still desire truths, also who acknowledge that there is in them nothing of good and nothing
 10 of truth, see nos. 4956, 4958. *THIRDLY, that when nakedness has respect to the loins and the generative organs, it signifies being deprived of the good of love*, appears from Isaiah (xlvii. 2, 3), “ *O virgin, daughter of Babel, take the mill-stone, and grind meal, uncover thy hair, make bare thy feet, uncover the thigh, pass through rivers. Let thy nakedness be uncovered, let thy disgrace also be seen ;*” the daughter of Babel means the Church, or something like the Church, where there is holiness in the outward things, but profanity in the internal ; the profanity which is in the internal things, consists in their regarding self and the world as an end, and thus dominion and an abundance of wealth, and holy things as means for the attainment of this end ; taking a mill-stone, and grinding flour, denotes compounding a doctrine out of such things as are likely to serve as a means for promoting the end (no. 7780) ; uncovering the hair, making bare the feet, and uncovering the thigh, denotes prostituting without shame and fear holy things both external and internal ; by uncovering the nakedness therefore is meant, causing the filthy and infernal things which are ends
 11 to appear. And in Jeremiah (Lam. i. 8, 9), “ *Jerusalem hath sinned a sin ; they who honoured her, despise her, because they see her nakedness, her filthiness in her skirts ;*” Jerusalem stands for the Church, in the present case for the Church which is in falsities from evil ; seeing the nakedness means seeing filthy and infernal loves ; filthiness in the skirts means such things in the outermost parts ; that the skirts mean the outermost parts, see no. 9917. And in Nahum (iii. 8), “ *I will uncover thy skirts over thy faces, and will shew the nations thy nakedness, and the kingdoms thy disgrace ;*” uncovering the skirts denotes taking away the outward things so that the interiors may appear ; the nakedness which shall be shewn to the nations, and the disgrace which shall be shewn to the kingdoms, are infernal loves, which are the loves of self and of the
 12 world, by which the interiors are defiled. And in Ezekiel (xvi. 7, 22, 36), “ *Thou camest into the comelinesses of days, thy breasts became rounded, and thy hair grew ; thou wast*

naked and bare; in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, *when thou wast naked and bare*; trampled upon in thy blood. *Thy nakedness was uncovered* through thy whoredoms with thy lovers." Again (Ezek. xxiii. 28, 29), "I will give thee into the hand of them whom thou hatest, that they may deal with thee from hatred; *and they shall leave thee naked and bare*; and the nakedness of thy whoredoms shall be uncovered." And in ¹³ Hosea (ii. 2, 3, 9, 10), "Contend against your mother that she may put away her whoredoms from her faces, and her adulteries from between her breasts, *lest I strip her naked*, and set her as in the day that she was born; and make her as a desert, and set her as a dry land, and I will slay her by thirst. I will turn back and receive my corn, my must, my wool, and my linen, *which should have covered her nakedness*; and I will uncover her foulness in the eyes of her lovers." In the above, as well as in the last passage, Jerusalem is treated of, which is also called mother, and by it is signified the Church; her perverted character is described by whoredoms, adulteries, and by the uncovering of her nakedness, which are nothing else but filthy and infernal loves, such as are the loves of self and of the world when they are ends, from which spring all evils and the falsities from them; hence in the Word the falsifications of the truth and the adulterations of good are described by whoredoms and adulteries, and they are also called there whoredoms and adulteries, see no. 8904. From this it is plain what is meant by nakedness, and by the uncovering of nakedness: since the truths of the Church falsified, and the goods thereof adulterated are here treated of, therefore it is said, "I will make her as a desert, and I will set her as a dry land, and I will slay her by thirst;" the desert denotes what is without goods, the dry land what is without truths, and thirst means being deprived of all the things of faith: it is also said ¹⁴ that He would receive his corn, his must, his wool, and his linen, with which He had covered her nakedness, because by corn is signified the interior good of the spiritual Church, by must its interior truth, by wool its exterior good, and by linen its exterior truth; every one who reads this from a reason but little enlightened, and who believes that there is no expression in the Word without some meaning, and that it is holy throughout, because Divine, may see that linen, wool, must, and corn are not here meant. And in Jeremiah (Lam. iv. 21), "O ¹⁵ daughter of Edom, the cup shall pass also unto thee, *thou shalt become drunken and naked*." And in Habakkuk (ii. 15, 16), "Woe to him that maketh his companion to *drink, making him drunken and looking into their nakednesses*: thou shalt be filled with disgrace for glory, *drink thou also, that thy foreskin may be uncovered*." And in Ezekiel (xxii. 9, 10), "They have shed

blood in thee; *in thee have they uncovered thy father's nakedness.*" No one can know what is signified by these words, unless he knows what is meant by a cup, what by drinking, what by being drunken, what by being made naked, what by looking into nakednesses, and uncovering them, also what by the foreskin. That all these expressions are to be spiritually understood, is evident; drinking spiritually denotes being instructed in truths, and in the opposite sense, in falsities, and thus imbibing them, see nos. 3069, 3168, 3772, 8562, 9412; from which it is plain what is meant by the cup, from which the drink is sipped (no. 5120); being drunken denotes becoming insane from falsities, and being made naked denotes being altogether deprived of truths; uncovering nakednesses denotes uncovering the evils of the loves of self and of the world, which are infernal; uncovering the nakednesses of a father denotes uncovering those evils which spring from one's hereditary nature and from the Voluntary or will part; uncovering the foreskin denotes defiling celestial goods by those loves; that the foreskin has this signification, see nos. 2056, 3412, 4462, 7045; on this account circumcision means purification from these loves (nos. 2036, 2632). From this it may appear what is signified by the drunkenness and the consequent uncovering of the nakedness of Noah, concerning which it is thus written in Genesis (ix. 21-23), "*Noah drank of the wine, and became drunken, and he was uncovered in the midst of his tent; and Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness;*" the man of the Ancient Church, who is meant by Noah, is described here; the wine which he drank, and which made him drunken, denotes the falsity by which that Church in the beginning became imbued; that on that account he lay uncovered in the midst of the tent, signifies the evils which result in worship from a defect of truth; the garment, with which Shem and Japheth covered his nakedness, denotes the truth of faith, through which those evils were covered and amended; the implantation of the good and truth of faith in the intellectual part is described by their laying the garment upon the shoulder, going backward, and turning the face backward, for such is the case with the truths and goods of faith with the man of the spiritual Church; Shem and Japheth signify those of the spiritual Church who have received the truths of faith in good, which is charity; but Canaan those who have not received the truths of faith in good, that is, in charity. That Noah represents the man of the Ancient Church in the beginning, and that they were of such a quality, see nos. 736, 773, 788, 1126; that Shem represents the

man of the internal and Japheth of the external spiritual Church, see nos. 1062, 1127, 1140, 1141, 1150; that Canaan represented those who are in a faith separated from charity, or, what is the same thing, who are in an external worship which is separated from internal worship, and thus specifically the Jewish nation, see nos. 1093, 1140, 1141, 1167; that the truth and good of faith with the men of the spiritual Church are implanted in the intellectual part, see no. 9596; besides by the wine with which Noah became drunken is signified falsity (no. 6377); the tent in which he lay uncovered, signifies the holy [element] of worship (nos. 2145, 2152, 3312, 3391, 4391); the garment, with which they covered the nakedness of their father, signifies the truth of faith (nos. 5954, 9212, 9216); the nakedness itself denotes his evil Voluntary or will-part, which is covered by the truths of faith, and while it is being covered the truths look backward. That these arcana are involved in the above historical accounts, appears plainly from the internal sense; and that these arcana are arcana of the Church, may be seen from this circumstance, that Shem and Japheth were blessed, and with them all their posterity, simply on account of their having covered the nakedness of their father, and that Canaan with all his posterity was cursed, simply because his father told this to his brethren. Since the interiors with the Jewish and Israelitish nation were filthy, on account of their being, more than other nations, in the loves of self and of the world; and since the generative organs with the loins signify conjugal love, and this love is the fundamental of all celestial and spiritual loves, and therefore embraces them, therefore a warning was given to prevent the nakedness of those parts from appearing in any manner with Aaron and his sons, when they were engaged in holy worship; on which account it is said, that they should make for them linen breeches to cover the flesh of their nakedness, from the loins even to the thighs: and in another place (Exod. xx. 26), "*That they should not go up by steps unto the altar, that their nakedness be not uncovered thereon.*" That the interiors with the Jewish and Israelitish nation were filthy, and closed up while they were engaged in worship, see the passages cited in nos. 9320, 9380; that the generative organs with the loins signify conjugal love, see nos. 3021, 4280, 4462, 4575, 5050-5062; and that conjugal love is the fundamental of all celestial and spiritual loves, that these latter loves, therefore, are also understood by the former love, see nos. 686, 2734, 3021, 4280, 5054. From this it appears what is signified by nakedness, and especially by the nakedness of the parts allotted to generation, when the interiors are filthy. But when the interiors are chaste, then by naked-
ness is signified innocence, on account of conjugal love being signified by it; for love truly conjugal in its essence is innocence. That love truly conjugal belongs to innocence, see

no. 2736; that nakedness consequently in this sense signifies innocence, see nos. 165, 8375; hence also the angels of the inmost heaven, who are called celestial angels, appear naked, see nos. 165, 2306, 2736. Since the Most Ancient Church, which is described in the first chapters of Genesis, and which, in the internal sense, is meant by the Man or Adam, and by his wife, was a celestial Church, therefore it is said of them, "*That they were both naked, and were not ashamed*" (Gen. ii. 25). But after that Church had lapsed, which was caused by their eating of the tree of knowledge, by which was signified reasoning concerning Divine things from scientific things, then it is said, *that they knew that they were naked*, and sewed fig leaves together, and made themselves girdles, and that thus they covered their nakedness; and that the man also said, when Jehovah cried to him, *that he was afraid because he was naked*; and that Jehovah then made *coats of skin for them, and clothed* ²⁰ *them* (Gen. iii. 6-11, 21); by the fig leaves, of which they made themselves girdles, and also by the coats of skin, are meant the truths and goods of the external man. Because from internal men they had become external, their state after the fall is thus described; their Internal is signified by the Paradise; for the Paradise denotes the intelligence and wisdom of the internal man, and the closure of the same is signified by the casting out of the Paradise; that a leaf denotes natural truth which is the scientific, see no. 885; that the fig tree denotes natural good, that is, the good of the external man, see nos. 217, 4231, 5113; and that a coat of skin also denotes the truth and good of the external man, see nos. 294, 295, 296; that the skin denotes what is external, see no. 5544.

9961. *From the loins even to the thighs they shall reach*: that this signifies their extension, namely, of the exteriors of conjugal love, which are signified by the linen breeches, appears from the signification of the loins and thighs, as denoting the things belonging to conjugal love, the loins those which belong to its interiors, and the thighs those which belong to the exteriors, and hence as denoting the extension of conjugal love from the interiors to the exteriors. The loins signify the interior things of that love on the ground of their being above; and the thighs signify its exterior things, on the ground of their being below; for the things with man which are above, signify the interior things, and those which are below the exterior things. Hence it is that interior things in the Word are meant by higher, and exterior things by lower things, see nos. 3084, 4599, 5196, 8325. Higher things with man correspond to the celestial and spiritual things which are interior, and lower things to the natural things which are exterior. On this ground it is that the feet signify natural things (nos. 2162, 3147, 3986, 4382, 4938-4952): and since by the thighs is

meant the lower part of the loins, which tends towards the feet, therefore the exterior, that is, the lower things of conjugal love are signified thereby, see nos. 4277, 4280; that the loins, however, in general signify conjugal love, see nos. 3021, 3294, 4575, 5050-5062: this signification of the loins is due to correspondence; concerning the correspondence of all things of man with heaven, see what has been abundantly shown in the passages which are cited in nos. 9276, 9280. The extension of conjugal love from the interiors to the exteriors, is here said: for in the heavens there is an extension of all the things of love and of all the things of faith, or what is the same thing, of all the things of good and of all the things of truth, for all are conjoined there according to affinities in respect to the truths of faith and the goods of love; such an extension exists in every heaven. This extension also has place into the heavens which are underneath, because all the heavens make a one; yea, they also extend as far as man, so that he also may make one with the heavens. This extension it is which is meant by the extension from higher or interior to lower or exterior things. Higher or interior things are called celestial and spiritual, while lower or exterior things are called natural or worldly. As to what specifically concerns conjugal love,² the extension of which is here treated of, it is the fundamental love of all loves; for it descends from the marriage of good and of truth in the heavens; and since the marriage of good and of truth is in the heavens, and makes the heavens, therefore love truly conjugal constitutes heaven itself with man. The marriage, however, of good and of truth in the heavens descends from the conjunction of the Lord with the heavens, for that which proceeds from the Lord, and flows into the heavens, is the good of love, and that which is received there by the angels is the truth flowing from it; and thus it is the truth which is from good, or in which is good; on this account the Lord is called in the Word the Bridegroom and Husband, and heaven with the Church the Bride and Wife. From this it may appear how very holy marriages⁴ are in heaven, and how profane adulteries are there; marriages, indeed, are so holy in themselves, that there is nothing more holy; for this reason also, because they are the seminaries of the human race, and the human race is the seminary of the heavens, for thither come the men who in the world have led an angelic life; and adulteries, conversely, are so profane that there is nothing more profane, since they are destructive of heaven and of the Church with man. That this is so, may be seen in what has been said and shown concerning marriages and adulteries in nos. 2727-2759. From this it may⁵ again appear, why the filthy and infernal things treated of in the foregoing paragraph are signified by nakednesses; and why

it was so strictly enjoined upon Aaron and his sons, that while ministering they should be clothed with breeches, and that otherwise they would die, for it is said, "*Make for them breeches of linen, to cover the flesh of their nakedness, from the loins even to the thighs they shall reach. And they shall be upon Aaron, and upon his sons, when they go in unto the tent of meeting; or when they come near unto the altar to minister in the Holy, that they bear not iniquity, and die; it shall be a statute unto him and*"
 6 *unto his seed after him.*" It is therefore to be borne in mind, that by conjugal love is meant every celestial and spiritual love, on the ground of love truly conjugal, as was shown above, being the fundamental love of all loves. Those, therefore, who are in this love, are also in all the other loves of heaven and of the Church, for it descends, as has been stated, from the marriage of good and truth in the heavens, which marriage constitutes heaven. On this ground also heaven in the Word is compared to a marriage, and is likewise called a marriage. From this also it is plain, why a warning was given that the nakednesses of Aaron and of his sons should not appear while they were ministering; for their nakednesses signified all the loves which are opposed to the heavenly loves, and which in general are called the loves of self and of the world when they are regarded as ends, which are filthy and infernal loves. That this is so, man at the present day does not know, because he is in these loves, and perceives no other delight but what is derived from them. When, therefore, mention is made of spiritual and celestial loves, he hesitates and does not know what they are, consequently he does not know what heaven is; and possibly he will be amazed, when he hears and thinks, that in spiritual and celestial love, separate from the love of self and of the world, there is an eternal blessedness which is ineffable.

9962. *And they shall be upon Aaron and upon his sons:* that this signifies protection from the hells, appears from the signification of the breeches, concerning which it is said, that they shall be upon Aaron and his sons, as denoting the externals of conjugal love, see no. 9959; and from the signification of the nakednesses which the breeches were to cover, as denoting the interiors of that love, which were filthy and infernal, see also above, no. 9960; and whereas nakednesses have this signification, therefore the breeches, which were to be upon Aaron and upon his sons, were for protection from the hells. The case herein is as follows: the Jewish and Israelitish nations, so far as their interiors were concerned, were more than all other nations in the loves of self and of the world, and thus in infernal loves, but as to their exteriors they could be in a holy [state], more even than all other nations; when, therefore, they were in a holy [state], the interiors with them were closed;

for thus holy external things could be communicated through them to the heavens, and thereby a conjunction could exist. It would have been different altogether, if the interiors with them which, as was said, were filthy and infernal, had not been closed. On this ground it was, that with them there was no Church, but only the representative of a Church; for the Church, which is a Church, consists in the internal things belonging to faith and love, but not in external things separate therefrom. External things with them were all representative. Now since the external things of conjugal² love, and in general the external things of all the heavenly loves, are signified by breeches, and since it was the external things which covered the internal, and internal things with them were filthy and infernal, therefore by the breeches being upon Aaron and upon his sons is signified protection from the hells; for so long as they were in an external holy [state], their internals being covered or closed, so long also they were removed from the hells, and thereby enjoyed protection. That the internals with the Jewish and Israelitish nation were filthy and infernal, and that on this account there was not a Church, but only the representative of a Church with them, see the passages cited in nos. 9320, 9380; that while engaged in worship, they were only in external sanctity, see nos. 3479, 4293, 4311, 4314, 8588, 9373, 9380; and that their interiors then were closed, see nos. 8788, 8806.

9963. *When they go in unto the tent of meeting:* that this signifies [when they are] in the worship which is representative of all the things of heaven and of the Church, appears from the signification of going into the tent of meeting, as denoting the worship which is representative of all the things of heaven and of the Church; for by the tent was represented heaven where the Lord is (no. 9457, 9481, 9485, 9784); and thus by going in unto it, when said of Aaron and his sons, is signified the worship of the Lord. All worship at that time also took place in the tent and at the altar; for in the tent there were arranged the loaves of the bread of faces, the lamps were lighted, and incense was burned, and at the altar sacrifices were offered; in those things representative worship chiefly consisted. By representative worship is meant external worship which represents the internal things which belong to love from the Lord to the Lord, and thus which are all the things of heaven and of the Church; for all things in heaven and in the Church have reference to the good which belongs to love, and to the truth which belongs to faith from the Lord to the Lord.

9964. *Or when they come near unto the altar to minister in the Holy:* that this signifies [when] in the worship which is representative of the Lord Himself, appears from this,

that the altar was the chief representative of the Lord in respect to the Divine Good, see no. 9714; wherefore coming near unto the altar, and ministering there in the Holy, denotes the worship of the Lord Himself. The worship which was representative of the Lord consisted chiefly in the burnt-offerings and the sacrifices which were offered on the altar (nos. 922, 923, 2180, 6905, 8680, 8936); the worship which was representative of the Lord in respect to the Divine Good took place at the altar, and the worship which was representative of Him in respect to the Divine Truth in the tent of meeting. On this account it is said, that by going in unto the tent of meeting is signified the worship which is representative of all the things of heaven and of the Church (no. 9963), and by coming near unto the altar, the worship which is representative of the Lord Himself: for heaven and the Church are receptacles of the Divine Truth which proceeds from the Lord. The Divine Truth which proceeds from the Lord is the truth which proceeds from the good of His love, and it is implanted where that good is also received, consequently where the Lord is received, from whom is that good.

9965. *That they bear not iniquity and die*: that this signifies the annihilation of the whole of worship, appears from the signification of bearing iniquity, when said of the priesthood of Aaron and his sons, as denoting the removal of falsities and evils with those who are in good from the Lord, see above, no. 9937. But when they are said to bear iniquity and to die, then the annihilation of all worship is meant, see no. 9928; for representative worship did die, since nothing of it appeared any longer in the heavens. How the case herein is, may appear from what was said and shewn above, nos. 9959–9961. That they also died, when they did not act according to the statutes, is evident from Aaron's sons, Nadab and Abihu, who were devoured by fire from heaven when they burned incense, not from the fire of the altar, but from strange fire (Levit. x. 1, 2, and following verses). The fire of the altar represented the Divine Love, and thus Love from the Lord, while the strange fire represented love from hell; the annihilation of worship was signified by the burning of incense from the latter fire, which resulted in their death; that fires signify loves, see nos. 5215, 6832, 7324, 7575, 7852. In many passages in the Word it is said, *that they would bear iniquity*, when not acting according to the statutes, and by this was signified damnation, on account of the sins not being removed; not that they were condemned on that account, but that thereby they annihilated the representative worship, and thus represented the damned who remain in their sins; for no one is condemned on account of the omission of outward rites, but on account of evils of the heart, and thus on account of the omission of those rites from evil of

heart. This is signified by bearing iniquity in the following passages in Moses (Levit. v. 17, 18), "If a soul shall sin, and do any of the things commanded by Jehovah not to be done; though he knew it not, yet shall he be guilty, and *shall bear his iniquity*;" bearing iniquity does not mean here to retain evils, and thus damnation, but it [simply] represents it; since the person did not do it from evil of heart, for it is said though he did not know. Again (Lev. vii. 18; xix. 7, 8), "If in eating, any ³ of the flesh of the sacrifice of his peace-offerings shall be eaten on the third day, he that offereth it shall not be reconciled, it is abomination, and the soul that eateth [thereof] *shall bear his iniquity, and shall be cut off from his people*;" by bearing iniquity is also here signified remaining in his sins, and thus being in damnation; not on account of his eating of his sacrifice on the third day, but because by eating it on the third day was represented that which is abominable, which is amenable to damnation; thus by bearing iniquity, and by being cut off from his people, was represented the damnation of those who do the abomination which is signified by that deed; nevertheless damnation was not on account of his eating, for it is the interior evils, which were represented, that condemn, and not the exterior without the former. Again (Lev. xvii. ⁴ 15, 16), "Every soul that eateth a carcase and what is torn, and washeth not his garments, nor rinseth his flesh, *shall bear his iniquity*;" since eating a carcase and that which is torn, represented the appropriation of evil and falsity, therefore he is said to bear iniquity also representatively. Again (Numb. ix. 13), "If a man, who is clean, forbeareth to prepare the passover, *that soul shall be cut off from his people*; because he offered not an oblation to Jehovah in its appointed time, *he shall bear his sin*;" the passover represented deliverance from damnation by the Lord (no. 7093, 7867, 7995, 9286-9292); and the Paschal supper represented conjunction with the Lord through the good of love (no. 7836, 7997, 8001); and because those things were represented, it was ordered that any one who did not prepare the passover should be cut off from the people, and that he should bear his sin; nevertheless this was not such an enormity, but only represented those who at heart deny the Lord, and thus the deliverance from sins; and hence those who are not willing to be conjoined with Him by love, and thereby their damnation. Again (Numb. ⁵ xviii. 22, 23), "The sons of Israel shall not come nigh the tent of meeting, *so as to bear iniquity by dying*; the Levites shall do the service of the tent of meeting, and *they shall bear iniquity*;" that the people by coming nigh the tent of meeting to do the service there, would bear iniquity by dying, was on account of their annihilating thereby the representative worship which was put in the charge of the ministry of the

priests; the ministry of the priests, that is, the priesthood, represented the whole work of the Lord's salvation (no. 9809). On this ground it is said that the Levites, who also were priests, should bear their iniquity, by which was signified expiation, that is, the removal from evils and falsities with those who are in good from the Lord alone (no. 9937). By bearing iniquity is signified real damnation, when it is said of those who do evils from an evil heart, as it is said of those who are treated of in Levit. xx. 17, 19, 20; xxiv. 15, 16; Ezek. xviii. 20; xxiii. 49, and elsewhere.

9966. *It shall be the statute of an age unto him and unto his seed after him:* that this signifies the laws of order in the representative Church, appears from the signification of the statute of an age, as denoting the law of Divine order in the Heavens and in the Church, concerning which see nos. 7884, 7995, 8357. It is said in the representative Church, because the externals of worship which represented internal things were called statutes, see no. 9872; and, therefore, those things which were representatives of the Church; and since the internal things which were represented were Divine, and thus eternal, therefore it is said the statute of an age; for by an age is signified eternity.

THE SECOND EARTH SEEN IN THE STARRY HEAVENS.

9967. *Afterwards I was led by the Lord to an earth in the universe, which was at a greater distance from our earth than the first, which was treated of at the close of some of the foregoing chapters. That it was at a greater distance, I was permitted to know from the fact, that I was led thither, as to my spirit, during two days. This earth was to the left, but the former to the right. Remoteness, in the other life, does not arise from a distance of space, but from a difference of state, which nevertheless appears there like a distance of space, according to what was said above, no. 9440. Wherefore from the delay in the progression thither, which, as was said, occupied two days, I was able to conclude, that the state of the interiors, which is a state of the affections and of the thoughts therefrom, differed with the inhabitants of that earth proportionably from the state of the interiors which prevails with the spirits from our earth. Since I was conveyed thither, as to the spirit, by changes of the state of the interiors; therefore I was permitted to notice the successive changes themselves before I arrived there. This took place while I was awake.*

9968. *On arriving there, the earth itself did not appear, but only the spirits from that earth; for as has been observed several*

times before, the spirits of every earth appear in the neighbourhood of their own earth, because on account of a diversity of genius, they are in a different state of life, and a diversity of state in the other life disjoins, and a similarity of state conjoins; and chiefly for this reason, that they may be with the inhabitants of their own earth, who are of a similar genius; for apart from spirits a man cannot live, and that spirits of a like character are adjoined to each, see nos. 5846-5866, 5976-5993. These spirits appeared at a considerable height above the head, and from thence they saw me coming. It is to be borne in mind, that they who are on high² can view those who are below, and that the higher up they are, the farther their view extends; and indeed that they can not only view those below, but also converse with them. They noticed, therefore, that I was not from their own earth, but came from a great distance elsewhere; wherefore they addressed me, and asked me about various things, to which I was also permitted to give a reply. Among other things I told them from what earth I came; and what kind of earth it was; and afterwards I told them about the earths in our solar system, and at the same time also about the spirits of the earth or planet Mercury, who are allowed to journey to many earths, to the end of acquiring knowledges about various things with which they are delighted, see nos. 6808-6817, 6921-6932, 7069-7079. On hearing this, they said that they also had seen them among themselves.

9969. I was told by the angels from our earth, that the inhabitants and spirits of that earth, in the Grand Man, have reference to the keenness of outward vision, and that, therefore, they appear on high, and that they have also a most penetrating power of vision.

9970. Because they occupy such a position in the Grand Man, which is heaven, and because they perceived clearly the things which were below, I compared them in the course of the conversation to eagles, which fly aloft, and gaze around clearly and widely. At this they became indignant because they thought that I considered them like the eagles on account of their desire for prey, and that therefore I thought that they were evil; but I replied, that I did not compare them to eagles in respect to their desire for prey, but in respect to their keen-sightedness; and I added, that they who are like the eagles in respect to their desire for prey are evil, but that they who are like them only in respect to keen-sightedness are good.

9971. Being questioned concerning the God whom they worshipped, they replied, that they worshipped a visible and an invisible God; a visible God under a human form, and an invisible God, under no form at all. From their discourse, and likewise from the ideas of their thought which they communicated to me, I also learned, that their visible God was our Lord Himself, and they also called Him the Lord. I was allowed to say to them

in reply, that in our earth also they worship a visible and an invisible God, and that the invisible God is called the Father, and the visible, the Lord; but that both are one, as He Himself has taught us, saying, That no one at any time has seen the form of the Father, but that the Father and He are One, and that whoever seeth Him, seeth the Father, and that the Father is in Him and He in the Father; consequently that both Divine [Essences] are in one person. That these are the words of the Lord Himself, see John v. 37; x. 30; xiv. 7, 9-11.

9972. *Afterwards I saw spirits from the same earth in a place beneath the former; with these also I conversed; but they were idolators, for they worshipped an idol of stone, which was like a man, but an unhandsome one. It is to be observed, that all who come into the other life, in the beginning have a worship which is like their worship in the world, but that by degrees they are removed from it. The reason is, that all worship remains implanted in the interior life of man, and that it cannot be removed and eradicated therefrom except by degrees. When I saw all this, I was allowed to tell them, that they ought to worship the living, and not the dead. To this they replied, that they knew that God lives, and not a stone, but that they thought of the living God while looking upon a stone which was like a man, and that the ideas of their thought could not be fixed and determined otherwise upon the invisible God. I was permitted to tell them that it was possible for the ideas of thought to be fixed and determined upon the invisible God, by fixing and determining them upon the Lord, who is the visible God; and that thus the man, when he is conjoined with the Lord, may be conjoined with the invisible God by thought and affection, and consequently by faith and love, but not otherwise.*

9973. *The subject concerning this Second Earth in the starry Heaven, will be continued at the close of the following chapter.*

THE LIBRARY
UNIVERSITY OF CALIFORNIA
LOS ANGELES

THE LIBRARY
UNIVERSITY OF CALIFORNIA
LOS ANGELES

THE LIBRARY
UNIVERSITY OF CALIFORNIA
LOS ANGELES

UNIVERSITY OF CALIFORNIA LIBRARY
Los Angeles

This book is DUE on the last date stamped below.

DISCHARGE-URL

ED
L

APR 5 1978

JAN 14 1979

BX

8711 Swedenborg -

A2 [Works.]

1854

v.20

BX

8711

A2

1854

v.20



UC SOUTHERN REGIONAL LIBRARY FACILITY



